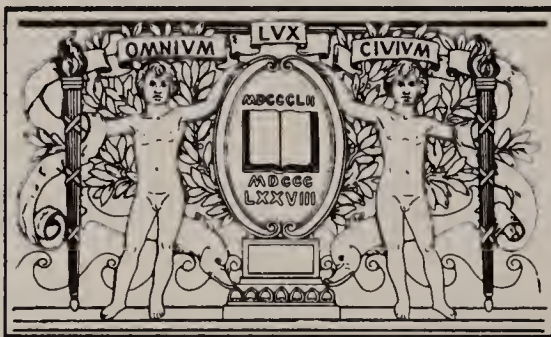


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KEVIN H. WHITE
MAYOR

December 15, 1983

To the Reader:

The Boston Project was a year-long study by the City of Boston, in conjunction with the Gay and Lesbian Community, of how we might better meet the needs of this often neglected constituency. The nearly 200 recommendations contained in this Executive Summary represent an unprecedented collaborative effort on the part of almost 2000 City and Community representatives. I have carefully reviewed this agenda for Mayoral action and find it both worthwhile and workable. I urge you to read these results.

Gay men and women contribute significantly to the life and vitality of Boston. However, because of societal ignorance about homosexuality, many are subjected to physical and verbal abuse and discrimination in employment, housing and services. As part of my commitment to ensuring the equal rights of the Gay and Lesbian Community, The Boston Project probed how the City could address these injustices. You will find that this study not only provides a realistic course of action but that it also serves as a model for reaching out to other disenfranchised minorities.

In the remaining days of my administration, I commit myself to implementing those recommendations which call for The Boston Project to be an essential document in the transition process. It is incumbent upon not only the next administration but also all those who worked on and support The Boston Project to ensure the other recommendations are implemented.

Sincerely,

Kevin H. White
Mayor

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CITY OF BOSTON
OFFICE OF THE MAYOR
CITY HALL BOSTON

KEVIN H. WHITE
MAYOR

November 10, 1983

The Honorable Kevin H. White
Mayor
City of Boston
City Hall
Boston, Massachusetts 02201

Dear Mayor White:

I am pleased to present to you, for your consideration and support, the results of The Boston Project. These results are in the form of recommendations for action and advocacy by the Mayor of Boston to effectively tailor City services to better meet the needs of gay and lesbian citizens. The recommendations represent a year of unprecedented dialogue between and work by knowledgeable representatives of the Gay and Lesbian Community and City of Boston department heads, commissioners and other key staff members.

Commanding the attention of nearly 2000 participants, The Boston Project, sponsored by your office, produced over 1,000 pages of transcripts in which citizens articulated their experiences in seeking services from the City and in living in Boston's neighborhoods. Special Panels and Roundtables on police relations, health services, human services and other critical areas were complemented by the mailing of 6000 surveys to the Gay and Lesbian Community. The results of the survey provide us with the first documented evidence of discrimination based upon sexual orientation in the City. The transcripts represent not only an articulation of issues and needs but consensus among citizens and government representatives on how those issues and needs effectively can be addressed.

CORE RECOMMENDATIONS

There are nearly 200 recommendations which I present for Mayoral response. Of these, there are four strikingly recurrent calls for action. They are:

EDUCATION

That the Mayor direct all department heads to initiate periodic in-service training for all key personnel on the needs of gay and lesbian citizens.

Throughout each of the Special Panels and Roundtables, there was a clear and consistent call for Mayoral leadership in addressing the critical need for education about homosexuality in every major City department for every key employee, with particular emphasis given to the Police Department, the Department of Health and Hospitals and the Boston Public Schools. Education is seen as the most effective means of eliminating bias which is often responsible for ineffective deployment of City services. An important component of that education is the active involvement of openly gay men and lesbians at every level of government, most especially in the Police Department.

PARTICIPATION

That the Mayor use all of his appointive powers to ensure the participation of gay and lesbian citizens at every level of government, including Boards and Commissions.

LEGISLATION

That the Mayor introduce and lobby for legislation at the City level which would prohibit discrimination based upon sexual orientation in employment and credit, advertise and continue to strongly enforce legislation which prohibits discrimination based upon sexual orientation in housing, and actively lobby for similar legislation at the state and federal levels.

The introduction and support of protective legislation were underscored as essential in eliminating discrimination in the provision of City services and in Boston's neighborhoods, where many gay and lesbian citizens live in fear. The Executive Order which prohibits discrimination based upon sexual orientation in City employment and services needs to be more widely disseminated throughout all City departments as an initial step. Likewise, the existence of the Fair Housing Ordinance which prohibits discrimination based upon sexual preference needs to be publicized. Thirteen (13%) of the survey respondents indicated they have experienced discrimination in housing. A strong City ordinance prohibiting discrimination in employment and credit is required to address the pervasive injustices which exist in those areas. According to the survey, 20% of the respondents had lost employment opportunities because of their sexual orientation and 28% agreed they would be fired if their employer learned of their sexual orientation.

COMMUNITY CENTER

That the Mayor assist the Gay and Lesbian Community in securing a safe and accessible Community Center.

Recognizing that efforts have been made to locate an appropriate building for a Community Center, participants in The Boston Project repeatedly emphasized the need to make securing such a facility a top Mayoral priority. Such a Center, if located in a safe and accessible

area of Boston, would enable many segments of the Gay and Lesbian Community to address needs which are not or cannot be addressed by City government, such as having a place where gay youth can meet in an alcohol-free environment.

Despite the diversity of the complete list of recommendations, nearly all of which were tailored to the specific issues of Police and Community Relations, Health and Hospitals, Human Services, Women's Concerns, People of Color, Education, the Penal Institutions Department, Artists and Neighborhoods, three other critical issues were raised as priority items by many of the participants. They were:

- 1.) The need to address the problem of anti-gay attacks and enable gay victims of harassment to secure sensitive and professional responses from the Police Department;
- 2.) The need for a coordinated effort on the part of the City to address the AIDS crisis and its physical and psychological effect upon the Gay and Lesbian Community.
- 3.) The need for a comprehensive sex education program in the Boston Public Schools so that young people can learn about homosexuality in the context of a wholesome approach to sexuality in general.

STRATEGY FOR ACTION

On behalf of all those persons involved in The Boston Project, I request that you take appropriate measures to call attention to your appreciation of the significance of the work and results of The Boston Project. In this regard, I request that you present these recommendations, as an essential part of the transition process, to the next Mayor of the City of Boston with the strong encouragement to:

- 1.) Continue the position of Mayor's Liaison to the Gay and Lesbian Community;
- 2.) Initiate and participate in an immediate briefing session with his key appointees on the recommendations of The Boston Project by the current Liaison to the Gay and Lesbian Community to ensure that they are understood and made a top priority.

SUMMARY

The Boston Project, in my estimation, was a critical success for which you can be proud. In addition to meeting its twofold goal of identifying many of the unmet needs of the community and defining workable means of addressing those needs and of initiating a groundbreaking dialogue between City government and the Gay and Lesbian Community, The Boston Project produced a variety of other important benefits. Among these achievements, the Project:

REDUCED ALIENATION

*significantly reduced for many gay and lesbian citizens the alienation and disenfranchisement they have felt from City government. This was accomplished by inviting community representatives into City Hall to work as a team with department heads and commissioners in designing an agenda, discussing as equals the issues and formulating consensus on recommendations. For the 6000 individuals who received a copy of the questionnaire, it was the first time that a government had reached out to them with genuine interest on how they assessed life as a gay person.

INCREASED UNDERSTANDING

*created an understanding between representatives of the Gay and Lesbian Community and City government on the issues and obstacles each face. The participants from City government completed their work on the Project with a knowledge of the needs of this community that they will take into all future endeavors. The representatives of the Gay and Lesbian Community completed the work of the Project with an increased understanding of the workings of City government which they can now use to more effectively strategize the means to have their needs met.

EDUCATED GENERAL PUBLIC

*drew public attention to the issues faced by gay and lesbian citizens, which in itself was part of the education so often underscored as needed by the Project participants. Press releases, media interviews and reports on the activities of The Boston Project legitimized, for many who needed it, the appropriateness of government taking seriously the concerns of gay and lesbian citizens.

PROVIDED A MODEL

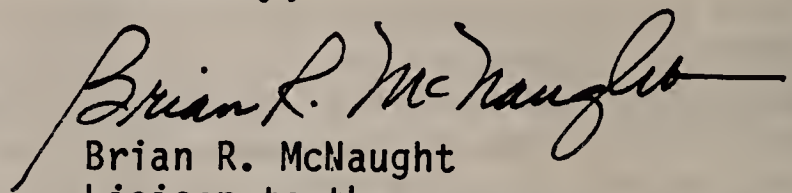
*provided a model for other cities and other levels of government on how to effectively discover the concerns of the Gay and Lesbian Community. This model of intensive dialogue and analysis also can serve as a powerful frame for incorporating the needs of any under-represented community at the critical stages of policy development.

For many gay and lesbian citizens there are few surprises in either the findings or the recommendations of The Boston Project. Some skeptics may even criticize the effort as a waste of time and money, insisting that government should have been aware of these needs and issues all along. While it is true that representatives of the Gay and Lesbian

Community have, for many years, articulated issues and needs through a variety of forums, no forum to date has succeeded in documenting for public consumption the discrimination experienced by gay and lesbian citizens, nor in garnering the attention to those needs of individuals, who, by virtue of their position, have the ability to effectively address them. Even more rarely has a City government taken steps to explain to its citizens its operations, resources and constraints as comprehensively as this government has through The Boston Project.

In conclusion, I thank you for the opportunity to initiate and implement The Boston Project. It has been the single most significant endeavor of my 10 years of work on the issues and needs of the Gay and Lesbian Community. I also call your attention to the dedication and fine work of The Boston Project team members, Gary Laforest, who designed and coordinated much of the process, Lisa Christie, who facilitated and monitored the survey, among other tasks, Tom McNaught of the Survey Research Office who directed that office's creative and processing efforts on the survey and Kath Graves, who supplied invaluable technical assistance. In addition, I commend the on-going direction, assistance and support of Lisa Savereid, Deputy Director of the Office of Policy Management and the constant encouragement and commitment of Deputy Mayor Micho Spring, without whom The Boston Project would not have been possible.

Sincerely,

A handwritten signature in dark ink, reading "Brian R. McNaught", with a long horizontal flourish extending to the right.

Brian R. McNaught
Liaison to the
Gay and Lesbian Community

FORWARD

By Brian McNaught

When Mayor Kevin White hired me as his Liaison to the Gay and Lesbian Community, he defined the job's priority as ensuring that gay and lesbian citizens receive full and equal access to City services. From discussions he had with Community representatives, he recognized that many gay men and lesbians feel "disenfranchised" -- feel that they are denied their rights and privileges.

Though fired from a job in the past because of my homosexuality, I was not a gay man who felt denied City services. Perhaps that was because I had little reason to call upon the police or health care professionals. And yet, from my years of involvement in the Gay and Lesbian Community, I knew that many men and women articulate a fear of police and a distrust of government. I had heard horror stories of gay men's homes being robbed and of responding police officers being abusive when they discovered the victims were gay. I also recognized that I would fear the same response if my home were robbed.

Part of my job description was also to educate City departments on the needs of gay men and lesbians. I learned at an early stage that while many departments were willing to cooperate, key personnel often had the nagging question of "why". There seemed to be little awareness of the pervasive discrimination encountered by homosexuals in society nor of how their departments might address that issue.

For the first six months on the job, I answered and followed through on numerous telephone complaints from gay and lesbian citizens who were afraid to ask for City services or who had asked and felt they had not received fair treatment. People called about discrimination they had experienced in housing. Landladies wanted them out when they discovered they were gay. One man reported being mugged, staggering for help to a police officer and being told, "You ought to be more careful about who you try to pick up."

It wasn't long before I accepted a few basic premises about the work of ensuring that gay men and lesbians receive full and equal access to City services. They were:

1. The pervasive misunderstanding and ignorance about homosexuality which creates and feeds homophobia in much of society also affects the work of City government;
2. City services were not designed with gay people in mind;
3. The fear of the effects of disclosure ("I'm gay") prevents many gay men and lesbians from articulating their needs or seeking redress for wrongs committed against them.

I observed that I could spend all of my time answering the telephone and addressing individual complaints or I could continue to provide that service and devise a means of addressing the systemic issues which create the need for a Liaison to the Gay and Lesbian Community. I chose the latter action.

From the very beginning a collaborative effort, born of conversations with community leaders and government professionals like policy managers and program analysts, The Boston Project was designed to bring together key representatives of the City and of the Gay and Lesbian Community. Working as a team, they would: 1) identify, for the record, when and why gay and lesbian citizens were not requesting or receiving City services and 2) recommend to the Mayor practical means to alleviate those problems.

We envisioned panels of police officers, doctors, department heads and commissioners sitting at the same table with gay and lesbian bar managers, attorneys, and other knowledgeable representatives of the Gay and Lesbian Community. Together they would listen to governmental and social service providers and to the people who privately call my office with shocking stories of abuse. We wanted these Advisory Committee teams, based upon their experience, expertise and the testimonies of our witnesses, to help us formulate workable recommendations to the Mayor on how City services could be tailored to better meet the needs of the Community.

The Boston Project was designed to achieve at least four objectives:

1. To increase awareness among City administrators of the needs of gay and lesbian citizens;

This was to be accomplished by involving many of those administrators in the process and by the wide distribution of the Project's results. This new awareness, or learning, has often succeeded in prompting administrators to take actions on their own.

2. To begin to reduce the effects of the feeling of disenfranchisement among gay and lesbian citizens;

Even services which are tailored to meet the needs of gay and lesbian citizens will be ineffective if this constituency feels so disenfranchised that they do not request services. By bringing Community leaders and other gay and lesbian citizens into City Hall as equal participants, we hoped to ensure that the recommendations would truly reflect Community needs and that the word would go out that there can be full and equal access to City services.

3. To increase city-wide understanding of the special needs of gay and lesbian people;

The City of Boston can only affect one aspect of the lives of gay men and women. To eliminate the horrors of living in some city neighborhoods requires the education of the general population and administrators at other levels of government. Through the anticipated media coverage of the Project, we hoped to legitimize gay and lesbian issues and needs at a time when they are still receiving only scant recognition.

4. To lay the foundation for a continuing dialogue about gay and lesbian life in the city.

Accepting the fact that The Boston Project would achieve less than we hoped for but more than we expected, we knew that what was started here had to be only a beginning. By creating teams of City and Community representatives, we anticipated a networking that would last well beyond the completion of the study. Given the changing of the guard in City Hall, it is particularly important that the discussions be continued within the next administration.

With the enthusiastic support of Micho Spring, Deputy Mayor for Policy Management and the highly skilled and dedicated participation of Gary Laforest and Lisa Christie, The Boston Project was designed to include a survey questionnaire, several brainstorming Roundtables, three Special Inquiry Panels and Neighborhood Hearings. We chose as our focus:

1. Police and Community Relations -- What experiences do gay men and lesbians have with the Police Department when they are victims of crimes, when they are arrested and when they are in their neighborhoods and social settings? How do police officers perceive the Gay and Lesbian Community?
2. Human Services (Youth, Handicapped and Elderly) -- What services are provided by the City and are they designed to incorporate the needs of gay and lesbian youth, handicapped persons and elderly?
3. Health & Hospitals -- What are the primary health concerns of gay men and lesbians and is the City addressing them? Can gay and lesbian citizens expect sensitive treatment in the Neighborhood Health Clinics?
4. Women's Concerns -- What unique issues do lesbian women face which might not be addressed in the other hearings?
5. People of Color -- What unique issues do gay and lesbian Blacks, Hispanics and Asians face which might not be addressed in the other hearings?
6. Education -- What information about homosexuality is available in the Boston Public Schools and what services are afforded gay and lesbian students?
7. Penal Institutions Department -- What are the experiences of gay men, transsexuals and transvestites sent to the Suffolk County House of Corrections? Are provisions made to ensure their safety?
8. Artists -- Is the relationship between doing art and being gay or lesbian a significant one? When the City sponsors public events and provides financial support, are gay and lesbian artists involved and included?
9. Neighborhoods -- What is life like for gay men and lesbians living in Boston's neighborhoods? Do those experiences differ from neighborhood to neighborhood?

Having designed The Boston Project to ensure the broadest possible participation by the Gay and Lesbian Community, the next challenge was to secure that involvement. Many gay men and women enthusiastically endorsed and collaborated on the format of the Project and several key organizations wrote letters of support. The diversity of the Community and the timing of the Project (an election year), however, made securing the goal of total involvement no small task. Predictably, several people articulated concerns about why The Boston Project was being initiated at this time. There was also a healthy concern about what would become of the recommendations after the election. The Gay and Lesbian Community, like other disenfranchised groups, have had their share of promises made and broken. A few people even said they feared giving "Big Brother" any information about the Community.

People of Color taught us a particularly important lesson. Gay and lesbian Blacks, Asians and Hispanics deal daily with the double-edged sword of racism and homophobia. Their priorities and energies are often split. If we were to secure their participation, we needed to ensure it would not be tokenism.

Overall, we were very pleased with the diversity and numbers of gay men and lesbians who participated. Even though the results of The Boston Project Survey, which were released in October, 1983, show the majority of respondents were white gay men, we successfully heard from and addressed the needs of gay and lesbian youth, elderly, disabled persons and people of color. Likewise, women participated in significant numbers as both Advisory Committee members and witnesses.

The Boston Project is completed. The Mayor has received the Executive Summary and additional copies are being distributed. The Survey Results were published and received major attention from the media. The full text of the Roundtable and Special Inquiry Panel hearings will be available for review at the Boston Public Library.

It's been a year since we began The Boston Project. Its costs, both financial and in work hours, were significant. Nearly 2000 Community and City government people were involved. There are nearly 200 recommendations. What was accomplished?

To the general public, I would say that The Boston Project successfully documented that many of the people who live in your neighborhoods, ride with you on the T, play bridge with you in the Housing Development recreation rooms, stand next to you in the Police Station and Hospital Emergency Room are gay or lesbian. Conservative estimates place the adult gay and lesbian population of Boston at 44,000. They have many of the same needs and issues you do, like clean and safe streets, and a few of their own, like youth gangs who throw rocks at "fags". Many gay men and lesbians live in the South End, Back Bay, Beacon Hill and Fenway area of town, but there are also, according to our survey, many who call Dorchester, Jamaica Plain, Allston and Brighton home.

The City of Boston takes the needs of this constituency very seriously. They pay tax dollars and are entitled to full and equal access to City services. No gay man or lesbian I have met wants special attention or rights. They merely want to live and work and socialize without fear. The Mayor has been asked to address the issue of anti-gay violence in the neighborhoods by calling together civic, business and church leaders to map strategies for community education.

To members of the Gay and Lesbian Community, I would say that there are few surprises for you in the testimonies or recommendations of The Boston Project. You have heard the stories before and you have made similar recommendations to friends, and through your organizations to government. What may surprise the most alienated members of the Community is seeing those testimonies from gay men and lesbians and those recommendations on the tailoring of City services published and paid for by the Office of the Mayor.

Yet, because of The Boston Project, can you now be assured that the next police officer who responds to a call for help in your home is going to do so professionally? No, though testimony shows that many gay men and women receive that professional treatment now. Though I would like to believe that The Boston Project will change behavior overnight, it will take time to implement the recommendations.

Gay men and lesbians who read this report should know of some of the successes which do not appear in print. The anticipated education of key City personnel about the needs and issues of the Community did happen. The words, "I never knew that", were spoken repeatedly as individuals gave witness to their struggles for comprehensive health care, police protection and youth services. A lot of stereotypes were also broken down for the Gay and Lesbian Community representatives who participated. Particularly effective in breaking down stereotypes of the Police Department was Lt. Donald Devine, the very capable and caring Police Liaison to the Gay and Lesbian Community. While there were some testifiers who left us convinced that all police officers are homophobic, there were more who left promising to call Lt. Devine for assistance in the future.

There are also recommendations which have already been acted upon without waiting for direction from the Mayor. The Commission on the Affairs of the Elderly has begun reviewing their literature and calling gay and lesbian groups to participate in their programs. The Commission on the Handicapped has, as a result of the Project, already compiled a list of sign language interpreters who are sensitive to gay and lesbian issues. The Police Department has already initiated training on gay and lesbian issues for police cadets. The Penal Institutions Department has already requested training on gay issues for their personnel. The Department of Health and Hospitals has already initiated a search for a full time AIDS coordinator.

The networking, which was hoped for and which will last long after media attention to the Project ends, was also accomplished. Community representatives now have the ability to call department heads and commissioners directly, and vice versa, rather than go through me for names and numbers.

The success of The Boston Project in tailoring City services depends in large measure upon the efforts of the Gay and Lesbian Community to remind government officials of this agenda. A lot of hard work went into documenting needs and strategizing practical action. The Executive Summary is not an exhaustive agenda but it spells out in concrete terms what can and needs to be done. The Boston Project results can and should be used with other levels of government, social service agencies and business and church organizations as well.

To government leaders in Boston, in other cities and at other levels, I would say that The Boston Project provides a practical agenda for meeting the needs of gay and lesbian citizens. It also provides a model for creating policy for other disenfranchised minorities. The success of The Boston Project was due to the involvement of the disenfranchised in the investigation of issues and in the strategizing of practical means to meet needs.

It is unrealistic for government leaders to expect that gay men and lesbians will step forward to testify to experiences of discrimination on their own. Those persons who can eliminate discrimination by drafting and supporting legislation must recognize that if safe and secure means are not afforded gay and lesbian citizens to come forward, as was provided in The Boston Project, they will not hear from the disenfranchised except in the voting booth.

The Boston Project was a much larger undertaking than we had anticipated, but I am nonetheless convinced that we accomplished our goals. We documented many of the issues and needs of the Gay and Lesbian Community, we formulated practical ways for the City to address many of those needs and we built the framework for continuing dialogue.

Personally, I consider The Boston Project to be the most significant accomplishment of my career in Gay and Lesbian Community work because of its scope, its success and its potential for dramatically affecting the lives of gay men and lesbians. I also learned more about government, power, the Gay and Lesbian Community and myself than would have been possible with any other year-long course of action.

I encourage the careful reading of the Executive Summary and call the attention of the Gay and Lesbian Community to the recommendations made to them by the Project participants. Eliminating ignorance and bias and securing full and equal access to rights and privileges is a two-way street.

In conclusion, on behalf of The Boston Project team, I thank every person who participated in the work of The Boston Project. Their belief in the Project, their commitment of time and energy and their expertise have made this monumental endeavor a success. In addition to the names mentioned within the pages of the Executive Summary, we acknowledge the efforts of:

Mr. Jim Anderson - Gay and Lesbian Pride Committee
Ms. Elizabeth Antrim - Survey Research
Ms. Nancy Clark - Intergovernmental Relations
Mr. Thomas Cooke - Policy Management
Ms. Joan Devereaux - Policy Management
Ms. Alice Dinneen - Boston Redevelopment Authority
Ms. Janice Downey - Survey Research
Ms. Tracey Falcone - Policy Management
Ms. Marcie Fox - Dignity/Boston
Mr. Steve Fox - Executive Assistant to the Mayor
Ms. Nancy Grantham - City Arts
Mr. Dennis Iadarola - Mass. Bay Counseling
Ms. Melissa Jad - Law Department
Mr. Dan Moon - Boston Redevelopment Authority
Ms. Delcine Palmer - Policy Management
Ms. Denise Parisi - Policy Management
Ms. Maureen Schaffner - Survey Research
Ms. Joan Schloss - Law Department
Mr. Doug Smith - Gay Men's Professional Group / Exodus Center
Ms. Nelda Sogoloff - Policy Management
Ms. Nancy Sullivan - Policy Management
Ms. Noemi Torres - Policy Management
Mr. Joseph Toto - City Printing

T H E B O S T O N P R O J E C T

Toward An Agenda for Gay and Lesbian Citizens

OVERVIEW

THE BOSTON PROJECT was a ground breaking effort by the City of Boston to identify how existing City services would be tailored to better meet the needs of gay and lesbian citizens. The Project was designed to bring together representatives of the City and of the Gay and Lesbian Community to identify unmet needs and to design workable programs to remedy existing problems.

Viewed as the starting point for what must be a continuing dialogue and mutual effort, a project such as this was necessitated by the "invisible" nature of the City's gay and lesbian population. The City recognized that many gay men and lesbian women feel "disenfranchised" -- denied privileges or rights; that most of their unique needs had not been articulated or heard and that existing government services were not designed with an awareness of this community's needs. While the City acknowledges that a year-long study cannot be expected to identify and remedy all existing problems nor eliminate completely the feeling of disenfranchisement, we are nonetheless enthusiastic and optimistic about The Boston Project as an honorable and worthwhile beginning.

There are two major reasons which have led to gay and lesbian citizens of Boston being considered an "invisible minority." They are:

- (1) The fear of disclosure which has intimidated many gay men and lesbian women from articulating their needs;
- (2) The widespread ignorance and fear of homosexuality which has made the needs of gay men and lesbian women often misunderstood and/or neglected by government and social agencies.

Elderly gay people have unique needs which are not being considered or met. Runaway youth who are gay, gay disabled persons, gay prisoners, gay people who need medical attention and police protection and others are all faced with the unique dilemma when they seek aid or redress of wrongs committed against them: They must "come out" in order to make their special needs known. And by doing so, they must face down the consequences of such disclosure in a culture marked by homophobia (fear and hatred of homosexuality). In short, gay and lesbian people often must sacrifice their rights to privacy in order to obtain the other rights of citizenship.

The number of gay men and lesbian women who have foregone redress or aid because of this dilemma can only be estimated. Yet, because even a conservative estimate (Kinsey, 1948, '53) would put the gay and lesbian population of Boston at 10 percent and since most of these people are not "out", we may assume that a significant number of Boston's citizens face this dilemma daily and decide to forego their rights rather than risk the consequences of disclosure.

The Boston Project addressed this dilemma with a two step approach. We began by studying the field of needs and issues unique to gay and lesbian people in Boston and then made policy recommendations which are designed to increase equity in the delivery of City services. These recommendations seek to reduce the negative consequences of "coming out" or eliminate the need.

Conditions and Limitations

While enthusiastic and optimistic, we approached the work of The Boston Project with a measure of critical realism. This Project was the first time in Boston, and perhaps in the country, that the needs of this invisible and significant minority were assessed systematically and comprehensively. However, the accomplishments of this work are both limited and conditioned.

The Project is limited because we were only able to measure the major issue areas presently affecting Boston's Gay and Lesbian Community. In a sense, we took the first soundings in mostly uncharted waters. It is only with time that we will be able to increase specific working knowledge of these major issues and identify new ones as they emerge. The active participation of knowledgeable and capable representatives of both City government and the Community, however, has assured a significant beginning to this policy initiative.

The Project is also conditioned by the scope of City government and the present state of development of the Gay and Lesbian Community. By its nature, the City can address issues either through advocacy or by administrative action, the breadth of which is defined by the City Charter. While we addressed ourselves to how existing services might be tailored to better meet the needs of gay and lesbian residents, we found that many of the issues raised by this Project fell within the domains of State social service agencies, other levels of government, the Church, or the private sector.

One of the initial problems for the Project was that there were artificially high expectations by some members of the Community of what City government could do. Boston's gay and lesbian citizens, like other minority group members, have had their expectations for change raised falsely in the past. The frustrations and feeling of disappointment that come from such situations could "chill" anyone's desire to become involved in a task like The Boston Project. However, the community recently witnessed a growth in both the breadth and strength of its organizations resulting in a new optimism. It was this optimism that we tapped, while at the same time, avoiding the making of grandiose promises which would only contribute to an increased sense of frustration and alienation.

Preliminary Obstacles

The accurate mapping of the needs of this minority, made invisible by fear of disclosure, has been a long, complex process. The usual avenues of study open to social scientists -- statistical and qualitative methods of inquiry -- were enormously complicated by the camouflaging of sexual orientation made necessary by a hostile culture. For instance, if we were to apply the generally accepted conservative 10 percent standard (Kinsey, 1948, 1953) to the population of Boston's neighborhoods (1980 U.S. Census), we would arrive at the following figures:

<u>Population</u>	<u>General Population</u>	<u>Homosexual</u>
Allston/Brighton	65,264	6,526
Beacon Hill/West End	14,894	1,489
Waterfront/North End	11,639	1,163
South End	29,611	2,961
Back Bay/Fenway	49,517	4,951
Charlestown	13,364	1,336
East Boston	32,178	3,217
South Boston/Islands	31,821	3,182
Roxbury/Mission Hill	55,567	5,556
Dorchester	75,032	7,503
Neponset/Mattapan	61,572	6,157
Roslindale	33,229	3,322
Jamaica Plain	27,987	2,798
West Roxbury	28,793	2,879
Hyde Park	<u>32,526</u>	<u>3,252</u>
TOTALS	562,994	56,299

However, the leadership of the Gay and Lesbian Community disputed this breakdown as conservative in some areas and overstated in others. They argued that in some neighborhoods, gay men and lesbian women are in the majority. But, there are no hard statistics to support or disprove either of those estimates. Further, there is no scientifically sound way of gathering such statistics without violating gay and lesbian rights to privacy and escalating the fear that such disclosure would bring. This fear of loss of privacy created an administrative dilemma for City officials: While the needs of gay and lesbian citizens are real and must be addressed, the usual scientific routes to discovering those needs, how many citizens are affected, where services should be channeled, etc., could not be used to devise, implement and evaluate policies which affect these citizens.

There was one additional factor, which complicated the effectiveness of The Boston Project. In general terms, it can be described as a "theory vs. practice" dilemma. Inquiry into a social situation often leads to the formulation of policy recommendations that are simply not practical. They make sense in the context of hearings, conferences, and reports, but not as part of the day-to-day work of an administrator or agency. Any process which intends to construct an effective policy must bring City administrators and community representatives together to also produce thoughtful predictions about the practical consequences of their recommendations. Alternative paths to solve a problem must be developed and an "all or nothing" strategy must be avoided. Alternative policy recommendations which present probable administrative consequences make effective action by City officials more likely. Because of these assumptions, The Boston Project sought to develop a practical blueprint for both effective advocacy and action by actively involving Community representatives and City administrators in every aspect of its work.

Objectives, Structures, Process and Outcomes

Objectives: In light of the obstacles and limitations that conditioned the work of this needs assessment, The Boston Project was designed to achieve five major objectives:

1. to increase awareness among City administrators of the needs of gay and lesbian citizens;
2. to begin to reduce the effects of the feelings of disenfranchisement among gay and lesbian citizens;
3. to increase city-wide understanding of the special needs of gay and lesbian people;
4. to lay the foundation for continuing dialogue about gay and lesbian life in the city;
5. to add to current thinking and research in the field of effective policy-making, especially in an urban setting.

To achieve these objectives, we proposed a four-pronged outreach program to gather information which was accurate, understandable and useful for designing effective policy. They were: (1) Demographic Information Review and Evaluation, (2) Roundtable Discussions, (3) Special Inquiry Panels and (4) Hearings on the Quality of Neighborhood Life.

Structure and Process:

Overall supervision of The Boston Project was provided by Micho Spring, the Deputy Mayor for Policy Management. The Project Team, which was responsible for the design, implementation, and evaluation of all of the Project's activities, was comprised of:

Brian McNaught: Director of the Project and the Mayor's Liaison to the Gay and Lesbian Community

Gary Laforest: Project Manager and Program Design Consultant

Lisa Christie: Assistant Project Manager and Coordinator for Lesbian Issues.

They were supported in their work by members and staff of the Mayor's Policy Management Office. Participating in all aspects of the Project were representatives of both City government and the Gay and Lesbian Community.

The four facets of the Project that were in operation during the months of February through September of 1983 functioned in the following ways:

Demographic Information: (See "Survey Methodology") City researchers and members of community organizations worked with the Project Team to piece together as clear a picture of the Gay and Lesbian Community as could be constructed. The survey, which resulted from their efforts, became a vital means whereby some 1,500 gay and lesbian citizens were able to express their opinions about the quality of City services and Gay and Lesbian Community life. They did so without violating their right to and need for anonymity.

Roundtables:

A Roundtable was defined as a day-long intensive summit conference for City Administrators and leaders and experts of the Community in a specific issue area. In general, we expected three outcomes to each of our Roundtables: 1) transcripts of discussions and presentations, 2) written papers on the issue being discussed, and 3) policy recommendations for the City.

Five Roundtables were organized: Women's Concerns; People of Color; Education; the Penal Institutions Department and Artists. Each of the Roundtables were set up and run as follows:

1. The Boston Project Team selected an Advisory Committee which helped in setting an agenda, selecting panelists and in other participants, and in reviewing and evaluating the process and content of the completed conference;
2. All of the Roundtables were held at City Hall;
3. Discussions and presentations were taped, transcribed and edited. These edited transcripts were added to other written submissions -- papers, articles and memoranda -- to form the Roundtable Reports; (Volume II, The Boston Project Proceedings)
4. The recommendations of each of the Roundtables were then integrated into an overall review process by the Mayor's Office of Policy Management which provided the City with a comprehensive agenda. (Executive Summary)

Special Inquiry Panels:

A Special Inquiry Panel was a means of conducting a series of hearings on sensitive issues. The format allowed representatives of the City and the Community to gather in-depth testimony from Community members and experts. The three areas that were probed by Special Inquiry Panels were: Police and Community Relations, Human Services and Health and Hospitals. The hearings, like the Roundtables, were held in City Hall or in other City facilities.

The Special Inquiry Panels functioned as follows:

1. The Project Team selected a Panel facilitator and a group of panelists. Criteria for selection included the individual's ability to objectively hear what was being expressed and to translate that testimony into practical policy recommendations;
2. The Panel facilitator was responsible for the smooth process of his or her panel. The facilitator worked with the Project Team in selecting hearing sites, setting times and dates, choosing witnesses and establishing the order of testimonies;
3. The testimony given during these sessions was transcribed and used as a basis for policy recommendations made by panelists; (Volume I, The Boston Project Proceedings)
4. The panelists then worked with the Project Team and other consultants to translate the hearing transcripts into workable policy recommendations for the final report to City administrators. (Executive Summary)

Community Life and the Neighborhoods:

Hearings on the quality of neighborhood life for gay and lesbian residents were also held in City Hall. Structured like the Special Inquiry Panels, but run in the spirit of the Roundtables, these hearings secured testimony from leaders of community action groups as well as from individual citizens. The testimonies and written submissions of these hearings were used by the Advisory Committee and the Project Team as a basis for policy recommendations.

Outcomes

At the completion of the information-gathering phase of The Boston Project, the following outcomes were produced: 1) an Executive Summary report, 2) a one volume report of the Project Transcripts, and 3) a Preliminary Report on Survey Results.

These documents were produced during the months of July through November, with the final reports scheduled for December, 1983. At the completion of the information-gathering phase, the Project Team worked with the Mayor's Policy Management staff to integrate the work of the various Panel and Roundtable Advisory Committees and demographers into a comprehensive, cohesive policy agenda.

OVERVIEW OF PROJECT RECOMMENDATIONS

In nearly all of the meetings of The Boston Project, participants concluded that two key factors worked against the City in effectively tailoring its services for the Gay and Lesbian Community and frustrated many gay men and lesbians in their attempts to receive essential City services: Pervasive ignorance about homosexuality and the critical lack of protective legislation.

While the Advisory Committees made recommendations on practical ways to improve City services in each of their respective areas, the two consistently repeated themes of the need for education and protective legislation prompted four general recommendations to the Mayor and two for the Liaison to the Gay and Lesbian Community. They are:

That the Mayor should:

1. Direct all key department heads to initiate periodic in-service training for all personnel on the needs of gay and lesbian citizens.
2. Use all of his appointive powers to ensure the active participation of gay and lesbian citizens at every level of City government, including all Boards and Commissions.
3. Introduce and lobby for legislation at the City level which would prohibit discrimination based upon sexual orientation in employment and credit. He should also publicize and continue to enforce legislation which prohibits discrimination based upon sexual orientation in housing and actively lobby for all similar legislation at the state and federal level.
4. Assist the Gay and Lesbian Community in securing a safe and accessible Community Center.

That the Mayor's Liaison to the Gay and Lesbian Community should:

1. Prepare a comprehensive list of resources available in the Gay and Lesbian Community and ensure its broadest possible distribution at every level of City government.
2. Continue the dialogue initiated by The Boston Project and monitor the implementation of the recommendations by establishing task forces on the issues identified.

NOTE TO READERS

The Recommendations of The Boston Project contained in this document were released to the general public on December 15, 1983 in the Executive Summary. The results of The Boston Project Survey were released October 4, 1983 in A Profile of Boston's Gay and Lesbian Community. The supplementary material contained in this document includes the transcripts of The Boston Project Special Inquiry Panels and Roundtables and a more extensive analysis of the Survey results.

The transcripts, which have been edited for sense and style, were made possible by tape recording, transcribing and editing the intensive interviews which took place during The Boston Project Special Inquiry Hearings and Roundtables. The participants in those sessions were briefed in advance on the purpose of the Project and the format which would be followed. The hearings were hosted by Brian McNaught, with the exception of those held on Education and Artists. These were hosted by Gary Laforest.

The hearings on Police Relations, Health and Hospitals, Human Services (Youth) and Neighborhoods were designed to allow the Advisory Committees to spend a minimum of 20 minutes with each testifier. The remaining hearings were designed as Roundtables in which all invited testifiers met together and commented on the topic at will.

Last names only are given in these transcripts. Preceding each section, there is a brief biographical sentence which introduces the testifier.

PROCEEDINGS OF THE
POLICE AND COMMUNITY RELATIONS PANEL

POLICE AND COMMUNITY RELATIONS

SUMMARY

According to the results of The Boston Project Survey, 24% of the respondents felt they had been physically attacked because of their sexual orientation, 76% were subjected to verbal abuse and 42 individuals said they had been sexually assaulted. Of those who felt the City of Boston discriminated against them because of their sexual orientation (17%), the Boston Police Department was identified by 80% as the major offender.

The issue of Police and Community Relations was a top priority of The Boston Project. The Advisory Committee, after meeting for four hours of planning sessions, scheduled three intensive Special Panel Inquiries. Eighteen witnesses from the Gay and Lesbian Community and the Police Department were invited to share their experiences and expertise and to make recommendations on how to tailor City services to better meet the needs of the Community. On Thursday, May 5, 1983 the Advisory Committee met with witnesses for four hours in the Mayor's Office of Policy Management to discuss "Gay Men and Lesbians as Victims of Crime/Harassment". Similarly structured sessions were held May 12 on "Gay Men and Lesbians as 'Law Breakers'" and on May 19 on the umbrella issue of "Gay Men and Lesbians Interfacing With Police." (Transcripts of these and all other hearings will be available for review at the Boston Public Library.)

The basic recommendations of the Police and Community Relations Advisory Committee were:

- 1.) Initiate periodic in-service training on the issues and needs of gay and lesbian citizens for all personnel, including the Command Staff and Senior Officers;
- 2.) Actively recruit gay men and lesbians to the Boston Police Department;
- 3.) Make a top priority of confronting the problem of anti-gay attack;
- 4.) Discipline officers for unprofessional, homophobic behavior;
- 5.) Initiate regular meetings between the Commissioner, the Command Staff and representatives of the Gay and Lesbian Community.

POLICE AND COMMUNITY RELATIONS

ADVISORY COMMITTEE

LT. DONALD DEVINE: Police Liaison to the Gay and Lesbian Community, The Boston Police Department

MR. GARY DRAKE: Psychotherapist in private practice, Licensed Independent Clinical Social Worker (Facilitator)

MS. ANN MAGUIRE: National N.O.W. Committee Member for Lesbian Rights, Vice Chairperson for the Boston Lesbian and Gay Political Alliance, and Advisory Board Member for the Massachusetts Women's Political Caucus

MR. TIMOTHY I. MCFEELEY: Attorney at Law; Past President, Bay Village Neighborhood Assn.; Treasurer, Boston Lesbian/Gay Political Alliance

MS. LISA SAVEREID: Deputy Director of Policy Management, Mayor's Office, City of Boston

DEPUTY CHIEF
ALBERT SWEENEY: MBTA Police Department; Former Director of Police Academy, Boston Police Department

POLICE AND COMMUNITY RELATIONS

RECOMMENDATIONS

WE RECOMMEND THAT the Mayor should direct the Police Commissioner to:

1.) Make a first order priority of the education about the Gay and Lesbian Community throughout the entire Police Department by:

A. Periodically providing a minimum of two hours of training on homosexuality for the following groups:

- a. Command Staff
- b. Superior Officers
- c. Police Officers

B. Maintaining and enhancing the educational program on homosexuality at the Police Academy;

C. Initiating regular training sessions on homosexuality for cadets;

D. Establish regular meetings among the Commissioner, the Superintendent-in-Chief, the Superintendent of Field Services, the Superintendent of Investigative Services, the Police Liaison to the Gay and Lesbian Community, the Mayor's Liaison to the Gay and Lesbian Community and community leaders to discuss issues of mutual concerns.

In addition to regularly scheduled meetings, the Commissioner and aforementioned staff should meet with community leaders prior to deployment of police resources in response to issues of major public or community concern. The intent of such meetings is to collaborate on strategies which maximize effectiveness and minimize misunderstanding.

2.) Make a first order priority of confronting the problem of physical attacks on gay men and lesbians by:

A. Training a police officer from day and evening shifts in each Area to be sensitive to gay people. These men and women would be specially trained by and work with the Police Liaison;

B. Providing an atmosphere in the Areas which facilitates gathering information from the victim of a bashing by implementing procedures similar to those followed for rape victims;

C. Indicating on 1-1 police incident reports if the attack was anti-gay;

- D. Referring all victims of anti-gay attacks to gay community support groups;
 - E. Reporting all anti-gay attacks to the Police Liaison for monitoring;
 - F. Deploying the necessary police resources to those areas where reports indicate a pattern of anti-gay attacks.
- 3.) Issue a General Order advising the entire Department that no person shall be denied services by or employment in the Police Department due to sexual orientation.
 - 4). Actively recruit gay and lesbian Police Cadets and Police Officers by:
 - A. Stating in recruitment ads that the Police Department does not discriminate on the basis of sexual orientation;
 - B. Regularly placing ads in gay and lesbian newspapers and public service announcements on gay radio programs.
 - 5.) Ensure that all complaints regarding homophobic behavior by a police officer be reported to the Police Liaison so that the Police Liaison, in conjunction with the Area Supervisor and the Internal Affairs Division can:
 - A. Document charges against particular police officers;
 - B. Monitor the investigation;
 - C. Provide re-training and counseling for the officer in question;
 - D. Ensure that the complainant receives appropriate follow-up information.
 - 6.) Prioritize preventative police strategies rather than prosecutorial ones in situations where illicit sexual conduct is taking place in public and where there is no immediate threat to public safety.
 - 7.) Initiate a formal educational outreach to gay and lesbian citizens to sensitize the community to their rights and responsibilities and to explain procedures followed by the Department.

POLICE AND COMMUNITY RELATIONS

TESTIFIERS

<u>MR J.B.:</u>	Victim - multiple stab wounds
<u>DEPUTY SUPT. JOHN BARRY:</u>	Homicide Division Headquarters, Boston Police Department
<u>SGT. JAMES CURRAN:</u>	Community Relations Office, Area D, Boston Police Department
<u>MR. JOSEPH D'ONOFRIO:</u>	Co-owner, The Loft 21 Association
<u>DEPUTY SUPT. DANIEL FLYNN:</u>	Supervisor, Area C, Boston Police Department
<u>MR. LARRY GOLDSMITH:</u>	City beat reporter, <u>Gay Community News</u>
<u>SGT. JOHN GOTTSCHALK:</u>	Community Relations Office, Area A, Boston Police Department
<u>MR. RICHARD IANDOLI:</u>	Attorney at Law
<u>OFFICER PAUL JOHNSTON:</u>	Former Supervisor of Cadet Program, Boston Police Department, Currently with Ballistics Unit, Area D, Boston Police Department
<u>DR. CHARLES MAPLETHORPE:</u>	Graduate Student, Center for Cancer Research at M.I.T.,; victim of questionable arrest
<u>MR. JERRY MATESON:</u>	MSW, Intake Counselor Mass. Bay Counseling (Intake-Bashing)
<u>LT. EDWARD MCNELLY:</u>	Administrator, Vice Control Unit, Boston Police Department
<u>P and S:</u>	Victims of questionable use of force and complaint procedures
<u>DEPUTY SUPT. HERBERT STONE:</u>	Former Director of Internal Affairs, Boston Police Department, Currently with Team Police Unit, Area 14, (Brighton), Boston Police Department
<u>DR. STEVEN TIERNEY, Ed.D:</u>	Trustee, Boston Health & Hospitals, Questionable Protective Custody case
<u>MR. STEVE VAICIULIS:</u>	Administrative Director, Watchline
<u>MR. CHUCK WEXLER:</u>	Communiy Disorders Unit, Assistant to the Police Commissioner, Boston Police Department

I. GAY MEN AND LESBIANS AS VICTIMS OF VIOLENCE

MR. LARRY GOLDSMITH: City beat reporter, Gay Community News

GOLDSMITH: Let me begin with a few examples.

On March 31, 1977, at 10:15 p.m., passersby found Ralph Heaney, a 28 year-old gay man stabbed to death in the Fens. His murder remains unsolved to this day.

On June 22, 1980, at 3:50 a.m., passersby found Charles Kimball, a 47 year-old gay man, shot to death in the Fens. Four days later, 1,200 people marched with candles through the Fenway neighborhood to condemn the murder and to protest increased violence in the area. Kimball's murder remains unsolved.

On April 9, 1981, at 1:45 a.m., Mel Horne who once served as the Promotions Manager for the Gay Community News was stabbed to death on Huntington Avenue near the Prudential Center. Robin MacCormack, Boston's mayoral liaison to the lesbian and gay community told a GCN reporter that anti-gay violence in the neighborhoods was on the rise. Horne's murder remains unsolved.

On July 15, 1981, at 4:00 a.m., five young men in a van pulled up alongside two men as they walked home along Providence Avenue near Park Square. The assailants beat them with a baseball bat, sending one to a local hospital for brain surgery. Two of the attackers were later arrested, making the incident an exception to the usual rule of police inaction. But this case stalled in court and the attackers are back on the streets.

On November 1, 1982, around 11 p.m., three young men followed a Dorchester gay man home and beat him up. A police report was filed, but no arrests were made.

Three days later, on November 4, 1982 at 8:30 p.m., two young men assaulted a gay man on Atlantic Avenue as he walked toward his car. Police reported no arrests.

On July 7, 1982, at 5:20 a.m., an arsonist ignited the offices of the Gay Community News, Fag Rag the Glad Day Bookshop, and several artists' studios. The contents of the building were destroyed. Police say they have no leads and have apparently given up on the investigation.

Not one of the cases in my thick file on anti-gay violence has been successfully prosecuted. Only a tiny minority, in fact, have resulted in arrests.

I've been asked to give an overview of violent attacks on lesbians and gay men in the city of Boston and to comment on the conduct and performance of the Boston Police Department in investigating those attacks and preventing future violence. The purpose of this panel, as it has been related to me, is to establish the existence of homophobic violence in the city, to define the patterns of such violence and to suggest investigative and enforcement methods to help the police keep the streets safe.

I have to say that I think the nature of the problem is so patently obvious as to call into question the necessity of this study. Racial violence extends throughout the city. Parts of Boston -- the majority of Boston's neighborhoods, in fact -- aren't safe for people of color. Parts of the city are unsafe for white people. Women are not safe on the streets of Boston. Lesbians and gay men are not safe on the streets of Boston. Come to think of it, no one is safe on the streets of Boston, not in any neighborhood. I'm not basing this estimation on FBI statistics or on articles in the Boston Globe, either; I'm basing it on personal experience and the experience of my friends -- concrete and painful experience which brings home the point more realistically than any government arithmetic. I hope it comes as no surprise to anyone here today that lesbians and gay men are most often the victims of violence in the parts of town where they live, work and socialize. In neighborhoods such as downtown, Beacon Hill, the Back Bay, the Fenway, Dorchester and Jamaica Plain, where the concentration of lesbians and gay men is higher than in other parts of the city, the incidents of homophobic violence is, not surprisingly, greater than in other areas.

Frequently, homophobic attacks occur in situations where the victims are clearly identifiable as lesbians and gay men. Attacks routinely take place near bars and cruising areas, where not just our presence but our physical appearance -- the way we are dressed, for example -- marks us as clear targets to our attackers, who, more often than not, are groups of young, white men who have travelled into our neighborhoods specifically to beat up some queers or anyone they think is queer. These attacks occur more frequently during warmer months, on weekends, and in the hours of late night and early morning, as cultural events wind up, the bars close and people head for home.

It is more than likely that violence under any of these conditions I've described involves some homophobic element. And we can be sure, of course, that an attack is homophobic if the assailants, as they often do, yell something like, "fucking queer!" or "faggots suck!"

I don't think I have ever read a story in the Globe or the Herald that reported something like, "Two men were brutally beaten last night as they walked home from Chaps, a local bar. Witnesses reported hearing a group of men shout anti-gay epithets at the pair and seeing them repeatedly beat them with baseball bats."

I've never been told by the Informational Services Division of the Boston Police Department anything like, "A man was stabbed last night in a possible queer bashing incident."

I've never been asked by a homicide detective anything like, "John Doe was found dead last night in his apartment. We think he may have spent a part of the evening at Sporter's. Will you mention in your article that we need to talk with anyone who may have seen him that evening?"

Often, however, I read stories in the Globe or Herald that report something like, "Two Boston men were listed in critical condition in Massachusetts General Hospital last night after a violent attack near the intersection of Exeter and Boylston Streets. Police report that witnesses saw a blue van speed away from the scene but no arrests were made."

Reading between the lines of stories like these is often the starting point of investigating my own stories. The next step is to call Informational Services.

"Hello, I'm calling from Gay Community News about the assault on Exeter Street last night. Is there reason to suspect that the attack might have been anti-gay?"

"Well, no, it doesn't say anything in the report about anti-gay and we don't keep statistics on people's sexual preference. Why don't you call Detective so and so who filled out the report."

"Hello, Detective so and so, I'm calling from Gay Community News about the assault on Exeter Street last night."

"Oh, yea? What's it to you?"

"Well, from the details in the Globe story, it sounded like it may have been an anti-gay attack."

"We can't comment on people's sexual preference. I mean, they don't want it all over the newspapers. And anyway I can't comment on any investigation in progress. You'll have to call Informational Services."

You see the problem. There is the legitimate claim to privacy of the victims of anti-gay violence, a claim which the police have to make some effort to protect. I have a policy in my reporting not to use names or other indentifying information pertaining to lesbians or gay men unless I have permission to do so. Most of the time, it is not relevant anyway. For the journalistic intents and purposes of GCN, there is usually no necessity to report something like, "John Doe was stabbed last night in the Fens" when "A gay man was stabbed last night in the Fens" would do just as well. Why should GCN, of all newspapers, want to destroy the privacy rights of lesbians and gay men? But I find it ironic that the same cops will furnish the names, addresses and places of employment of gay men arrested in undercover raids for front-page publication in the Globe and the Herald, become masters of the "no comment," when I try to find the particulars -- even schematic anonymous particulars -- concerning homophobic assaults.

What angers me even more in this double standard of confidentiality is the failure of the police to recognize the most obvious telltale signs of homophobia as a motivation for violent assault. Last summer, I had to persist for several weeks before homicide detectives would consider the possibility that a late night shooting in a known gay cruising area might have been a pre-meditated queer bashing. Detectives seemed reluctant to hear my reasoning and when pressed seemed resentful at my suggestion that anyone sitting in a parked car on Atlantic Avenue in the early hours of the morning was probably out for more than a breath of fresh air, and that anyone who went there at that time with a gun in hand probably knew that, and probably intended to shoot a queer.

I'm not trying to encourage the police to jump to conclusions, but I do want to ask them to stop looking at violence as a set of random acts committed by "young punks" and "bad boys." There are patterns to the violence in this city; and it is important to note that patterns of violence have some relation to other social patterns. Queers get beat up, not because they lead risky lives, but because there is a general assumption that queers are vulnerable, reluctant to fight back and deserve to be beat up. And there's rarely much punishment for beating up queers. Dan White, who was neither a young punk nor a bad boy, but a cop and a city supervisor, got only five years in prison for murdering a gay fellow supervisor and the Mayor of San Francisco. He'll be out of jail, by the way, in July.

It's been suggested to me that one thing I should ask for here is a formal mechanism, similar to that now used by the Boston Police Department's Community Disorders Unit to monitor racial violence in the city. Police now have a formal investigative process to determine whether a given assault is a racial incident. Police statisticians keep a separate list of such incidents, and the addition of an incident to the list generally means that the incident will be given special investigative attention by the Community Disorders Unit. Why not have the police use a corresponding process to determine whether a given assault reflects homophobia? That way, we could prove to the police that anti-gay violence exists, that it falls into certain generally definable patterns, and that by recognizing anti-gay patterns for what it is, police could better assist lesbian and gay victims of violence and learn ways to prevent such violence in the future.

I'm opposed to this proposal on a number of grounds. First, if the Boston Police Department keeps a list of lesbian and gay men who are victims of anti-gay violence, it won't be long before the department finds itself with one of the largest gay mailing lists in the city. I don't trust the cops with a list of queers in Boston. Lesbian and gay victims of violence are reluctant enough as it is -- and for very good reasons -- to seek help from the police. I think the very existence of a special investigative process will discourage even more lesbians and gay men from going to the cops.

More important, I oppose this proposal because, as I said earlier, I think the problem is patently obvious, and I am frankly bewildered that I have to come here and explain it to you. The problem is not that lesbians and gay men lead unusual and risky lives and need special attention from the police.

That's blaming the victim. The problem is that people are getting beat up and people are getting murdered. Such violence exists because it is encouraged, condoned or ignored in a city that has fostered bigotry and oppression based on racial differences, physical differences, class differences, political differences and neighborhood differences. I'm insulted by the idea that I'm being asked to prove that lesbians and gay men have been the victims of violence and will be again in the future. The burden of proof should not be on the victims, but on the aggressors, on the people that haven't bothered to notice the violence and on the people who haven't raised their voices in objection.

We're not going to solve these problems by sitting here in a closed hearing room at City Hall talking to ourselves. We're not going to solve these problems by providing transcripts of our discussions to interested parties. We're not going to solve these problems with statistical analysis by a few appointed "experts" and "leaders." We are not going to solve these problems with an election-year embellishment of the city bureaucracy. We can, however, make progress by confronting these problems collectively in forums open to all. We can make progress by having the courage to state the obvious: that lesbians and gay men exist in significant numbers and are one of the many communities of people in this city who are objects of systematic violence. We already know who we are and where we are, and the various forms our oppression takes. I have no doubt we could further refine our perceptions with a study such as The Boston Project. But everyone in this room knows several lesbian and gay workers in City Hall who are afraid to come out. We all probably know of several teachers in the Boston Public Schools who are afraid to come out. Some of us know of Boston police officers who are afraid to come out. All of these people work in environments of institutionalized homophobia which force them to remain in the closet.

You've all probably noticed that everything I have said so far reflects a gross distrust of City government and the police department. Because of this distrust, which I want to emphasize is based on experience, I'm not going to recommend hiring more City bureaucrats or police officers; that would simply give us more of what we've got. I would guess, however, that if City government and a police force which supported lesbian and gay workers and constituents, which supported all of the people of the city of Boston, would function somewhat differently than what we have today.

I would like to see our efforts put toward recognizing the presence and increasing the visibility of lesbians and gay men in our schools, and in our communities, and in the operation and future planning of a city that will benefit and respect the people who live in its neighborhoods.

MCNAUGHT: Thank you, Larry. We now have the opportunity to ask questions of you to increase our knowledge of a particular thing that you either mentioned or we think you have knowledge of, or to have you elaborate on some of your recommendations.

MCFEELEY: You mentioned, Larry, that in your large file of assaults on gay people, some of them fatal, that none were ever successfully prosecuted and very few were even arrested. Do you have any theories about why that is?

GOLDSMITH: As I picked through that file to come up with the examples that I included in my statement, I wondered if I came up with a random sample. And that's what made me look through them all. And I realize none of these assaults that I heard about, and I assume there are a great many more than I ever hear about, not one in the file -- and my file covers the past two years, since June of '81 when I started working for the paper -- has been successfully prosecuted. I had thought the case of the man who was beaten in Park Square would be because, the police were fortunate enough to have witnesses whose testimony eventually led to three arrests. But after a year and a half in court, that case could not be prosecuted. I called the District Attorney last week. He said that the judge allowed a motion by the defendants, that is the assailants, to suppress the identification by the victim of the assailants. He said that he wasn't sure why, that another D.A. had taken over the case at that point. Very often it happens that if you identify the suspect only from one picture rather than from several pictures it doesn't hold up. I would guess also that this man had suffered pretty serious brain damage. The last time I spoke with him, he was not coherent. He was probably not able to testify. Clearly these cases are hard and difficult kinds of cases to find suspects. Someone gets beat up, ten seconds later it's all over. There are no witnesses at 3 o'clock in the morning in Park Square. I understand that there are very difficult kinds of cases to investigate when there are no witnesses.

MCFEELEY: Is it because lack of prosecution or energy on the part of the victim?

GOLDSMITH: I think very often victims probably lose interest in pursuing investigations or are scared. There tends to be so many cases like this in the Boston Municipal Court that the process takes forever. There's continuance after continuance after continuance. People have to miss work all day in order to make one ten minute appearance. And the cases, because there are so many of them, are not very sensational or eye catching. They are just part of the long process which goes on and on in court. The Suffolk County district attorneys always seem to be unprepared and relatively uninterested in these kinds of cases. Very often, they meet the people they are suppose to be representing right there in front of the judge for the first time at the arraignment.

MAGUIRE: Is it your feeling that the Police Department has actively and vigorously investigated these assaults, murders?

GOLDSMITH: No. Very often they'll show up to the scene or people will walk into the police station and fill out an incident report and that's the end of it.

MAGUIRE: How do you feel the police department views the gay community? Do you think they view the gay community as law abiding, tax paying citizens or do you think that the gay community is sometimes viewed with more of a jaundiced eye?

GOLDSMITH: Certainly there are some police officers who are homophobic, and apart from them, there are some police officers, I think, who in a more subtle kind of homophobia, view gay men as having asked for it by being lawbreakers, by cruising in the Fens, breaking who knows what laws against public sex. But as I said, that's blaming the victim. I don't think that's a constructive attitude for the Police Department or an individual officer to take.

SWEENEY: I think that, as we go along, more will become clear as to the procedural aspects of the priorities that assaults have within the Police Department. I'm more concerned with a couple of points you raised. You started off citing two or three more murders that were definitely related to the gay community. Are you tying in the fact that they are unsolved with the theory that it was given a lower priority because it was a gay victim?

GOLDSMITH: There are a lot of unsolved murders in Boston, generally. I think part of the problem the police may have had in solving these kinds of murders is the failure to recognize the homophobia which runs as part of the motivation for the murders. One of these murders took place not far from a gay bar called Chaps.

SWEENEY: Versus where the closing down of leads is because many of the witnesses are members of the gay community who are not willing to come forward. I'm more concerned with your perception than the reality; your perception that these murders are unsolved by homicide or the Police Department is as a result of, "oh, well, that's a gay victim we don't have to worry about that. There's not as much pressure. People don't care as much. We don't have to worry. Let's focus on another case."

GOLDSMITH: I'm sure that happens, although I'm pretty sure that a police officer would not say that out loud, consciously. I'm also sure that that does form some kind of unconscious way of arranging these priorities.

SWEENEY: When you say that it's patently obvious that "no one is safe on the streets of Boston," I wonder if that would change it if we were to go through unsolved murders in '77, '80, '81. We'd find the same percentage of unsolved murders for males, females, gays, lesbians, blacks, whites, etc. It just happens to be a random sample. That's my concern.

GOLDSMITH: It's true. But it may also be that the police are failing to notice patterns and motivations for those kinds of assaults, those kinds of murders. Perhaps a better case was that shooting I mentioned in a gay cruising area. I read a very, very small article about that in the Globe, buried in the sports section -- where they usually bury these incidents. It immediately jumped out at me as a gay murder. No one would be sitting in that car in that neighborhood at three o'clock in the morning unless they were there cruising.

SWEENEY: I think that raises an issue that we didn't look at and that is you want to know what the policy is of the suspect versus the victim. You mentioned that the Police Department will publish the name of someone arrested and will not give you the name of the victim, which is oftentimes the case. We may want to look at that as a policy.

GOLDSMITH: Or even an assailant who has been arrested.

SAVEREID: I just wanted to ask one, quick question, Larry. I wanted to ask you to elaborate for a moment on something you said that I found very striking; not surprising, but striking. It seems to me a cause of real concern. I think you said, and I'm paraphrasing, that "typically" or "generally" or "often", however you put it, groups of young, white males who are travelling into a neighborhood specifically for the purpose of an evening of queer bashing.

Could you elaborate a little bit more on how much that is, in fact, the dominant mode? I mean, does that pretty much account for all these incidents?

GOLDSMITH: It's very hard to do.

SAVEREID: I'm not trying to pin you down on percentages. I'm just trying to pin you down a little bit more in a sense of that very conscious, overt and premeditated pattern.

GOLDSMITH: I will say that the following scenario takes place very often. A group of young men who will get drunk, get together in a car and drive into the downtown area into the block around the Park Square, or to the Back Bay or to the Fenway and look for queers or drag queens to beat up. That's happened quite a bit. That was what happened with this Park Square incident. And around the time of that incident, there were several incidents that I heard about. A few with the same particulars. I tried to point them out to the police who I called to ask about what was happening and they just said there was a blue van involved. There was more than one, as I recall.

DEVINE: Do you have a phobia toward police?

GOLDSMITH: Yes, I do. I have that phobia against police, as I said, based on my experience with the police.

DEVINE: You mentioned that acts against the gay and lesbian community are encouraged, ignored and condoned by the police or society as a whole.

GOLDSMITH: By society as a whole and certainly by the police.

DEVINE: And you indicated that your distrust is based on experience. Do you distrust me?

GOLDSMITH: I don't know you personally, so I don't ...

DEVINE: Well, if you don't know me ...

GOLDSMITH: ... as a police officer; well, yes, I do have distrust of you ...

DEVINE:

I've been a police officer for 18 years and Lt. Sweeney has been a police officer for 13 to 14 years. If you would like, you could look at my personnel file and you can draw your own conclusion. But please don't form predispositions about me until you know me. I'm not drawing any predispositions about you; I have always greeted you with an open hand when I met you. I do not distrust you, but if we're to communicate and establish a meaningful relationship so that we can solve some of the problems for the gay and lesbian community, I would like to have some kind of trust between us. What you read was very eloquent. I'm a very subtle and sincere person. I'm not out to offend anybody. I have a function to perform and I would like the cooperation of everybody in order to fulfill my end of the bargain. I would hope that your distrust of society and of police officers can be set aside so that we can understand the problems that are confronting everybody, not just the gay and lesbian community, but society in general. You and your community are very important to me because I am here to serve the entire city of Boston and the residents of the city of Boston. So I would like you to set aside your concern about distrust in me until you get to know me even better.

GOLDSMITH:

I would like to reply to this just briefly. I, too, would like to see trust develop, but what I tried to point out is how the distrust has developed because of the long history of bad experiences the lesbian/gay community has had with the Police Department. While I would like to see that trust develop, I want to point out that it's going to be a very difficult process. It's not going to be easy for people, and I think it's even unfair for people to ask that people shed that distrust immediately when they had so much substantial bad experience with the police department.

SGT. JOHN GOTTSCHALK: Community Relations Office, Area A, Boston
Police Department

MCNAUGHT: Sergeant, the reason we asked you to come in and share your experiences and observations with us is that we are examining the issue of gay men and lesbians as victims of violence and you have in your work dealt with people who have been victimized. Could you talk to us about those experiences and the response of the Police Department?

GOTTSCHALK: During the daytime, I screen all of the incident reports that come upstairs to the Detective Unit. I screen the incident reports to determine the type of crime that have occurred. There is nothing on the incident report that would indicate a gay or lesbian situation. However, in particular crimes, involving gay and lesbian citizens, I will assign a detective to it and then the detective will make his investigation. I have had officers in conversation respond and inform me, "What a hell of a witness he was," and this was at a court proceeding.

MCNAUGHT: I didn't understand when you said some detectives have said to you, "What a witness!" What were you referring to?

GOTTSCHALK: To the fact that the person was gay and made a hell of a witness. In two particular instances.

MCNAUGHT: Was that a positive or negative comment?

GOTTSCHALK: A positive comment.

SWEENEY: Your opening statement, John, was that the incident reports that we write in the police department on a 24-hour basis come into each of the detective sergeants in the city, then they are broken down in a category of incident not by "was it a gay victim or a black victim or ..."

GOTTSCHALK: I cannot determine, in perusing all of the 1-1 incident reports, whether it's a gay situation or not. Most of the incidents that I have in the daytime are assigned to day detectives. Incidents that occur at night are assigned to night detectives. We do not have too, too many incidents during the daytime. The majority, if and when, are usually at night.

MCNAUGHT: What would a daytime incident be?

GOTTSCHALK: Probably an A and B (Assault and Battery).

MCNAUGHT: Who is usually involved in that?

GOTTSCHALK: Two gay persons would be involved in that. There are not too, too many, as I say, during the day, but that would be the situation.

MCNAUGHT: You mean a gay person beating up another gay person?

GOTTSCHALK: Right.

MCNAUGHT: What about the nighttime?

GOTTSCHALK: Nighttime, I think as far as the A and B's are concerned, I think Sgt. Curran who will be coming in next, would be able to answer that much more thoroughly than I can. We have details on our districts for the gay bars. I believe there are three locations and the sergeant would monitor those locations at night as far as any other activities there.

SAVEREID: If it were clear, Sergeant, from those incident reports, that there were gay or lesbian people involved in a particular incident, how would your investigation work? In terms of the procedures you follow -- how you work your detectives -- how would that change the way you do your business?

GOTTSCHALK: That wouldn't change it one iota. It would be strictly up to the individual detective involved. He would say, "Is this a gay situation"? A policeman has to make a snap judgment sometimes. And sometimes when he's in conversation with a person, he may say, "Are you gay?" That would be strictly up to the individual detective or whoever is investigating the case. The normal procedure is not to inquire. If it's a crime of ABDW, regardless of the individual, that is a ABDW.

MCNAUGHT: What is a ABDW?

GOTTSCHALK: Dangerous weapon -- whether somebody kicked somebody or hit them with a bottle, whatever. I believe, in fact, I know, that that case would be handled just exactly according to the book. There would be no variance.

SAVEREID: I guess what I was getting at, Sergeant, was that if that kind of information became part of reporting, would that allow someone in your position, do you think, to deploy resources in a different way because you might develop an understanding of patterns that you now would not be able to know about? A similar thing has happened in terms of the Community Disorders Unit in that racial violence is now reported within the department. Do you think that has made a difference in the ability of detectives to successfully investigate?

GOTTSCHALK: The detective does not insert in his report that this person is gay -- on the supplementary report he doesn't put that the person is gay.

SWEENEY: If you were reading a 1-1 incident report and on it you noted there was a Black family on Beacon Hill and the father on the way home had been assaulted, a simple A&B, but in the Incident Report it read, "The suspect stated "You niggers will move out." Then that's targeted in a different way.

GOTTSCHALK: There's no question about that.

SWEENEY: That would be filed in Community Disorders Unit and they give it more attention.

GOTTSCHALK: No question about that.

SWEENEY: The reverse is that a gentleman was coming home, a known homosexual in the community, and someone assaulted him and the suspect said, "You fags will move out." That gets handled as a normal A & B.

GOTTSCHALK: The first incident would be directed to Community Disorders. The second incident, who do we direct that to? It has to be handled by the local detectives. As you know yourself, we work basically on reported crimes. If a person does not report a crime, unless it's an on-site situation -- an officer sees something on the street, he acts accordingly -- we don't know what happens behind closed doors. Somebody can be beaten behind closed doors in the building. If that person does not come down to the station or call the police and report it, we aren't aware of that incident. I have to give you an example as far as a situation that I had down here in the North End. The person reported a tire being given the treatment with an ice pick and she said, "All the cars down here on the street were all ice picked." I said, "Well, I'm sorry. This is an isolated incident; this is the only report I have." She said, "Well, I'm just telling you; we had a half a dozen right in the row here." I said, "Well, have they reported them? Do you know who these people are? Would you kindly let me know, call them or do something to find out, give me the information about reporting the crime?" She says, "I'll get back to you." She got back to me and said, "No, they didn't report the crime; all they did was turn it into the insurance company. They figured the police wouldn't do anything anyway." That was the response I got. In a case like that, I would have directed personnel to that particular area. If you're going to get six tonight, and three tomorrow night, "Hey, come on, it's an epidemic." So, I would have directed officers to keep that location under proper surveillance ...

DEVINE: On the 1-1 Reports, there's a block that indicates that the perpetrator or the assailant may have said something at a specific time during the crime. For example, in a rape case, "You're going to suck me off." There are certain patterns, certain modus operandi, that certain rapers use when they commit crimes of rape. Oftentimes, if a gay person is a victim of assault, if a person is homophobic, he might say certain things all the time, that is indicated on the reports.

GOTTSCHALK: Yes, it is. The responding officer that takes the report would indicate it on that report. He should include all these conversations. Getting back to the reported crimes, we do have to obtain the information of the crime.

We did have one the other night that was assigned to a detective investigation and the gay person would not be able to identify his assailant. A detective has been assigned to it. The incident occurred even before I was notified to come over here. But that particular incident has been assigned to a detective.

MAGUIRE: Where do most of the gay-related crimes take place in area A?

GOTTSCHALK: In the vicinity probably of Sporter's Cafe and sometimes Bay Village the Napoleon Club, I believe, down on Piedmont Street.

SWEENEY: What would you answer to the charge that if it is known to the police that this is a crime with a gay victim it's going to get less attention than if it were a so-called straight victim?

GOTTSCHALK: No, I wouldn't even go into that one iota. If the crime deserves the investigation, it's going to be investigated regardless.

SWEENEY: How would you battle the perception by the gay community that if it's known that I'm a gay victim, I'm going to get less attention.

SAVEREID: How do you break down that distrust is what, I think, we're asking about? Let's assume that I am a lesbian and I get attacked, and it's very possible that I am going to feel less comfortable dealing with the police department, right or wrong, than if I'm a straight victim of a mugging or an assault.

GOTTSCHALK: Let me put it to you this way. If somebody came in to me and sat down and said, "Look it, before we start, I'm gay; but, boy, he beat the hell out of me. Can you help me out?" You can believe he's going to be helped out. If he came in and said, "I'm not gay, but he really did a job on me," that case is still going to be investigated, regardless. That's me, believe it. I don't think it's necessary for a person to come in and say, "Well, I'm gay" to have an investigation conducted.

SWEENEY: You don't need to have that information?

GOTTSCHALK: If a crime warrants that particular situation to be investigated, it will be investigated. But if he comes in and says, "I'm gay," and kept repeating, "I'm gay. Boy, I'm telling you, I'd like to have an investigation," you can believe it that an investigation would be conducted. There's no question about it.

MCFEELEY: Sgt. Gottschalk, a couple of questions. On this point, it might not affect the vigor of your investigation knowing that it's gay and I accept that. I believe that's true. But wouldn't it help you to solve some crimes to know that the person was gay, in terms of assembling your MO's, in terms of comparing to other crimes of similar violence against other gay people? Would it help you, as a detective, to know that the person was gay?

GOTTSCHALK: Positively.

MCFEELEY: I think you made a good point about a witness. You do have informers; you have people that help you get information, whether it's organized-crime related or whatever. Do you have a relationship with gay people in the community who regularly help you? Do you have a list of people that if there were a gay-related crime, you could call and say, "Gee, tell me about the people that hang out in Sporter's or tell me about somebody with the scar under his left eye in a gay bar?" Do you have any informers in the gay community? Do you think you should?

GOTTSCHALK: No, I don't. In this particular instance, as I say, within the confines of confidentiality, a couple of times during the past it turned out to be pretty good information. We did make arrests on it.

MCFEELEY: In terms of doing your job better in getting more crimes solved, wouldn't you like to have some informers from the gay community?

GOTTSCHALK: I'll take any kind of information what ever, believe it. I'll take it over the telephone, anonymous or not.

MCNAUGHT: Sergeant, the thrust of this study is to discover how all City services, the police department included, can improve its relationship, its services, to the gay and lesbian community. You have a reputation for being somebody who is gay sensitive. What would you recommend as a means of having other officers have the same reputation that you have? What did you do? What might one do in order to improve rapport with the department?

GOTTSCHALK: Well, anytime I had dealings with any gay person, when he sat down, or came in, or whatever the situation might be, I'll sit there and listen to his story and I'll give it to somebody to make an investigation on it. That's all it takes. As far as I am concerned, I don't care if he is gay or not gay. If somebody gave him a walloping and he didn't deserve it, that case is going to be investigated. I'm not trying to be overforceful. I'm just repeating that, because, don't forget, I have two daughters and I have a son. And as far as rapes are concerned, I'm very sensitive. Believe it.

MCNAUGHT: We are real interested in the procedure that somebody goes through when they come in to report a crime and also in your analysis of where crimes happen and what we might do in terms of City government to perhaps beef up our response to the community.

CURRAN: The gay/lesbian community is a special interest group to be listened to. Now, you do have a problem in -- I fought with this term for so long -- "coming out." Twenty-five years ago, I was using that term. I was in the seminary and I "came out" of the seminary. Coming out of the seminary -- there is a real stigma involved because, number one, there are certain people, especially your family and a lot of your buddies, a lot of your friends, who have this image of you in there and, all of a sudden, you know the image they have of you has changed. It took a lot of balls to come out of the seminary because you know all of the stuff that is going to be thrown at you. The same thing happens with gay/lesbians. O.k., now let's come back to a gay man coming into a police station or meeting a police officer on the street as the victim of a crime.

What can a gay person expect as a response from a police officer? I'm a very empathetic person. I try to treat every person that I come in contact as if the problem were mine -- even right down to a neighbor problems. I had to give up a good home in the city because of a neighbor. I had to give up. The court system just did not allow for any actual resolution of the thing.

SWEENEY: Jim, one of the perceptions that you need to hear is that the gay community feels that if they, as you just said, approach a police officer in the street or come into the police station, they are going to be treated differently. We need to know from your experience at District I and at IV, how often does that happen? We need some honest feedback. Is there a difference at times - for isolated cases?

CURRAN: Donald Devine and I were brought in in the '60s, and came through the '70s and part of the '80s. We've changed too. We've learned in the '60s from the student unrest. Those kids didn't have two heads, and they learned that we didn't have two heads.

In that time we have turned around quite a bit. In the '60s, if a homosexual came in complaining about being beaten or anything else -- fist fight not the dangerous weapon type thing -- they were met with cat calls and laughter. So much was sloughed off and not resolved. In the 70's, we saw a lot of change. The late 70's, you actually see that their complaints were taken seriously. We're getting older. The same police officer in the '60's was laughing at them has now become mature enough to say, "Hey, he still got the shit kicked out of him. What can we do for him? He comes to us. We are the line that he says, 'hey, these are the people that are going to have to do something.'" In the '80s, as short as it is, I know that no matter who comes into police presence, they are going to get service. They are going to. The only thing is we have to let them know what can be expected. As far as I'm concerned, they will be treated a little differently in the South End, downtown area, and Chinatown, as opposed to West Roxbury. I don't think, given the nature of West Roxbury, Hyde Park, Roslindale, the police officer would ask if the assault victim were gay.

MCNAUGHT: Sergeant, I'm not clear on terms of procedure. Do you serve on the desk, or did you serve on the desk? Would you explain that process? If I came in and said, "I was just walking down Tremont Street and I got hit in the head, I saw who did it and he yelled 'fag' when he did it ..."

CURRAN: Let's do it that you stopped me on the street. Now, you have to tell me what just happened to you. And it is very important what just happened to you. If you were struck with somebody's hand and you got a shiner, and you say "There he is down the street, or I want that person arrested." Right there, we have to start from ground zero and have to explain the small rule: simple A and B, with just hands, if it's not committed in our presence, we cannot arrest. That doesn't stop the thing there. In other words, we go down the street, we get an identification. Then we tell the injured person, "here is what the law says: If the police do not see it they cannot arrest on a simple A and B. However, we are here; we will assist you in anyway possible."

"Here is the person's name; this is the courtroom that you go to; this is how you set up a hearing, or the issuance of a complaint." That's the basic part. Suppose the same person stops me on the street and says, "Hey, I just got hit over the head by a brick." It now becomes assault with a dangerous weapon. Now, we have to make another determination. Is the person we talked to reliable? Do we believe his story? If we believe his story, then we'd better get off the pot, and lock the person up. Then you start. I've done what the law says. Now it's your turn. You must come to court some time in the future. You're going to have to testify. There may be certain things the defense is going to bring out: your lifestyle and things like that. Are you willing to go through all of this stuff? That's our biggest problem. In other words, we do have a lot of victims that come forward, and say "I want that person locked up." That person is locked up and I'm the one that's locking that person up. I'm the one that's going to get reamed somewhere down the line from a judge that's saying, "Where is this so-called victim?" So, in other words, if they are going to make a complaint serious enough to cause arrest, they are going to have to be made aware of their duties as well as the police duties. We are going to act, in good faith that a certain, vicious crime took place; we're going to court.

MCNAUGHT:

Jim, let's say that I come to you, this person has thrown this brick and now it's time to go to court. I come in and say to you, "I'm real nervous about going because I'm a homosexual, my parents don't know and I'll get fired." Do you have any resources at the police station that you are able to employ to help the person -- and I know that there are lots of them -- to help the person through the process? For instance, do you sit them down or is there a procedure for sitting them down and saying, "Listen, I know you're frightened, but it's very unlikely that your name will get in the paper," or "I know you're frightened and there is somebody in the community that I think you ought to talk to." I know you are interested in getting the troublemaker off the street because chances are he or she will probably do it again. If they are picking on gay people, chances are he or she will throw another brick. Is there any procedure at all set up to help the victim of violence?

CURRAN: No. The best we have, if we get the caring police officer, he'll say, "forget the television, you're not going to end up in the papers. Forget that. Murders go unreported. There may be a two-liner. Forget that part, there." The Police Department? No. We do not have any avenues along that line. If it gets to court, the court has what they call, "victim assistance." They are very decent. They are very good on crimes of violence against females. I really don't know how much input they have on males because the stereotype male being able to take care of himself is still very strong.

MCFEELEY: Is that administered by the D.A.?

CURRAN: Yes, it is.

SWEENEY: The only referral is a rape counsellor where I will take a victim to a rape counsellor, male or female. Then they get help in breaking down that fear of being known. They'll get logged to protect the identity of rape victims, which we do not have for any other crimes.

MCNAUGHT: Do you think something like that might be appropriate when dealing with a gay person who has been victimized and is equally afraid of having his name in the paper and equally afraid of going forward?

CURRAN: You don't have to worry about press ...

MCNAUGHT: I know you don't ...

CURRAN: I mean this is what we have to get across to the special interest group that you don't have to ...

DRAKE: Do you have suggestions as to how that might be done?

SAVEREID: How do you get that across?

MAGUIRE: Community Education? I don't think it's so much the community. If most of the contacts come through clubs, then why can't...

CURRAN: You're not going to get it through our budget as far as I'm concerned. We're worrying about getting paid the last two weeks of June. Before I do go on to it, there's one other point: the fact is, if he can identify the person that's doing it, he can get an additional complaint in court and the court does deal harshly with this -- intimidating a witness.

MCNAUGHT: But a person has to have proof that the person said something.

CURRAN: Exactly, yea. All right, there is one other thing: that if he is out in the open at the hearing or the arraignment and it's known, "Yes, I am a homosexual," the judge can be asked at the side of the bar to make it a stipulation of the continuance that the accused have no contact verbal or face-to-face or by telephone.

DEVINE: Based on your experience, have you ever heard a defense counsel ask a victim of a crime on the stand if he is gay?

CURRAN: Yes, of course, but it stopped right there. But once said, you're not going to pull it back. He is chastized. Do I hear it often? No.

DEVINE: Here is a problem that I see, based on my experience, and I'm sure you also have seen. A woman will not go to court if she is raped. Seven out of ten rape cases go unreported, three out of ten are reported. I would believe that three out of ten assaults against gays are reported.

CURRAN: I was just going to say the same thing -- that I would imagine that crimes against gays are not reported.

DEVINE: Because of the concern that if they testify, they are going to be subject to ridicule. That's my perception.

MAGUIRE: I want to ask a somewhat different question. We've been talking about the gay person as a victim and I would like to talk about the gay person as a perpetrator. Sometimes the people within the gay community have been known to commit a crime or two. Are they treated any differently when they are arrested, taken into the station and put into the holding cell? Some of the complaints against the police department have come from their treatment when they've been in the holding cells. I want to address both sides.

CURRAN: We're not apologists for the department. In the fifteen years and seventeen years Donald and I have been on the force we've changed quite a bit.

MAGUIRE: What about the '80s?

CURRAN:

The gay person arrested for a particular crime has all kinds of resources in the police department to bring a verbal or physical complaint against a police officer. We're duty bound. We don't like it, but we're duty bound to follow through on the thing. When he comes in, we write down the basis of his complaint, even write down the badge number, if possible, and definitely a physical description of the officer and if he was in the car. If we get the car number, we have to get off the pot because, number one, we have to write the thing up, we have to give him a copy. If there's anything that breaks on us is to have to give out a piece of paper that could hurt a police officer. We have to do it because we're accountable to those forms. In other words, the gay accused or suspect, if he gets any static, and definitely, if there's any physical abuse, he has recourse.

MCNAUGHT: We are looking for an understanding from you about when gay men and lesbians are victims of homicide. Any information on the numbers and times it happens, compared to the general population, what usually is the M.O., and what kind of cooperation you get from the community; anything that will help us.

BARRY: Without quoting statistics, because I frankly don't think they mean that much in this particular discussion, I'll start with robbery, then I'll go to domestic arguments. My own observation is that there are a number of people that go around and try to beat up gays. For many years, people from South Boston would come over to Bay Village and take it apart.

All right, this is the fact of life. That seems to be on the decline to a degree. Of course, the reason I mention assault and battery is because quite often they lead to the murder. A lot of these murders of gays and lesbians are not intentional; they are not deliberate murders. I do think that the situation has improved as far as the assaults are concerned. And again, we'd only know in many cases if a person were gay or lesbian if they told us. And many times it has nothing to do with the case. If they tell us, fine. With robbery it really is no issue; it's just another robbery. In some cases, we don't know. I do feel the situation has improved somewhat. As far as the murders go, -- again numbers don't mean that much -- this year, we have one murder of a man who we think is gay. Sometimes people would say "Yes, he's gay," and that would be the end of it. Now they don't say anymore. In one murder in 1982 of a gay he was a robbery victim. It was only after speaking to his mother and father that we found out he was gay.

I would like you to know if there is a bearing. I don't know if there was a bearing because he was robbed. On the other hand, in addition to the person robbing him, the killer went back to the victim's car, shot him, came back again and shot him again, which is most unusual in murder.

They usually don't take that kind of time. It looked like it was more than just robbery. In other words, he came back to shoot him twice. We didn't know for a full four weeks that the victim was gay until his folks told us. They thought it might help, but we didn't solve the case.

In 1981, we had five gay people murdered. We solved three of them. In each of those cases, I'd say they were not premeditated murders. Those are just figures. I know from my own experience, a good number of years -- more years I than I remember in this business -- I've seen at least six deaths of gay men who were cruising. To me that's the most dangerous of all. I tell my own neighbors, "Stay out of the Combat Zone." You go down looking for a girl and you walk through a room, or a bar, and you don't know what you're doing. A lot of people don't recognize the chance they take.

DRAKE: Specifically, when you say that results from cruising, you mean a place like The Fenway ...

BARRY: Or cruising Beacon Street, or up around Arlington Street... It's a chance whether you're looking for a girl prostitute or for a companion. Either way, it's a dangerous thing. You are talking to unknown people. I could show you the number of young guys on the street that are just looking for an easy mark. That kind of a robbery. A lot of it goes unreported. I think it's a little different now, but right up to, maybe, about four or five years ago, a lot of gays would not report a robbery. I think it's changing a little bit. But these young guys figure, well, there's an easy target. They're not going to go squawking to a cop.

SWEENEY: How is the investigation of a gay homicide versus a straight homicide different?

BARRY: Only in the information supplied to us that he's gay. Maybe we'd look in a different area; maybe we'd look at his gay friends. We very often call Brian, or called Robin when he was here and who was also willing to help.

Essentially, there's no difference because you do the same things. We check backgrounds, we check acquaintances, we check the area. There's no difference, except the fact that we may try to concentrate on another group. Basically, there's no difference as far as the investigation goes.

MCNAUGHT: Deputy, separating those people who are murdered and who happen to be gay, but that's not the cause of the murder, from those who are murdered principally because they are gay, usually is the assailant homosexual or heterosexual? What is your experience?

BARRY: More often the heterosexual is the assailant. More often. I can't recall in the group of murders I gave you, an attack of like that. It was by friends who were invited into the apartment, it was not an adversary relationship. At least at one point they were friends and then something happened during the evening. I think there was a case of a fellow in Brighton who was murdered and burned. The assailants were young fellows. But there was no evidence that there was an attack on a gay man as such. They lost their heads during an encounter and they murdered him and set fire to the apartment to cover it up thinking it would never be detected.

SWEENEY: How do you respond to the belief by the gay community, that, if it is known that the victim is gay, particularly in a homicide, the department is less inclined to make an active investigation of this crime.

BARRY: Each murder is treated the same. You have to believe me on that. Each murder gets the same effort. The results aren't the same, because sometimes the facts don't add up right. We have annually a hundred murders and we'll have thirty unsolved, irrespective of anything. For years, we didn't record a Black, White or Chinese murder. It wasn't until the press forced us, for their purposes, that we started recording those characteristics. A murder is a murder; you know that. That's the only way I can respond to that. Each case gets the same attention. Some cases are newsworthy and get more attention from the press. Sometimes you form a task force; other times you have two men on the case. On some other cases; you have nobody. There is nobody there. So there's two men assigned to work the case the best they can with the leads. You add up the leads you have and it's like arithmetic: I've got this many things to do, therefore I need a task force; I need more men. But if you don't have that many things to do, you still put your effort into it. There are cases where there is no place to go, believe me. In the middle of the night, out in the desert, no people around, what do you do? Everything still has to be done and you still have to check all the bases.

MAGUIRE: There was a professor from Northeastern who was murdered -- pushed from a building. Did you consider that to be premeditated or did you consider it to be people he met just a short time before that?

BARRY: I don't think it was premeditated. I think it was spontaneous. Whether it was because he was gay or not, I just don't know. There is nothing that would indicate either way in the file. Sometimes the only evidence is that which comes from the defendant himself, and if you didn't have a conversation with him, then you just don't know.

MCFEELEY: A couple of structural things. Are all homicides investigated under your division? How many people do you have assigned to that?

BARRY: Fourteen people.

MCFEELEY: Only fourteen?

BARRY: Sixteen: fourteen on days, and two on nights.

MCFEELEY: Do you specialize at all? Do you have a team, or one person, or two people who specialize in gay murders?

BARRY: We don't have that luxury. We are assigned daily. Each team has one night to cover and if it comes up during their tour of duty, it's their case.

MCFEELEY: Would it make more sense from an administrative point of view, if you did have that luxury, to have some of your detectives familiar with the gay bars, familiar with certain informants in the gay community, so that it wasn't every time a detective who knew nothing about the gay sub-culture?

BARRY: I don't think so. Because, number one, we have access to every policeman in the city. The proper way to look at a homicide team is they supervise the investigation. We work very close with the Drug Unit. They probably have more informants than anybody in the world. We work with the district involved, so that, as I say, fourteen men doesn't sound like much, but it's spread to the people you know, so we have access to their contacts and informants. So, I don't think it would help that much.

SAVEREID: I have a two-part question about informants. First, do you feel that you have a sufficient network of informants, specifically in the gay and lesbian community or enough access through, as you say, other parts of the department, and question #2, if you remember those three cases that you say were resolved in '81, do you know whether those successful investigations relied on informants from the gay community? I'm just wondering how important that link is.

BARRY: I don't think so. I don't recall, although we may have picked up something in one of those cases that helped. But as far as informants, we welcome all we can get. You know that, we never have enough informants.

MCFEELEY: You mentioned that in 1981 there were five murders and three were solved. Are those five murders gay-related in the sense that those people were gay who were murdered. Were the victims simply gay or were the victims murdered in gay-related activities?

BARRY: The one who was burned was gay. The defendants were both young. There were acts going on between them. Their first motive was robbery, I suspect, because one of the young girls told us that that's what they went up there for: to rob him. That's part of building our case. They never said that homosexual activity was part of the reason for murder. How then do you really know?

MCFEELEY: For instance, a friend of mine was murdered. He was gay. He was the owner of C'est Si Bon. Do you remember that one?

BARRY: That was a robbery -- in my view, of course. Nothing else. The man that was arrested for it is supposed to be insane. He gave us bad time. It wasn't anything but a robbery.

MAGUIRE: What if someone picks up a hustler, if that's how a few of the murders have happened, would you then classify that as a gay murder?

BARRY: If the victim was gay? I wouldn't say that it has to be a murder committed by a gay man to make it a gay murder.

MAGUIRE: No, I was thinking that if a few of the murders have happened from picking up hustlers or whatever, it would seem to me the reason that the encounter took place to begin with would probably be some kind of a sexual nature. Then, if the other person's motive was robbery and assault, then would it be classified as a gay murder?

BARRY: Maybe we define it too loosely. A gay murder is such because the victim is gay. That's most of it.

SWEENEY: I think it would help if we use the Atkinson case at Savin Hill or or some of the other cases which were identified by color where victims were murdered merely because they were either white or black. It would be no different than to have someone from the gay community be murdered because they were known gays. I don't think we have that many.

BARRY: I claim that we don't have that many.

MCFEELEY: Deputy, since, however, many cases may be related to people leaving a bar, how would you characterize your relationship generally with the bar owners? Is it pretty good when you go back in there and try to find out who the person was talking to that night?

BARRY: In most cases; but occasionally we run into a road block. In most cases they are very cooperative. We're looking for a chance to speak to the bartender and waitresses. By and large, they are very helpful. They depend on us to a degree, as they should, and then we surely can expect at least valid information when we want it. Most of them have at least a few policemen they're friendly with and who they want to talk to.

SWEENEY: I want to ask that based on those too many years that you would like to forget, are there any final recommendations that you would make to improve community relations on both sides?

BARRY: I think what we are doing is proper. I think that the liaison with Brian and a relationship like that has been a help. You know, as far as the police department goes, and you know the training you give recruits, I'm a party to it and support that. A part of what I think illustrates the problem the best is that -- I was in five classes of training over a period of years -- some classes probably Brian would make a hit, and in other classes of two or three months, he'd hit a totally different reaction. So that's life. We're giving the same talk, the same training for the same calibre of future policemen, but they don't always relate to it the same way. You're going to have that, but I think we're working in the right direction. We are making the right efforts. At least we are telling our police officers what they should do. And again, that there should be no difference in approach. Each case is the same. It should be, regardless of sexual preference.

OFFICER PAUL JOHNSTON: Former Supervisor of Cadet Program, Boston Police Department, Currently with Ballistics Unit, Area D, Boston Police Department

JOHNSTON: The cadet for the police department are young men and women between 18 and 22. The cadet classes represent the entire city of Boston. We hire by police district and we hire both male and female. It is largely based on their test scores, as well as a background investigation and interview. The cadets must meet the same requirements that a police officer meets before we can hire them -- the same physical standards, the same background standards, everything that is required of a police officer. They are non-enforcement personnel. They do not have any police powers or right to arrest. I guess you can call the Cadet Program almost an on-the-job training program.

The department gains the service of the cadet in administrative functions for a period of two years. The cadet, in return, gets preference to become a police officer. This is a significant preference in that we sometimes have 30,000 to 40,000 applications. The competition is unbelievable. As far as the training of cadets goes, there has only been two weeks prior to actually being assigned.

This cadet program has only been in effect since 1979. We've hired three classes since 1979. So, it is somewhat of a learning experience for us, too, as we see what they are actually doing and the problems they encounter through the training, as well. The department has begun to rely on them more heavily than they ever would in the beginning, because there was a cadet program that began in 1968 which fell apart because of some legislative changes: specifically, the decision in regard to hiring minorities. The cadets were going to get preference for their service but that, again, fell part because the Court said that that was illegal. So, we had a group of cadets that got actually nothing for their service. That whole thing has been rectified, but a bad taste has been left in the department's mouth. When we started out, I think a lot of people were little reluctant and skeptical as to how well the program was going to work. We have now come full circle, where we have actually hired cadets who are now police officers. So, it's now a viable program the way it's scheduled. As we go along, we are going to try to improve it in different areas.

Specifically, on the training issue, which I guess would address what you were asking about, we have a crisis intervention course. We did things like trying to make them aware of the fact that each individual is different; has a different sets of values.

This is the way we come into the department; this is the way we are. But as a police cadet, as well as being a police officer, and as a professional, these values should not enter into your transaction with the people at the front desk or wherever your assignment might be. We do exercises. One of the exercises we did involved an imaginary spaceship where we take a selection of people. Included in the group was a homosexual who was also an architect. We fly to an imaginary planet that they would plan to rebuild.

It was interesting that one class said, "Sure, bring him along, if he can build a building; and the other class said, "No, we don't want any part of it." It was good for discussion. Some of them are just fresh out of high school, some of them had never thought of it nor had any exposure in dealing with gays, or had responsibility in dealing with gays. So, it was more of an awareness thing more than anything else. I just kept emphasizing that these people that come to a district station, regardless of who they are, what ethnic background, what their lifestyle is, regardless of who they are, they are victims. They are not the bad guys: "You are going to be dealing with the victims, primarily. So try to keep it in mind. Remember, how would you like your mother, your brother, your father, when they come to a police station to be treated?" I think we concentrate very heavily on their own awareness, and the fact that they are going to be thrust into a very complicated situation. They are trained, however, that when they get incidents beyond their scope -- primarily they are there to fill out basic reports -- if it were a rape or a serious assault and battery, they would automatically turn it over to a supervisor who would assign somebody else to it.

SAVEREID:

Is that by tradition or is that by regulation? Is there a formal process of decision making whereby a cadet makes a judgment as to whether this is something he or she can handle?

JOHNSTON: No, but they are not going to get involved in a rape investigation, simply because they do not have the expertise. We teach them to take a breaking and entering report or a stolen auto report, some of the more fundamental cases that come in constantly -- larcenies, and that type of stuff. Anything of a serious nature, referral would be automatic. It should be automatic.

MAGUIRE: Do you work with them for them to use so that they might not necessarily use terms that might be somewhat uncomfortable to the gay community -- like the terminology you would use with the black community?

JOHNSTON: I guess about the only terminology that I taught them was that all females are "mam" or "miss" and all males are "sir."

SWEENEY: We do an exercise in crisis intervention on trigger words -- words like "nigger", "spic", "honky", "hop", "fag", "queer" -- that type of exercise, learning about what type of response you're going to get. Even if you slip and say, "Was it a fag that hit you?" When somebody comes into the desk and says, "I was assaulted in The Fenway." That type of exercise.

JOHNSTON: We do something along the same line to teach them how to gain control of the situation: "When the person comes in excited, don't rise to their level. Try to bring them down by talking probably more softly than they do. Give them a chance to get it out and then try to put together what it is you need to know and make out a report."

SAVEREID: Right now, in terms of deployment of personnel in the department, how likely is it that someone walking into A or D at night to file a report on having been assaulted is going to be dealing with a cadet first?

JOHNSTON: Likely; very likely. There are more cadets in district stations now than there ever has been. They pretty much handle the front desks at district stations.

MCNAUGHT: How do complaints against cadet behavior get handled? Does that go through Internal Affairs also?

JOHNSTON: No, because they are not sworn personnel. They go directly to the Personnel Division. Cadets are assigned to a personnel area. The complaint would come to the Personnel Director of my department. I would be informed, then I would do the investigation, unless it was a more serious complaint.

MCNAUGHT: Can you give me an idea as to what might happen if I walked in and had a witness -- which I know is always important -- and the cadet was offensive and called me a fag, who would I complain to and what would happen to my complaint?

JOHNSTON: You would make it known to the district station where it occurred and that would come back to us at personnel.

MCNAUGHT: If I went right over to the desk and said, "that person over there is being offensive,." the person I talked to has to write that down?

SWEENEY: He doesn't have to. If you want to correct it, you come over and complain to me: I'm duty supervisor and you say, "He just said to me, well, listen sweetheart'." I say, "Get over here!" "Did you have problems there?" "No, I'm sorry." "Well, is that all right with you?" "Fine, that's all right?" Now, if you want something done about it you'd say, "I want it formally reported." Now, I have to document it; then it goes to personnel.

MCNAUGHT: What happens when it goes to personnel?

JOHNSTON: Depending on what the incident was, and how severe it was, cadets are fired very quickly with no problem, because the cadet program is, in fact, a training program. It is a distinct advantage to be a cadet. What they get in return may not mean much to you people, but it does for anybody who is really interested in law enforcement. There are people who would kill to get a job as a cadet. So, we are not going to stand around and put up with something. It just doesn't happen.

SWEENEY: True! It's a background; it's a way to bypass the Civil Service list in which you end up number 1,452 on the list. You're in the select group of 100 that has a chance, providing you pass the exam to come on to the department.

MCFEELEY: How are cadets recruited? There must be a long waiting list.

JOHNSTON: We go out to all public high schools because we're looking for the senior graduates. We speak at the high schools and we speak at private schools if we can get in. We go to colleges, we go to universities, neighborhood organizations and we put up posters in Store 24, bowling alleys, just about any place where we are going to get a concentration of people in this age group.

We do PSA's on television and radio; we've done some on the Spanish speaking television shows. We've used that because one of the problems we've had is that of attracting Hispanic people to the program. I think we're overcoming that. We are now recruiting them; we are getting them to sign up to take the exam. They take a written examination, and then by score, and division, they are called in. Each division represents a percentage of the population of Boston. If there were ten jobs given to that division, it was ten percent of that population. If there was ten jobs going into that district, we would bring in the top twenty people from that district. They walk in the door with a fifty/fifty chance for the next step which is the processing. We do complete background investigations. We're interested in employment records and in attendance records for employment as well as for school. If they are going to college, we look for the kind of academic rating they have at school. We visit their home, we visit their neighborhood, we try to get somewhat of a general picture of what type of individual this applicant is.

MCFEELEY: Did you ever have a gay cadet that you know of?

JOHNSTON: I don't know.

MCFEELEY: If, in the background check, it was obvious to you that the person was gay, what would you do about it?

JOHNSTON: Nothing.

MCFEELEY: Would that appear in the file?

JOHNSTON: No, under the Affirmative Action guideline, you're in violation for discrimination regarding sexual orientation.

MCNAUGHT: Officer, do you put those recruitment posters up in gay bars?

JOHNSTON: We don't put them up in bars, gay or otherwise.

MCNAUGHT: If you're interested in having gay people apply to the program, would you think that putting them up in a gay bar -- a very different situation than straight bars because it's a gathering place -- is appropriate?

JOHNSTON: I would be hesitant to put it up in a bar, regardless of what kind of a bar it was. We are talking about younger people.

MAGUIRE: Do you ever try the community newspapers for cadets?

JOHNSTON: We send out news releases to all the community newspapers.

MAGUIRE: What about Gay Community News? Do they get it?

JOHNSTON: No, I can't vouch for the last time, which was '82. But for the class of '79, I sent out the releases and I got the printouts from the department which lists all the different news agencies that we deal with. And one of them was the Gay News.

SWEENEY: Did you ever receive a complaint from the district level from a citizen, a gay citizen, that they have been mistreated by a cadet?

JOHNSTON: Not yet.

MCNAUGHT: Has it ever been discussed having the cadets participate in your community awareness program?

SWEENEY: Not yet.

MCNAUGHT: Is that a possibility?

SWEENEY: I would assume so. We will be having 100 cadets in June and July. I would strongly suggest that we have a formal recommendation that this panel institute a segment, as we do with the regular recruits, to bring a gay man and lesbian in to do a training program.

MAGUIRE: I just want to ask a practical question. You have a two-week training program now for the cadets. It seems to be pretty much crammed full. What would the expense be to increase that to 2 1/2 weeks?

JOHNSTON: Again, I think that the atmosphere is much better now to give us more time with them. There is a need for more time for training.

MAGUIRE: So that is a possibility?

JOHNSTON: I would think so. I'm certainly going to push as hard as I can. I've always wanted four weeks. So maybe I'll get three this time.

MCNAUGHT: Steve, as you know we are focusing on the issue of gay men and lesbians as victims of crime. Watchline is a volunteer hotline service and you've had success in getting people to call and report to you. We're interested in where crimes happen, who is involved, and what kind of response people get from the Police Department.

MR. STEVE VAICIULIS: Administrative Director, Watchline

VAICIULIS: Watchline was established about one year ago through the joint efforts of the Peace and Justice committee of Dignity/Boston, and the Gay and Lesbian Advocates and Defenders: Glad. The purpose of Watchline is to provide support and referrals for victims of homophobic violence and to monitor the occurrence of violence against gays and lesbians. As it was originally set up, because it was primarily through Dignity, the support and referral of the victims was their primary concern and the monitoring was secondary. Since I became director I have been trying to keep the support and referral very important and trying to turn the priority around. To date, Dignity has been the only organization which is providing funding. Our office space is provided by Dignity also. Since we're limited financially to using the space, our staff recruitment efforts are also limited to Dignity members. Currently our staff consists of ten persons, supervised by four persons. All of the staff undergoes a three hour in-service training consisting of a half hour of reviewing regulations of Watchline and a 2 1/2 hour seminar on crisis intervention techniques led by a psychiatric nurse and former director of the hot line staff of the former Homophile Community Health Service.

Our advertising efforts are limited to 100 posters distributed to bars last June which covered Boston and North and South Shores, 2,000 flyers distributed at last year's Gay Pride Parade, occasional stories in Gay Community News and Tommy's, 1,500 business cards included in a recent Buddies mailing, inclusion in an anti-gay violence article in Bay Windows in the March issue, and most recently a mailing of 100 posters to local bars and organizations. Additionally, we're in contact with Crisis Line which is the National Gay Task Force, national equivalent of Watch Line, an 800 number, which can be reached from across the country.

If someone from Boston calls, they take the report, then give it to us or refer them to Watchline. Our phone is staffed Friday through Monday from 7 to 10 p.m., and an answering machine covers the rest of the time. What should have been handed out to you is a copy of an Incident Report Form which might help if you look at it briefly. We log everything by incident number, day and time of the call, and the name of the staff person in case we have to call them back. Either we let the person go on with their story and go back and fill in, or if they don't mind we can just run it through like you respond it to a questionnaire.

DEVINE: Once you get this information, Steve, what do you do with it? Say the person was assaulted, stabbed? Do you just keep it on file, do you report it to the police?

VAICIULIS: We will not report it to the police.

DEVINE: Why not?

VAICIULIS: Because Watchline maintains confidentiality by not reporting it.

DEVINE: Let's say a person is stabbed and had to go to the hospital to be operated on to have a kidney removed or spleen removed, you still wouldn't report it to the police?

VAICIULIS: No.

SWEENEY: Is the purpose, therefore, just to diffuse the situation to give them a place to vent?

VAICIULIS: That's one of them. Copies of these reports are also given to Brian.

MAGUIRE: Do you encourage the victim to make contact with the police department to report it?

VAICIULIS: Yes.

SWEENEY: Do you often meet with resistance?

VAICIULIS: Yes and no.

VAICIULIS: I want to show you the form and the statistics that we've gotten to date. To date, we've received 20 reports. Of these, 65% involved assault with physical confrontation, 25% robbery, one incident was a bomb threat. Of the incidents involving violence against gay and lesbians, the victims were injured in 61% of the cases, 33% occurred in Boston, 22% Dorchester, 6% East Boston, Charlestown, Malden, Medford, Brookline, and 11% in Cambridge. Forty-four percent of the time the perpetrator was a single person, 50% of the time two to five, 6%, or one incident, was a group of fifty people.

MCNAUGHT: Six percent of the time more than five persons?

VAICIULIS: It was a fifty person incident. It was in Cambridge. Fifty percent of the perpetrators were in their late teens and the other half were in their early twenties. The victims and the perpetrators are overwhelmingly white males, as far as our reports go. Of the incidents where the police were called or notified in person by going to the station, if the police were called, there was a 100% response rate ranging in time from 5 to 25 minutes. In only one incident was the officer not polite and was reported to have used anti-gay language. In three cases, the victims did not think the police were helpful. These involved lost police reports where the person had to go back the next day and start all over. One was the person was not satisfied with the investigation. One was because the perpetrator was not arrested even though he was identified by the victim at the scene of the crime and it was an assault case.

SWEENEY: Simple assault at the time? There were no weapons used? The victim was struck by hands?

VAICIULIS: I don't remember. A more specific detailed analysis will be provided to the committee within the next couple of weeks. One of the reasons for the relatively low incident report rate is simply out limited human resources. Currently we are looking into non-profit status and incorporation and hope to get funding from somewhere else in order to get our own office space. Another reason, according to the Archdiocese of San Francisco's Commission on Social Justice, is that it is believed by the Community United Against Violence, which is the San Francisco group, and other specialists in the Criminal Justice system, that only one out of four assaults are reported. We think this is especially appropriate in our community and that people who experience themselves as oppressed eventually tend to self-oppress themselves to avoid attack. If violence does occur they have negative self-concepts, especially guilt.

The victim resolves that it's his or her fault and they should have never been there when, in fact, it could have been equivalent to someone walking home from work. Unless gay and lesbian civil rights are assured out acts of violence will continue to go unreported. Watchline hopes to be able to reach these people by assuring confidentiality. Hopefully, we could end up getting them to the police.

DEVINE:

I have had many occasions to deal with many people, but not too many gay men and lesbians. If a person came to me at the front desk in the police station, and they asked if they could speak with me, away from other people, I would surely do it. And I know a lot of other officers would do the same thing. Often times people are embarrassed, people might think that someone will overhear what we're talking or that we will share it with them and that's a great concern to them. Often times policemen do, and I find myself a little apprehensive at times, because I'm really not as free as I would like to be using the word "gay" or "lesbian." Often times a policeman might hesitate when asking a person, "Are you gay?" He might say, "well, do you always go in that area?" "Do you always associate with certain people?" You might be putting a feeler out in a different way so that you might want him to say something.

VAICIULIS:

We've noticed an increased rate of reporting following any advertising campaign we've done. But our limited budget would not allow anything more extensive. We would like to advertise through the straight media, believing as we do that the vast majority of lesbians and gay men do not go to the bars or read gay newspapers, most of which could only be picked up at the bars. Additionally, there's all the "happy husbands" out there that come into town once a week or go to the cruising areas and they certainly can't bring a newspaper in which we'd be advertised home. So, we'd like to be on T.V., and we'd like to be on talk stations as an advertisement.

Recommendations:

1. In the same manner that racial incidents are coded on police reports so that they can be retrieved from the computer, that homophobic incidents be given their own coding and that that information be used provided that a) the victim volunteers such information or b) if the officer suspects such to be the case, informs the victim that this designation exists and the victim consents to use it. I think it's important that the officer informs the victim that the designation is there before they say anything like, "Are you gay?"

2. The police department continue to become more sensitized to concerns and lifestyles of the gay and lesbian community, that they inform victims upon of homophobic violence of the support, counseling, referral and monitoring services provided by Watchline.

3. That anti-gay and lesbian violence be treated with the same priority as racially/motivated violence.

We want to begin emphasizing that witnesses to crimes should call to report them and that verbal harassment is just as much a form of bigotry as homophobic violence, and it often leads to violence.

SWEENEY: Is Watchline in the position to advocate for and have available during the day counselors to help the police department prosecute cases, so that if we have a gay victim, we could call Watchline and say, "Would you send someone down to talk to this victim to make sure they show up in court and follow this through, so we could get this prosecutor to stop this harassment" rather than the intimidation of: "It's going to come out that you're gay, and you're going to leave us", so the case gets dropped.

VAICIULIS: We don't. We been thinking about rather than using our answering machine for the time we're not staffed to use an answering service. They could get in touch with somebody during the day.

MCNAUGHT: I think there are a lots of people in the community who could do that and I think one of our recommendations to the community is that we develop a referral list and that the department use it. There are lots of people in the community who could be called during the day and told, "We got somebody who's freaking out about this. Will you come down and help us."?

MCFEELEY: Were the incidents in Boston in any particular sections or are they spread all out?

VAICIULIS: One was in Union Park; one was in Copley Square.

DRAKE: Do you get any reports from any heavy cruising areas?

VAICIULIS: Not particularly. Some of them have been. But there's really been no pattern. Park Street and Dorchester have shown up twice and that was the only pattern.

SWEENEY: We're only dealing with a base of twenty reports, right?

VAICIULIS: Right.

SWEENEY: In what period of time was that?

VAICIULIS: It's hard to say. We officially started last May. However, without advertising this stuff, we could say that it's not more than six active months.

MAGUIRE: Would you say that a large segment of the gay community is not aware of Watchline?

VAICIULIS: I would definitely say that people I talk to, the people I socialize with, are. The people in the bars tend to know about it. But I'm firmly convinced that the majority don't.

MCNAUGHT: Does your report sheet indicate whether or not the person is "out?" The reason I'm asking this, Steve, is that a study on violence against gay people and showed statistically that the majority of victims of anti-gay violence are closeted. The theory was that closeted people frequently put themselves in situations that are more dangerous -- sneaking off with somebody perhaps as that Roman Catholic brother from Providence, who got his throat slit, did. Not being "out" was a factor on how prone they were to be a victim of anti-gay violence.

VAICIULIS: It's partially in there, that's why I put "married" down. I've been meaning to add a question like, "Do you frequent the bars?" Not for that reason, but a couple of us on the Steering Committee seem to think that if you go into the bars, you've learned better how to walk down the street than somebody who comes in from the suburbs and parks his car five blocks down and is walking through town.

SWEENEY: Is it a problem just to ask the question straight out? Seeing as they already called Watchline, they have indicated at least the first step. Would it turn them off enough that they'd stop giving information?

VAICIULIS: I think it would be very easy to ask at the end. At least we do ask them if we can have their telephone number and call them back.

MCNAUGHT: Why was Watchline started? What need was it meeting?

VAICIULIS: It was begun to meet the needs of counseling and support for the victims.

The gay community across the country has recognized the need to monitor the amounts of anti-gay violence. Significantly, the Archdiocese of San Francisco commissioned a study solely to deal with violence against gay people.

Coming out of the Peace and Justice Committee, Watchline was not organized to monitor violence. That was not one of our priorities. I'm working very hard to make it a priority.

MCNAUGHT: If somebody calls up and says, "I have not called the police," Do you say, "Listen, the overwhelming majority of people who have called us and who then have called the police, have said they got a professional response?"

VAICIULIS: We encourage them to call.

SWEENEY: What should be noted then, in the sampling that you have here, is that it would appear the major reason they are calling is the outrage of having been assaulted. It's a small percentage that have had a bad experience with the police. In one case, a non-arrest and in one case a lost report.

VAICIULIS: In all cases, but one, the police were reported to be exceptionally helpful.

SAVEREID: I may be missing it, but do you say here that of the twenty incidents, how many of those cases the police were called?

VAICIULIS: No, I didn't say.

SAVEREID: This would be interesting.

MCFEELEY: I just want to make the point that the sample can be skewed, because, in fact, if people are comfortable enough to call Watchline, they probably demand the respect from the police. I think they are probably more up front. There's a self-selection process. We may not be dealing with the larger population of victims. We are dealing with people who are concerned enough to call for action and whether they've gone to the police or whether they have gone to Steve, they are self-selected. The people who didn't call, may get a very different response from the police.

VAICIULIS: There was only one instance where the police were not described as polite. In three instances, the callers were not happy with the outcome but in those three instances the police were very kind and courteous.

MCNAUGHT: In the instance where the police officer was not, did they have a name and badge number?

VAICIULIS: Yes.

I don't think there is any relation between calling Watchline and calling the police. I think people will be more apt to call Watchline because they could talk to someone and still be too afraid to go to the police or they are just calling because they have to warn people out there. They don't want to do anything more. I think those are the things you have to deal with.

MR. JERRY MATESON: MSW, Intake Counselor Mass. Bay Counseling
(Intake-Bashing)

MCNAUGHT: Jerry is one of the first people who called me when I got this job. He is a victim of an assault and is somebody who has relentlessly pursued it and was frustrated in the process. I thought his story and what he went through, would help us better understand what a person goes through when they are a victim.

MATESON: It happened in November of 1981 down on Ipswich Street just a short way from what was then Pipeline. I was attacked from behind, knocked out, and beaten up. I went down a day or two after to file the report and to find out what was going on. Because I was unconscious, I could not identify the person who was beating me up. But I found out at the time there were two other men, shortly before I was attacked, who had been attacked. I had a description of the car and the license number and it was the same license number and the same car of their assailant and was told that both these other two victims could positively identify the person; had picked him out of the police photographs, and that basically there should not have been any problem. That was in November. I waited a number of months and heard nothing. I made a number of phone calls to the police department and was basically shuttled around from person to person, given vague answers, and was told, more often than not, that whoever I was suppose to talk to was out of the office and they would get back to me. Right now, I can't remember anybody calling me back. Maybe someone did. So, finally I called GLAD, figuring they might be a good resource. The person I talked to there put me in touch with Katherine Triantafillou who agreed that she would write a letter for me. I think it might have been to you Mr. Devine, I'm not sure. Quite miraculously, there's a court date. This was around the middle of March '82, four months after. I also found out that shortly before the hearing they had not sat down with the woman who owned the car and to whom the car was registered. I also found out the man had a long record of violence on

the South Shore, and had put people in hospitals. His girlfriend had a restraining order out on him. I really didn't know what was happening to him, if they had found him, if he was gone, if he had been out on bail or what. So, I went to the first hearing and the two other victims were there, the woman who owned the car, and her attorney were there. But the suspect was not. So everything was re-scheduled. At the time, the two other men who had been attacked and who could identify the assailants said they were probably going to be moving to Provincetown for the summer. The police said, "fine, we'll stay in touch." Well, they were never to be seen again. Nobody kept track of where they went. The only attempt that was made was sending out the subpoenas which were never returned. I really don't know if it was pursued any further or not. So between the first hearing in March and when I finally gave up the following December of '82, I probably went to six hearings and the number of people present steadily decreased to where the final hearing there was me and the defendant. Even the police detective was not there.

MCFEELEY: Even who was not there?

MATESON: The police detective who was the man in charge of the case. At that point, it seemed useless to go on. Another thing that happened that I still have a lot of questions about and I don't understand is, at the first hearing, I was standing out in the hall with the other two men who were attacked. We were talking. And an attorney came to us and introduced himself and starts talking and asked questions. We assumed he was from the District Attorney's office. So we talked to him, giving him all of the information including the fact that I could not identify either of the men. Then, the attorney from the District Attorney's office comes running over and let's us know that this is the defense attorney and the police detective was standing approximately three feet away. He came running over at that point trying to reassure us that he knew this man personally for x number of years and said he would not use this against us. So I have questions about that, too. What's the connection between the police detective and the defense attorney? That's it in the nutshell.

MAGUIRE: Jerry, what were some of the reasons for the continuances for all of the different hearings? The first time you said he did not show up.

MATESON: He did not show up.

MAGUIRE: What were some of the other reasons for the other?

MATESON: It was always because someone wasn't there. Whether it was him or the two victims, or witnesses who could identify him. I think the only reason it was kept alive was because I insisted as much as I could at the hearings. I was getting very angry.

MCFEELEY: Throughout the process, was the same District Attorney assigned?

MATESON: Never! It was a different one every time. The only one that had any knowledge of the case prior to opening up the file in the courtroom was the first attorney who sort of came to our rescue when the other attorney had misrepresented himself.

MCFEELEY: That was the first one?

MATESON: That was the first attorney; other than that there was different one every single time.

MCFEELEY: That incident in the hall was at the first hearing?

MATESON: Yes.

DEVINE: Did the other people subsequently drop the charges?

MATESON: To be perfectly honest, I don't know what happened. Like I said, at the last hearing the police detective wasn't even there. It was literally me and the guy, the suspect, in the room, and basically that was it.

SWEENEY: Was that the last you heard of the case?

MATESON: Yes, at that point, I said, "forget it." I talked with Brian. I just feel I didn't know what else I could do. If I had a lot of money I know what I could do. I probably wouldn't be sitting here telling the story.

DEVINE: Did they issue a bench warrant for the assailant?

MATESON: No, they didn't issue one the first time. The second time, I think he showed up. The third time he didn't show up because he was serving time in jail. I really don't know if there was a bench warrant. Maybe at the very end.

SWEENEY: As soon as the attorney found out that the other two victims were moving to Provincetown, it was just a case of continuance, that was it. Until such time, it's going to be dropped.

MCFEELEY: Was this before the Boston Municipal Court?

MATESON: In Roxbury?

MCFEELEY: No, where did it happen? What courtroom were you appearing in?

MATESON: In Roxbury.

MCFEELEY: Roxbury District Court? The first time a bench warrant was issued, who was the judge, do you remember?

MATESON: I don't remember.

SWEENEY: Was the complaint for assault and battery?

MCNAUGHT: How did he hit you?

MATESON: He hit me with an object, I'm not sure. I think it was a deadly weapon ...

MCNAUGHT: This person has put a couple of Hingham police officers in the hospital, and has a reputation for beating people, up when he gets drunk. Gay people, and police officers seem to be his two targets. From our conversation, the frustrations were that the D.A. was always assigned the day before. They draw lots, I think, in the afternoon. They don't open up the file until the morning. So they don't know anything, which is one of the problems we face. And Jerry hasn't talked much about it, but the attention he was getting from the department he was dissatisfied with and I ended up making a lot of phone calls. In fact, we started to take the case over ourselves by trying to find the numbers of the witnesses -- calling them day and night to see if they were home, if the number had been disconnected. The frustration was that there wasn't anybody who was following the case in the department on a regular basis. It didn't seem to be a priority. As a victim, he felt that no one in the D.A.'s office or the police department cared and that justice was never going to happen.

SWEENEY: I think as we heard from Detective Sergeant Gottschalk, once the case is assigned to a detective, that's his case. It often then becomes a judgment between the victim and the detective as to how far you are going to prosecute something. Once you get it into the court system, then you're at the whim of the scheming attorney, whether or not -- as he did -- successfully kills a case by continuing it for a year and a half.

MATESON: Yes, it was lost between that and losing the other two victims as witnesses.

DEVINE: Where did this person live? Not in Boston?

MATESON: No, I think it was Quincy.

DEVINE: Now, if a warrant is issued in the Roxbury District Court, that warrant has to be logged, and the warrant then forwarded to the Quincy Police Department. You've got two agencies involved. I'm not rationalizing police behavior. You have two agencies involved and the police detective would have to get a hold of the Quincy Police Department and they would have to respond. Something could have been done. When the assailant mother found out about the incident, she probably related it to him and he took off. He knew that he was going to wind up somewhere. If he stayed at home, then you said the next time he was supposed to be in court, he was in jail. He might have been in jail for something he had done in Quincy or something like this.

If you want to talk to me about this, please feel free to call me and I can sit down and discuss the issue with you.

SWEENEY: I think it's safe to say that you are not satisfied.

MATESON: If I wouldn't have made the phone calls, there wouldn't have been an initial hearing.

SWEENEY: You see, that's one of the problems. The way the system is set up it is what is called, "Managing Criminal Investigation." Any case that is not cleared by an arrest, or thereafter, there is no case. You have to keep it open and active at all times and that belongs to that detective in the file cabinet that's so thick.

MAGUIRE: How many cases would I be putting some time and energy into on a regular basis?

SWEENEY: Anywhere from twenty to thirty per night, per day.

MAGUIRE: Per detective?

DEVINE: One detective.

MAGUIRE: So, I get twenty or thirty cases a day myself as a detective. By the end of the week, I have 150 cases, then woa; I have 600 cases at the end of the month?

SWEENEY: I will lower it down. You'd end up with twelve to fifteen per day that you would be assigned.

MAGUIRE: Per detective.

SWEENEY: Yes, somewhere around there. But, again, it varies on the district.

MAGUIRE: This happened in District 4.

SWEENEY: That's a heavy district.

MCNAUGHT: That's ninety per week. Most of which are left over, I'm sure.

SWEENEY: Well, no. A lot of them get cleared in a number of ways. An arrest will clear up sometimes six or seven cases. For example, in his case, several assaults took place not only on that night, but they would be able to tie him in, because he probably frequented that area. He probably went running in there looking for trouble, so you clear out several cases tied to this guy.

MAGUIRE: So, if I'm getting fifteen cases a day assigned to me, that means I have a half hour a day and that's all that I will ever have time for on that case because tomorrow I'm going to get fifteen more cases and I have a half hour and that's it. It seems to me to be a most unworkable system!

SWEENEY: Absolutely! And assault and batteries such as his, involving a dangerous weapon, unless it's a gun or a knife, and there is a serious injury to follow where you are hospitalized for a great length of time, unfortunately receive a very low priority. That's the reality.

MAGUIRE: Well, Jerry, you were knocked unconscious, some kind of weapon was used, whatever it happened to be, a brick or whatever. Were you hospitalized for a while, Jerry?

MATESON: No, I was sutured up in the Emergency Room and sent home.

MAGUIRE: What about the other two gentlemen, were they hospitalized?

MATESON: One of them might have been kept overnight, I'm not sure. He had quite a few stitches to his face. The other one was ...

MAGUIRE: And a weapon was used on them?

MATESON: I'm not sure.

MCFEELEY: You said there were six hearings, six different times you were ...?

MATESON: I would say that approximately, give or take one.

MCFEELEY: In all, but the last one, did the police detective show up, do you recall?

MATESON: I believe so.

MCFEELEY: And how much does a police officer get paid for showing up?

SWEENEY: It's a three-hour recall minimum, depending. This guy's a day man, so he's on company time. He doesn't get paid overtime.

MCFEELEY: Yes, I know, company time, but what does that amount to?

MCFEELEY: From the taxpayer's point of view, this is costing a lot of money.

DEVINE: Sure, that's what is so frustrating in the court in regard to the criminal justice system.

MCFEELEY: I'm not representing the taxpayers here. But I think it should go on the record that when you're trying to save money by not getting enough detectives to go through this process, you're saving money in terms of budgeting and lowering the number of detectives in increasing their work load. At the same time, you're paying detectives hour after hour after hour of appearing in court because they can't get prosecution. I see this all the time in community work, too, that the taxpayers are just paying for a horribly inefficient system.

SWEENEY: How often were you before the same judge?

MATESON: I remember having the same judge for two of the hearings.

SWEENEY: So, you see, again, another recommendation is made in case such as this. You have to get it before the judge for the second time. The attorney has to say, "your honor, this is the second call on this. We've been here before. The victims have to work." Then the judge finally says, "You're right! The next time everybody's in here or else this goes."

MCNAUGHT: Who says that?

SWEENEY: The judge.

MCNAUGHT: But the attorney...

MCFEELEY: The D.A.

MCNAUGHT: So it's a new one each time.

SWEENEY: That's right! New D.A.; new judge.

MAGUIRE: Can the police be a real advocate in dealing with the D.A? I've been up to court a little bit in my lifetime and have some dealings with the D.A.'s office. It seems to me that the person who could be the best advocate could be the detective by saying to the D.A. "Listen, let's get this case resolved. Let's start supporting the victims. I want to get it off my workload. I can't solve my other fourteen cases from yesterday, never mind today." It would seem to me that the detective who was assigned to the case would have to become more of an advocate.

SWEENEY: Yes, multiply the detectives who were appearing before the D.A. Now, the D.A. is probably assigned three times that load on a daily basis in each court. Because he's taken an armed robbery case out of the file on the morning of the court case. And he's running down the hall saying, "O.k., now, did you get a look at the guy, what did he look like, could you identify him? Good, o.k. What's your name? Fine. Raise your right hand! Remember, you say this is the guy! Yep. Thanks!" And out the door he goes to the next case. So it multiplies each time.

MAGUIRE: Yes, that's very true, but the detective is the seasoned person in the court, knows the court, knows the operation of the court, knows what can be asked for, knows that it's the same judge or not.

Somewhere along the line there needs to be a little seminar for increased police credit -- other professions expect people to continually update themselves. One of the things to do is to have the police officer be a strong advocate for the victim. The victim doesn't understand the court system and the D.A.'s don't have the time.

DEVINE: We used to prosecute our cases. In 1974, in 1975 the courts decided that the Assistant D.A.'s who have the expertise in handling any criminal complaints should prosecute our cases. We used to go in there and say, "Yes, will you take the stand, please?" And then, I'd ask you the question. Our efforts are frustrated now.

MATESON: I sort of feel like everything is about three steps ahead of where the case ever got to. I mean one of the reasons it was kept alive is once the screw up was made initially was that, I kept it alive. So it was like the initial screw-up of losing the witnesses. It never got beyond that. I mean losing the witnesses and also my not being informed and my own naivete about who was from the District Attorney's office and who was not all helped the case to die.

SWEENEY: But on the positive side, Jerry, if more citizens would follow through with the initiative that you took, instead of assuming that someone else is going to follow that case that you can pass it off to a so-called professional, more citizens would stand up and say, "Hey, I demand that this case be tried," and come before the courts the way it should be, then we'd all be better off with the system.

MATESON: Yes, I wished there would have been something, somebody who'd sit me down and say, o.k. this is how it's going to happen. But any answer I got, I had to beat on doors to get.

DEVINE: The problem to you is real. To the every day policeman it is routine. That's what we deal with everyday.

MAGUIRE: I think, for me, the sad part is that there are very few people like Jerry in the gay community who are victims of violence who will bother to even take the first step forward to report. Then if they do, they are afraid of taking the person to court, but we're going to hear about that. And then, when these select few do go through this, they get so frustrated by the system, and because of departmental overload.

J.B.: Victim - multiple stab wounds

MCNAUGHT: Jim had a tough experience -- scary, in terms of being a victim of violence. The reason we asked you to come in is, because we think it illustrates how frightening it can be for somebody who is gay to decide to come forward with information and make a complaint. Would you to talk to us about your experiences?

J.B.: O.k. On February 2nd, I met someone in a bar in Boston and went back to his apartment. I caught the person going through my wallet. So, I stopped right there and I said, "All right, that's it!" I picked up my wallet and and said, "I'm ready to leave." The person pulled a knife because he wanted the money and we sort of wrestled with the knife. In the wrestling, I got stabbed thirteen times; I stabbed him twice. I tried to pick up the phone to call the police and he laughed at me -- he was bigger than I, he was 6'3" -- the phone was disconnected a week earlier. He lived in a studio off an alley -- through a washroom or something -- so when I went to get to the door, I turned the latch and he came up behind me and stabbed me four times in the back with the knife. That's when I turned around. I said, "take the money; take everything." I dropped everything. He was scared, too, because he was bleeding. There was blood all over everywhere. I opened the door and went out to the alley and my lung collapsed, so I couldn't breathe. I knew if I got into my car, that would be it. So, I went to a gas station that's open 24 hours, and sort of like hit the ground. They called the police: Channel 7 showed up. Then they brought me to Brigham & Women's. They arrested the guy at Boston City Hospital that night. While I was lying there, I explained to the police that it happened up the alley; I stabbed him twice. That was it, then I was out of it. I was in the hospital for a week and out of work for a month.

My thing is, when it came to court, for the assistant district attorney's pre-trial hearing - the people who I work with don't know I'm gay and might not have found that out anywhere, except from my gay friends. I may possibly jeopardize my career with the company and at this point I have a beautiful job. And I have a lot of straight friends. So, I didn't show up at the hearing. I questioned and asked everybody I knew about the pros and cons of going through with it. Fifty percent said go through with it and fifty percent don't do it: "think of your job, career and your family." All right? And it's just like Phil Donahue, the pro and con just equaled out.

And I said I don't know whether I'm going to deal with it. Well, the other person didn't show, either. So, the case just ... I don't know where it is at the moment. The person has a police record. I know for a fact that he's done it before. He did it to a waiter over at the 1270 bar. He's still on the street. I saw him in a club. I didn't say anything; I thought maybe he wouldn't come near me because he'd be stupid if he did. But he did. He stood right beside me. I don't know whether it was a scare tactic or what.

MCNAUGHT: But it scared you, didn't it?

J.B.: Yes, I looked over my shoulder constantly as I was walking back to my car. So that's the story basically.

MCNAUGHT: And about your license? Pass that by the police here -- his having your license and your not knowing where it is.

J.B.: The thing that upset me even more is that my car is registered at my parent's house. I moved out and it wouldn't bother me, since I live in an apartment complex if he came after me. But I don't want him going near my parents' home and involve them in any way. Basically, they don't know the whole story about what happened - they thought I got mugged and that was it. That's what a lot of people in work said. As a matter of fact, a good friend of mine worked with one of those D.A.'s, a D.A. in Middlesex County. He wanted to get involved in this case, because he wanted to do me a favor. But I said, "Don't worry about it. I'll take care of it." I don't want the gay issue to come out as of yet.

SWEENEY: What would it take for you to go forward in a case comfortably? What assurances would you need to go into the courtroom in order to prosecute this case and get this guy off the streets, if that is possible?

J.B.: I don't know. It's hard to go through with something like that unless you talk to someone who has gone through it themselves. You know, I get very skeptical of people giving me advice where they think they know what's going on. They haven't been through it. It's totally different to come talk to a panel like this, but I can picture the courtroom, the court officer, the judge, the whole thing. Then I've got to realize what happens if he makes up some sort of story. It happened at his house. I invited him back to my apartment in Newton. I'm really glad it didn't happen there.

SWEENEY: Would the testimony be so damaging to you? For example, they'll ask you where you met him? Are you going to name the location and that it was a gay bar?

J.B.: Sure. I mean that I think it would come out either way.

MCNAUGHT: Tell us about what your fears were, what would happen if you went to court, all the things you worried about.

J.B.: I was afraid of what would happen if I went to court. What if he is a known prostitute and it is on his record? What if he came out and said that I propositioned him to go home with me for pay? He's 27 or 28 years old, that could come out, and he could make up any story. I figured you could get one of these public defenders who could probably on a technicality, throw it out. Or if I did push it and go through with it, from assault and battery, maybe attempted murder, robbery, what's he going to get? A prison sentence? He'd be out in two years and as he sits in his little cell he'd be thinking of me, because he's deranged. Something is wrong with him anyway to do something like that and to have a record and to still be around. As far as I'm concerned, I am risking too much. Why go out and embarrass my whole family; even work? If it just got out to one person at work, a very large company... it's just too much to risk.

MCFEELEY: When you were in the hospital right after the assault, you talked to some policemen, initially. Is that right?

J.B.: No, I was in the intensive care unit.

MCNAUGHT: When you collapsed in the gas station?

J.B.: Oh, when I was outside on the ground.

MCFEELEY: You talked to some policemen who made an arrest.

J.B.: The policemen were there.

MCFEELEY: How much of the story did they get?

J.B.: All I could say was four words at a time. I said where it happened. They were questioning me pretty quick. I said, "off the alley, down there in the apartment." I said I stabbed him, too. I guess with that they alerted the hospitals. And they arrested him at Boston City.

SWEENEY: Did you ever identify him positively, anywhere?

J.B.: No, I was in the hospital for a week.

MCFEELEY: So, as far as what the police department knew, they just knew there was a stabbing. They had no notion that it was gay-related, that it involved a gay person?

J.B.: Not at that time, no.

MCFEELEY: Did they later find that out? Did you tell them the story?

J.B.: Afterwards, when I was in the Emergency Room, it did come out. I didn't talk to any of the police officers. I'm not sure what the hospital or police reported. I didn't know what was going on about it.

MCFEELEY: You were notified to go to court?

J.B.: Yes, I got a letter from an assistant district attorney, a form letter.

MCFEELEY: Did you call that person and say that you were not going to show up or did you just ignore it?

J.B.: I ignored it.

MAGUIRE: You had said that he did this to somebody else, a waiter, at the 1270. Did that other person prosecute him?

J.B.: You know, I think they took care of it themselves, meaning they got the stuff he robbed off the person. They called him up and said, "Give it back." And he did.

MAGUIRE: But there was no stabbing, it was a robbery.

J.B.: No, it was a robbery.

MCNAUGHT: This man has a history of carrying concealed weapons, prostitution and frequents the bars.

SWEENEY: Now, you were notified to appear in court. This happened in February of this year?

J.B.: February 2nd.

SWEENEY: You were notified to appear in court some time in March. You have heard nothing since. Is it your understanding that this is ended? Is that what you believe at this time?

J.B.: I don't know. It could be somewhere ... He didn't show either.

SWEENEY: How did you find that out?

J.B.: Brian told me.

MCNAUGHT: Yes, I called the D.A.'s office to ask them what happened.

SWEENEY: What happens if you get a subpoena to appear in Superior Court on this case?

J.B.: If I get a subpoena?

SWEENEY: Yes.

J.B.: I don't know, I haven't thought about it.

SWEENEY: I didn't mean to heighten the anxiety. I am just trying to say that it could still end up coming forward again. I'm trying to find a way, from a police perspective to solve this problem. We've got a dangerous person out there. He could have killed you. You may not have been here today, as you well know. I'm trying to find a way in which it will be comfortable, as a recommendation from this panel, to bring those cases before the court, so that you don't have to worry about those risks.

MCFEELEY: So, no one from the District Attorney's office called you and asked why you didn't show up?

J.B.: No. I called them I think on that day I was supposed to show, but the D.A. was in court at the time.

MCFEELEY: You have the name of the District Attorney that was assigned to the case?

J.B.: Yes.

MCNAUGHT: I gave Jim the name of the woman who was the victim's witness person and also gave him Sgt. Eddie Simmons' telephone number and asked Eddie Simmons to talk from his experience about what might happen and also the D.A. had offered to take Jim over to the court when it was empty to see what might happen in a courtroom situation.

MCFEELEY: So you talked to the D.A. who was in charge?

MCNAUGHT: Yes.

MCFEELEY: And they didn't try to contact you? Was it your impression that if you had found them... were they going to do anything about this?

MCNAUGHT: My position was that Jim was very uncertain as to what he wanted to do.

MCFEELEY: Right!

MCNAUGHT: My position was I wanted to make this as easy as possible for him to deal with the anxiety that he had but that he had to be the final decider. So when it came to talking to the court's victim witness assistant; I didn't ask her to call him; I told her about the case and I told Eddie Simmons about the case. I said he has your number; he will call you if he's comfortable and wants to go ahead with this. And that's as far as I got with it.

MCFEELEY: So there's a reasonable explanation as to why they did not contact you. You did essentially tell them not to contact Jim.

MCNAUGHT: No, I didn't say, "I know it's your procedure to call, please don't." I asked the D.A. to pull it out of the file. I got the name of the person who had drawn the case, talked to that person and he told me that no one had shown up but there was a continuance on it. And then I said, "This is the background. Please explain to me what the next step is."

MCFEELEY: I think the point I'm making -- not to keep going on with rhetorical questions -- is that this is extraordinarily shocking and ... I think probably typical in many ways. I don't think that this is a police thing. I think the police arrested the person. What disturbs me as an attorney is that people in the district attorney's office either aren't sensitive to this, aren't following up, aren't finding out why victims aren't coming and I just want to point that out that if the victim doesn't want to prosecute, you're just not going to get a prosecution. That's clear. That's perfectly within the victim's right for whatever reason. But what disturbs me is the lack of interest in why the victim didn't show up. What are these D.A.'s doing?

MCNAUGHT: I think it's still the matter of drawing cases. You draw a case, you go to court, no one shows, it goes back to the file, and who knows who is going to get it next. It's not your responsibility.

MCFEELEY: Yes, I know but I'm getting angry as I'm speaking and I'm saying they don't have any problem in trying to prosecute people at the Quagmire.

SWEENEY: If you were comfortable when you could be in a courtroom, one on one, just as you are telling the story here in this room and no one outside of this room knows this -- if you felt the same degree of comfort going into a courtroom to tell your story of being brutalized and victimized, would you go forward?

J.B.: If it was like this, you mean?

SWEENEY: Yes.

J.B.: Yes.

MCFEELEY: Is that done in rape cases to protect women?

SWEENEY: If he were raped, his name and address and such would not come out. In any rape case, what happens is unfortunate and I think that this is the myth we go through in watching television. The reality is that your case would probably go before the Superior Court. You're going to go to court on a given day and tell your story. Only the people that stumble in that courtroom, who happen to be the hangers on, usually the elderly or such who were there to pass the day or to hear the case will be there. Then it's going to be decided. No one else will even know what's going to come up.

J.B.: What if it's continued and continued?

SWEENEY: Then again, it's just only you and the other person, the so-called suspect, who will be called before the court each time. I think one of your biggest concerns is that you are going to read about it in the Globe tomorrow morning.

J.B.: It was in The Globe when I was in the hospital

SWEENEY: The stabbing?

J.B.: Yes, all it said was that it was a stabbing, a little paragraph.

MCFEELEY: See, Jerry, we just went through a kind of a reverse where the prior presenter had taken practically a year of his life trying to get the assailant prosecuted. And he finally gave up. I do want to emphasize that what you're fearing very often happens. We just heard about it. It's continued -- it gets to be a joke. You walk down the street and you see your assailant walk by you.

J.B.: Sure, he's up there every day.

MCFEELEY: Even after you go to court, I mean.

J.B.: You know where to find him, which clubs, every single night.

DRAKE: Are you concerned at all that he might harm you again if you were to follow through on this?

J.B.: It's a possibility.

MAGUIRE: Did the police find your license in his possession?

J.B.: I don't know. I don't even know where my license is since that evening.

MCNAUGHT: I asked the police department about that. They didn't have it. They didn't know where it was. I don't know if they ever went to his home.

J.B.: Did they go back ...?

MCNAUGHT: ...go back to his home? I don't know.

SAVEREID: Jim, you said that it would make a big difference to you to be able to talk to someone who had been through a similar experience and they had decided to follow it through. Can you imagine how either people in the gay community or an agency of some sort would be able to set up some sort of system whereby someone who goes through something like you went through would be put in contact with someone who had been through a similar experience?

J.B.: You are talking about some type of system like women who get raped?

SAVEREID: Yes.

J.B.: I don't think someone who has a bottle thrown at them from a group of straight guys, something sort of ...

DEVINE: From my perspective, the charge that the person should be charged with is assault with intent to murder.

J.B.: You figure the thirteen times?

DEVINE: Well, if he has a criminal history now, if he has served time, this is not a simple A& BDW. This is an assault with attempt to murder. You wound up in the hospital a week, out of a job. This person should not be on the street.

MCNAUGHT: I don't know if he has served any time. What I have is what's on the police record.

DEVINE: Give me the name, and I'll tell you whether he's served time or not.

SWEENEY: The problem is, from the police perspective, you have such a classic case. You have all the elements here for this guy to be convicted seriously. Now whether you raise your own doubts as to whether how much time depending on the judge or the day and the move. It's hard for me as a police officer to balance that against your fears, which I know you have. I'm not discounting it. The fears of what the repercussions of possibly being known or labeled as a homosexual. That's really hard from the police perspective. It's like you really want to get this guy now. But he could hurt somebody else.

J.B.: I talked to a few lawyers, my friends, of course. One told me -- he didn't want to say that he handles crooks or something like that -- he said he could get the guy off the street. I asked what he would do if he were the assailant's lawyer and I came in and he was watching my every move, whether I was nervous or upset, would he try for a continuance, try to draw it out? I wanted to hear that side. He says, "first of all, you were in his apartment, you stabbed him. You've got to realize all of these things would come out. Why would someone in their right mind stab someone in their own home?"

MCNAUGHT: This is the second story we've heard of someone who has a record and the story is not uncommon. There are two people going around gay bars right now who take somebody home or they go home with the person and they rob them. And it happened five, six, seven times and they are not in jail. The police have descriptions and frequently the persons are afraid to come forward or they can't find them, or you hear they are out and we can't get them; they have no address.

SWEENEY: It's very similar to the prostitutes in the Combat Zone, picking up the straight "Tricks," robbing them or stabbing them, and knowing that you're not going to come forward and testify that you were down in the Combat Zone on Friday night looking for sex. You've got a wife and a family and it's the same way as coming out, "I'm not going to admit that I was down in the Combat Zone looking for something," so we let it drop. That's exactly what happens.

J.B.: What happens to all of these people who, when they go home and even if they do see him take the money out of the wallet, just sit quiet because they are afraid because he's a big guy. They just go on and it's not even recorded.

DEVINE:

That's right. There was an incident the other night where a guy went over another guy. The guy was circumcized. The first guy took 3/4 of an inch off his foreskin when he fell asleep. We got people out there that shouldn't be out there, whether they are gay or not gay. When a guy intends to rob you, assaults you with a knife with the intent to murder, this guy should not, in my opinion, be out on the street. The guy who circumcized, the other guy is a vicious animal; he should not be on the street. And it's going to happen to somebody else.

II. GAY MEN AND LESBIANS AS "LAW BREAKERS"

LT. EDWARD MCNELLY: Administrator, Vice Control Unit, Boston Police Department

MCNELLY: Why don't we start with what the Vice Squad is. The Vice Control Unit is a section of the Boston Police Department. Basically, we're a support unit to all divisions or bureaus. Basically, what that means is that if a division or a bureau or any other unit in the Boston Police Department would have a specific problem or specialized problem concerning vice, they would then call us.

On the other hand, we also, go out and originate our own cases. In other words, we go out and start our own vice investigations. Basically, we're responsible for any liquor violations, gaming violations, prostitute and/or pimp violations that occur within the territorial limits of the city of Boston. There are, of course, offshoots of those crimes which we come into contact with from time to time, but those are basically the areas that we involve ourselves in.

Presently, in the Vice Control Unit, there are twelve detectives and one superior officer at this time.

MCNAUGHT: Is that twelve divided into two shifts?

MCNELLY: It is divided into two shifts. There is a day shift and an evening shift. The day shift starts at approximately 8:30 a.m. and concludes at approximately 5:00 p.m. The evening shift starts at approximately 7:30 p.m. and concludes at approximately 3:00 a.m. It is broken down with eight detectives on the evening shift and four on the day shift, at this particular time.

MCNAUGHT: Are those permanent assignments?

MCNELLY: Yes, sir, they are.

MCNAUGHT: What cases have you been involved in or has the Vice Squad been involved in with relation to the gay community in, say, the last five years? What cases would we be familiar with? For instance, the Boston Public Library, was the Vice Squad involved in that?

MCNELLY: The Vice Squad was involved in that, but basically, that was a case that originated out of District Four and it was handled primarily by District Four, although we have been involved in investigations at the Public Library in the past. We've been involved in investigations in various gay clubs throughout the city of Boston in so-called "after-hour" establishments that cater to gays; we're involved in prostitution; in prostitute-related crimes involving gays; and basically those are crimes that we are involved in.

MCNAUGHT: Could you elaborate on the prostitute ... are you talking about kids on the street, are you talking about organized ...

MCNELLY: We're talking about both. We're talking about kids in the street, we're talking about organized houses; we're talking about some children; we're not talking about prostitution, per se, but about individuals involved in illicit sex out in the street; we're talking about drag queens, more or less, that are hustling on the street; and the after-hour joint that we're talking about, of course, is "The Loft." That's basically our involvement with the gay and lesbian community.

MCFEELEY: With regard to illicit sex, is that also consensual sex -- "not for hire sex," let's say?

MCNELLY: It makes no difference.. There is a word that we've lost in this community and the word is "discreet." Okay? Sex between two consenting adults, of course, there is nothing wrong with it; but, however, when one does it in the public's view, then it becomes a problem. You know the problem areas that we've had are over in The Fens, of course. We've found in a couple of establishments that sex is wide open to the public view. That's when it becomes a police matter. What occurs between two consenting individuals behind one's closed doors is not a police matter and is of no concern to the police department or the Vice Control Unit.

MCFEELEY: How much of that is stimulated by calls from neighbors and the public?

MCNELLY: Well, we get numerous complaints. We get numerous complaints from the people living in the area where illegal activities are occurring in their areas. Just to make a point, which I'm sure you're familiar with, about the Bay Village area: Bay Village has numerous drag queens who sell their wares in the Bay Village area. Bay Village is also a residential area where individuals who live in that area do not care to have those activities occurring in their neighborhood.

Therefore, they complain to the police department and to the Vice Control Unit, in particular, and it's our function then to investigate these allegations, and, in fact, if these allegations are found to be true, to arrest those individuals who perpetrate these particular crimes in that area.

MCFEELEY: When you do a prostitution bust, does that involve an undercover detective getting solicited mainly?

MCNELLY: It does and it does not. We work in many ways: Sometimes we do employ undercover agents; at other times, we just go out and see if the individuals are stopping traffic, and, if we can see that, then we make our arrest; but, third, if we see an individual who is known to us to be in that business with an individual who is not known to be in there, we may conduct an investigation. If it is ascertained that this is a prostitute/john relationship, we'll make the arrest based on that.

MCFEELEY: Okay! I know about this, but I don't think that maybe Gary and Ann do, the three different types, and I'm sure Brian is not aware of those three, too.

MCNELLY: Okay. We arrest individuals or prostitutes, and we'll stick to prostitutes at this particular time because that's what we're on -- we arrest them for three crimes which all come under the same section. We arrest them: One, for prostitution; two, for being a common night-walker; three, for being a disorderly person. From time to time, we may arrest them on a different charge. But, basically, 99 and 3/4% of the time, those are the three charges. They are all defined under Chapter 272, Section 53 of the Massachusetts General Laws, which, by the way, just doubled the penalty ten days ago, which used the word "common night walker," only denoted an individual "who walked the streets at nighttime for prostitution." We changed that law and we now have it as a "common street walker," which means that if one walks in the daytime, nighttime or any time, we can arrest them. What the crime of prostitution, means is that, if one solicits another person of any sex for a sexual favor for a price or other property of value, then we can make an arrest on that individual and charge them with prostitution.

If we can show on three dates that an individual has walked the streets of the city of Boston for the purpose of practicing prostitution, we can then place them under arrest. And usually what this entails is, if we can show that person "X" on three separate and distinct dates and times was walking the street, stopping pedestrians, stopping vehicular traffic and engaging individuals in conversation. On the third time, when we see this activity, we can place them under arrest.

The third charge that we use is "disorderly person." And, basically, what this is is that if an individual who is selling their wares, inconveniences the public -- by stopping a car, creating a traffic incident, or creating excessive noise by the person behind using his horn -- we will place that individual under arrest for being a disorderly person.

We also have vice crimes for annoying and accosting which we do use from time to time. But, however, 99 and 3/4% of the time, those are the three areas which we make arrests under.

DRAKE: What criteria do you use? I mean, it's been around forever. It will always be around.

MCNELLY: Well, I think our name, our official title, is the Vice Control Section, and I think that basically the middle word is the key, the word is control. You know, we could not sit in front of any panel or any individuals and say that we are going to stop prostitution of Section 8 crimes tomorrow. If I did, I would be a bigger fool than the people I was talking to, if they so believed that. We cannot stop it; however, again, going back to that original word I said, the word is "discreet." Certain individuals don't believe in that word, "discreet." What an individual does when they meet a person in a bar and they go to their apartment and it occurs behind closed doors, fine! That's out of the public eye, and the public is not concerned, the police department is not concerned, and, surely, I'm not concerned, or the Vice Control Unit is not concerned. But when one brings their wares into a residential section or to a place where other residents who prefer not to see this activity or partake in it, then it becomes a police problem. And that is The Fens, The Bay Village section, The Park Square section. Those are basically the three biggest problems that we have.

SWEENEY: How are the priorities established then? If a call came in and say illicit sex was taking place at a so-called straight club vs. a gay club such as The Loft. How are the priorities determined as to what the Vice Unit addresses?

MCNELLY: If we have a complaint, no matter from whom we get a complaint, we try to spread the wealth across the board, so to speak. If we have a complaint in East Boston, we go to East Boston. If we have a complaint in Roxbury, we go to Roxbury. If it's against the rich guy we investigate and, if the case is there, we do it. If it's against a poor guy, we do it. We don't try to separate or try to make a distinction about whether it's a gay place, it's a straight place, it's a rich place, or it's a poor place. We kind of keep it even across the board, and maybe sometimes that's led to a little grief for us, but that's the way we try to keep it. That's the way the policy has been at the Vice Control Unit since I've had it, and I hope that policy will always be there.

MCNAUGHT: Lieutenant, when you talk about complaints, are these recorded? If somebody calls up and just telephones, is that telephone call recorded? How would somebody prove, one way or the other, that the police said there was a complaint. When there really wasn't?

MCNELLY: Well, for the most part, especially in situations that occur within doors, the only way we would find about it is if someone complained to us. A prime example: Bay Village over the last few years was inundated with problems related to prostitution and prostitute-related crimes. We've worked very closely with that community and we've received numerous complaints -- no, not all of them recorded.

Various individuals I know from the Bay Village can call me up, and we're on a first name basis and we talk about it. I don't write down that John called me at 2:30 and said that this is what is occurring at the corner of Church and Melrose, no. For the most part, most of them are not recorded. A lot of them are people that I run into on the street or I will stop on the street corner and have conversation with, and they will tell me about problems that they have and I may tell them the problems we have. Some of them do come in on official complaints, also. But for the most part, they do not.

MCNAUGHT: Do you think that there would be a value to insisting that complaints be officially lodged?

MCNELLY: No, because then I think what you're doing is creating more red tape. We have a situation with Bay Village, again, where have a very good rapport, we talk to numerous individuals down there on a one-to-one-basis, and I think if they had to go through a big rigmarole of making a formal complaint, it might detract from the rapport that we've built up over the years.

MCNAUGHT: I understand that, but if your basis for moving in on a particular situation is a complaint, isn't it possible that that could be easily played with or violated if you have no record: For instance, The Loft? Who might be complaining about The Loft? It's not in a residential section. At that hour of the morning, people who are out on the street are either heading home or going to another nightclub. Who would be complaining about The Loft and how could you prove that you have received any complaints about The Loft?

MCNELLY: Okay! On The Loft itself, in the last warrant executed at The Loft, we got a surprising number of complaints from the patrons, "It's about the time this place was closed." Okay, this is from the patrons who are in there.

MCNAUGHT: This is a response to the raid or prior?

MCNELLY: This was while we were ushering people out. This is the response they gave to the police on the way out. We get it from patrons who go there. I've received complaints from police officers; I've received complaints from numerous people relative to The Loft, since we're speaking about The Loft. We've had complaints on the traffic problems down there; we've had complaints from patrons who have partaken of their services there, complaining about the amount of money they are charged. We've had numerous complaints, and this was kind of an ironic complaint on New Year's Eve about the amount of money they were charging and the lack of services they received, in turn, from The Loft. I even talked to one of the individuals who run that the Loft and he said that that was not the case. But, numerous people have called up the Vice Control Unit complaining. However, I don't know what they want me to do -- if they should have gotten eight drinks as opposed to four, there is nothing we can do about that. But that was a great source of complaints that we received about The Loft on New Year's Eve.

MCNAUGHT: It would seem to me that in a situation like The Loft where the gay community is frequently polarized, it would be very helpful to have on complaints by gay people on paper that are sent to the vice squads so that that sort of information could be given back to the community. Frequently, people feel that the community is being victimized and that no one is complaining.

Let me make one thing perfectly clear. The Loft - the management of the Loft, are running contrary to the law. Whether there is a complaint or there is not a complaint, we don't need one to act on the Loft..

MCFEELEY: What are the citations?

McNELLY: We just concluded a four-week or eight-day undercover operation on The Loft. Another point to be made about The Loft -- the Loft is not strictly a gay club. It is also a heterosexual club. Two days a week it's open. One of the two days or 50% is heterosexual.

DRAKE: That's a good point. And has it been raided when it's heterosexual?

McNELLY: Yes, sir, it has. Well, wait a minute, let me define it. The investigation has entailed both the heterosexual and the gay night. And what our investigation has shown is this: That on the heterosexual night, the same activities occur with the exception of the sale of alcoholic beverages. That occurs strictly on Saturday night or the gay night.

MCFEELEY: Well, how do they get booze on Friday night?

McNELLY: You do not get booze. They do not sell booze on Friday night. It's just soft drinks. On Saturday night, they also sell soft drinks, but they include alcoholic beverages. Now, this is our last investigation which entailed four weeks. The one prior to this which was about a year ago, which entailed five weeks showed, the same pattern in both cases. Friday night, no alcohol; Saturday night, alcohol. The violations that they have at The Loft have been: 1) The illegal sale of soft drinks ... and by the way, The Loft at one time did have a license to sell soft drinks and it was revoked. And also some of the violations are: The overcrowding, the keeping and exposing for sale of alcoholic beverages; and the unlicensed Sunday dance. And at one time, it was running with licensed authority to do so. However, because of all the infractions that were found to be at The Loft, their license was revoked by the Boston License Board.

MCNAUGHT: In your candid opinion, and I know it's tough to be talking about this on tape, but is an investigation of selling soft drinks or dancing on a Sunday or overcrowding, which probably every popular gay and straight bar in town is guilty of on some occasions, really justify four weeks of undercover surveillance?

I mean, if we were dealing with a prostitution ring where people were turning up dead, or drug addition, it would be easier to understand why that much person- power would be invested in an undercover operation. But to catch somebody for selling a soft drink without a license or having people dance without a license, is that really a priority in terms of safety issues for the city of Boston?

MCNELLEY:

Sir, all I want to bring you back to is to a case that happened a few years ago that has been very famous in the City of Boston - the Coconut Grove fire. The Coconut Grove fire resulted in the death of numerous people. And the person they held accountable for public safety, and the person that they tried to put in prison over that was the Captain of Police Division Number 4. The police are responsible for public safety even though sometimes it seems that we are not. At The Loft, and to go back to the last raid, which I believe was the week after Easter, there were 363 people by a hand count in The Loft. Now, if you've ever been to The Loft - The Loft is exactly what the word denotes. It is an old loft. The floors are very dry; they're oily; they have substances on the floor. If a fire ever breaks out, and God forbids it ever does, the rear exits have been secured. There is only one exit out. The stairway has been narrowed down so a podium could be put there with a pad of paper similar to what you have where individuals can sign in. There is no way in God's name that 363 people are going to get of that place. You are going to have 100 to 250 people killed in that place.

SWEENEY:

What does their license call for?

MCNELLY:

They have no license; all licenses have been revoked.

SWEENEY:

So there is no license?

MCNELLY:

To my knowledge, they do not even have a Building Occupancy Permit at this time..

MAGUIRE:

What would the occupancy be if you were to guess?

MCNELLY:

The occupancy was for 175 people.

MAGUIRE:

How could they get an Occupancy Permit at that time if there were only one exit?

MCNELLY:

Well, they don't ... they have an exit, but they secure it. In other words, the rear exit is locked. One cannot get out of it.

SWEENEY: What about the fact that although those were the violations that were charged -- for the record, having been through Supervisory District 4, nights, I'll ask you the question rather than state it -- were there more serious violations occurring at The Loft...

MCNELLY: Yes, sir.

SWEENEY: ... for which they have not been charged, for which we have not gathered enough evidence?

MCNELLY: Well, we have charged more serious violations and that was something that I was going to get into later. Individuals in The Loft have been charged with various drug violations. Persons who run the Loft have been charged with keeping a house of ill fame and we have found illegal sex. In one raid, we found approximately 25 to 30 individuals lined up, one behind another, administering various sexual acts to the individual in front of him. As a matter fact, at that particular time, there was a policewoman with us who covered her eyes -- even in this day, policewomen sometimes close their eyes if they don't want to see what is occurring. In my years of Vice, I thought I'd seen it all, and I saw nothing like this. This was what one would refer to as a "daisy chain". And this was in public. Our undercover investigation has shown that individuals -- as many as four to six individuals -- would involve themselves in various sexual acts in the middle of the floor while numerous other people, and this was up to 100 persons, would sit there and watch and applaud.

MCFEELEY: Would it be safe to say that a regular patron of The Loft would come to expect that sort of activity?

MCNELLY: Yes, sir, this was a normal occurrence at The Loft.

MCFEELEY: Does this happen on Friday night, too?

MCNELLY: No, sir, strictly Saturday.

MCFEELEY: So, there is a difference between Friday and Saturday. Friday night they just drink soft drinks and dance?

MCNELLY: Basically, yes, sir.

MCFEELEY: Saturday night, they drink soft drinks, drink booze, dance and have sex?

MCNELLY: Yes, sir. As a matter of fact, to tell you how bad it was, and it's a shame because a policeman who was recently killed was one of the individuals involved in this investigation. On our raid, on the last occurrence, we tried to usher the people out in as orderly a manner as possible. Two individuals, who were observed to be sauntering around or loitering in the area, were told to get in line and to leave the area as safely and as quickly as possible. Well, this policeman and another detective from the Vice Control Unit went to the men's room approximately 10 minutes after they had told these two individuals to leave and they found both the individuals in a state of undress and one performing anal intercourse on the other -- in the men's room, while approximately 18 policemen were there executing a search warrant. These people were told by uniformed and non-uniformed policemen to leave the area, and they still went to the men's room, which was open to anybody, and decided to do what did.

MCFEELEY: Were people arrested for these things?

MCNELLY: Yes, sir. The two individuals who were in the bathroom were arrested.

MCFEELEY: Any others?

MCNELLY: No, sir. There were other individuals arrested for various violations of the alcoholic beverage laws and other crimes, but not for anything sexual. They are all employees of The Loft who were arrested.

MCFEELEY: These two non-employees were the only two who weren't really affiliated with The Loft then?

MCNELLY: They were not affiliated.

MCFEELEY: What were they charged with?

MCNELLY: They were both charged with open and gross lewdness.

SWEENEY: How does The Loft compare to the other gay bars in the city, like Buddies or Chaps ?

MCNELLY: Well, I've had numerous times to go into Buddies, Sticks, Skipper's - all the gay bars. We find very few infractions in gay bars. We did, however, find two infractions that we put Skipper's in before the Licensing Board. However, they were not gay-related offenses. They were drug offenses. We find very few infractions in there. From time to time, we inspect the Napoleon Club, Buddies, Sticks, Chaps, every gay club in the city of Boston. I don't think we've had more than five violations, collectively. They just don't exist.

MAGUIRE: I have some questions for you then.

MCNELLY: Sure.

MAGUIRE: Gay bars probably constitute what ... maybe 5% of the liquor licenses in Boston?

MCNELLY: I don't even think they constitute that many.

MAGUIRE: What would you say the amount of complaints you have against gay bars vs. the amount of complaints you have against straight bars?

MCNELLY: Well, of course, the straight bars would be much higher, because there are many more of them.

MAGUIRE: So you make then many more visits to straight bars than you do to gay bars?

MCNELLY: Yes, basically, we do, yes.

MAGUIRE: 95% to 5%?

MCNELLY: I never broke it down to that ration, but yes, it would be.

MAGUIRE: Why is it that some bars do some of the very same things that The Loft does and yet never receive visits from the Vice Squad?

MCNELLY: Well, first of all, let's make a distinction: The Loft is not a bar. The Loft is an illegal establishment

I don't know what you're referring to, but if you give me a specific question, I can give you a specific answer.

MAGUIRE: All right. Talk about overcrowding ...

MCNELLY: Okay, overcrowding.

MAGUIRE: I think of Metro ... how many times it's overcrowded ... I don't know when it's been written up.

MCNELLY: Metro .. I personally have been over there in the last month, probably 15 to 20 times. I go over there and check them all the time. Metro, unfortunately, has a capacity which is astronomical.

MAGUIRE: About 1,600 or something like that?

MCNELLY: I think it's close to 2,000 if my mind is working right.

MAGUIRE: But there has been a few times when it's been grossly overcrowded. We're talking about 4,000, 5,000 people.

MCNELLY: Well, okay, I have never seen that. There are policemen who are always on duty who I have tried to educate myself. Overcrowding was a problem we had a few years ago and that was because of lack of education on our part. I know Al in his position has educated individuals who worked down at District 4. I have never seen Metro that overcrowded. I have never seen them really overcrowded. They have come to a limit which I think is overcrowded, their legal limit. However, I don't set that limit. I have to go along with it. I have never seen them overcrowded; especially to 4,000 or 5,000 people.

MAGUIRE: But they have been written up a few times in the Globe and other papers?

MCNELLY: I just read in The Herald about one. That's right. I just read in The Herald about one, and I think that was Virginia Jones' concert or something -- Grace Jones.

MAGUIRE: The Grace Jones Concert. They were overcrowded when The Clash was booked there and several other things where they have been pretty grossly overcrowded.

MCNELLY: Well, you know, apparently, or at least according to this one individual, they were. I was not there; I did not see it. We do check them. I try to check them every Friday and Saturday night, all of Lansdown Street. I don't think Lansdown Street has proper security over there to start with. That's my personal opinion. However, I can't set the limits and I can't set the security that belongs over there.

MAGUIRE: So, basically, would you say that on Friday and Saturday nights you concentrate pretty much on the gay bars?

MCNELLY: No, as a matter of fact, I haven't been to the gay bars recently. I think the last one I was in was probably the 1270 and I haven't been in there for two to three months. But from time to time, I will go into 1270 or into Buddies and just take a look, with or without complaints. For the most part, it probably is without complaints. I just go in and make an inspection myself.

MAGUIRE: Now, if you're talking about pretty much going in, without complaints, just checking around, how often would you say that you went into most straight bars?

MCNELLY: Oh, we go into them all the time, Friday and Saturday nights especially. We go into all of them. We check the places all throughout the Zone. I just finished out in Brighton. We've been out in Brighton for the last three or four weeks checking the establishments out there. One of them we have charged, and brought into court, and convicted in court on probably six to eight offenses of overcrowdedness. For the most part, we find most clubs stay pretty close to their limit as far as overcrowding is concerned.

SWEENEY: Can you estimate how many bars or establishments you visit on a weekend?

MCNELLY: It's hard to say. You know, sometimes we may be swamped on gaming raids and we may never see one. Sometimes we may be swamped on prostitution raids. It's hard. I can't say that every Friday night that I visit 100 and every Saturday night I visit 86. Sometimes, I might visit none; other times we may visit 30. Jason's is one straight club that we check regularly and that's one of the reasons: Overcrowding.

MAGUIRE: There is a serious problem with Jason's with the traffic in the street. We're talking about traffic around The Loft. I live in the South End and to get by Jason's is a real pain in the neck sometimes.

MCNELLY: Let me make one more statement and I don't want to pass the buck.

MAGUIRE: No, but what I'm saying.

MCNELLY: I agree with you wholeheartedly. Unfortunately, my job is the Commander of the Vice Control Unit. I cannot regulate the traffic at Jason's.

MAGUIRE: No, but I'm saying that if that's a complaint ...

MCNELLY: Yes, and it has been on numerous occasions, and I have received it.

MAGUIRE: Has it been investigated?

MCNELLY: Yes, it has.

MAGUIRE: And who would investigate it then? District 4?

MCNELLY: District 4 would or we would. It is a problem, and I agree wholeheartedly with you. There is a problem with traffic and I think you know that well.

SWEENEY: I think the advent of the detail officer ...

MCNELLY: That's the big issue.

SWEENEY: The fact that we've reinstituted detail officers in the bars does bring up a good point for a recommendation -- that we should probably get out a bulletin to all the officers relative to their responsibilities about overcrowding and other items.

MCNELLY: It's something that we've talked about, Al, in the past and I know that you've come forward with it before. The problem is that your education is the name of the game, and it's on everything. You know, vice has, for some reason, always had a mystique about it. It's something that we don't educate our own people on, and if we don't educate our own people, we can't expect them to go out and do the job. I know dealing with Al down at the Academy -- I've lectured down at the Academy on three or four occasions -- on vice issues. I've had a good reception and I think, when we continue this maybe some of the areas we should go into is overcrowding and traffic control and anything else relative to licensed premises.

MAGUIRE: Since overcrowding is an offense that you can be written up for ...

MCNELLY: And also be charged criminally for.

MAGUIRE: Right. Do you, every time you find overcrowding, write it up?

MCNELLY: Yes. Normally, what my policy has been is the first time on anything, whether it's prostitution or anything - unless it's a major, serious crime - it's a verbal warning. The second time you go to court.

MAGUIRE: Before the Licensing Board?

MCNELLY: Before the Licensing Board ... well, okay, it's a normal process that automatically goes on before the Board. Okay. Once the 1-1 is made out, and I don't have one here, there are certain blocks and certain things that we write on it that automatically refers it to the Boston Licensing Board, who, by the way, have been excellent on especially that issue. The second time that we catch them, we bring them in before the Licensing Board, which is an automatic process, as well as the Criminal Court.

MCFEELEY: You are really stimulating a lot of questions. On comparable investigations or raids, we talked about overcrowding in other clubs, like Jason's and so forth, what about the sale of liquor? I read in the Globe about a week ago that there were so-called private clubs like the Silver Shield and some others in the South End, and the Midtown in the South End. They are distributing liquor to their members. Are those places cited for selling alcohol, and how are they different, if at all, from The Loft?

MCNELLY: Okay. Let me make a distinction right away. What the article in the Globe was about were so-called after-hour establishments.

MCFEELEY: Yes.

MCNELLY: There is a big difference between an after-hour establishment in a small neighborhood or certain work groups down here. We have numerous social clubs in the North End; we have numerous ones in East Boston which may involve six to eight to ten to twelve people in the community who live in that community. They go there and they play whist, they play cards, and I'm sure they sneak a bottle of wine in; I'm sure they sneak a six-pack in. It would be foolish to sit here and tell you they don't. But it's restricted strictly to those people who live in that area or for whatever reason binds them together. The Loft is open to anyone. Anyone from this city can walk into The Loft at any given time with the payment of a \$5.00 cover charge.

MAGUIRE: So, if they had a specific membership, it would be okay?

MCNELLY: Again, where do we make a distinction between a social club, which consists of, we'll say, 20 members as compared to a social club which includes 400?

MAGUIRE: Some of these clubs don't have 20 members.

MCNELLY: Well, I don't know the club you mean. Again, if you can be specific, I can give you a specific answer.

MAGUIRE: Silver Shield has more than 20 members.

MCNELLY: Well, I've never seen their roster, but, you know, I don't think it's been like the Loft.

MAGUIRE: Well, all I'm saying is ...

MCNELLY: Yes, I understand what you're saying.

MCFEELEY: Well, when you conduct an investigation and one of your men goes in as a member of the public and nobody knows who this person is, he goes into The Loft and he gets served liquor.

MCNELLY: Correct.

MCFEELEY: But if he goes into one of the other clubs, you're saying they'd say, "Who the hell are you? What are you doing here?" He's not a member of the group and he'd be excluded?

MCNELLY: If one was a small club, 15 to 20 members, we would all know one another because there was only a selected few of us. However, in an establishment which admits 200 to 300 to 400 people, it would be physically impossible; especially, when there is 400 different people every week.

MAGUIRE: If in fact, a club had a steady membership, the same people, you knew who they were; there was a roster; they paid dues or whatever, would that resolve the problem?

MCNELLY: If we're speaking about The Loft, can we refer to The Loft? Is that what we're talking about?

MAGUIRE: Yes.

MCNELLY: If The Loft had a membership; if The Loft had licenses; if they had charters; and if they conformed to those licenses and those charters, yes, that probably would resolve the problems.

MAGUIRE: What licenses would they need?

MCNELLY: Well, what activity would occur inside The Loft? In other words, if they were going to sell soft drinks, they would have to have a license, which at one time they did have. If they had a license, they would be allowed to sell soft drinks. If they have a building permit or an occupancy permit, and it says 175; common sense would dictate that after 175 you would cut it off -- not to say that if you had 177 that you would go into court for overcrowding. And, of course, we can all agree that in any place where persons are going to meet or socialize, sexual activity in view of the general public, of course, would have to be excluded. Yes, if they conformed to the rules of any social club or any charter club, they could operate. And one last thought; they couldn't sell alcoholic beverages.

MAGUIRE: They could have it on the premises, though.

MCNELLY: In other words, if you're referring to someone sneaking in a six-pack ...

MAGUIRE: I'm talking about lots of places, have little places for just bringing it in.

MCNELLY: Well, say if you're sneaking a six-pack ...

MAGUIRE: That's common ...

MCNELLY: It's not really common, but, yes, there are places where people sneak a six-pack. Sure.

MCFEELEY: Let me just pose a hypothetical. If The Loft went back to the Licensing Board and got a soft-drink license, and got a license to have Sunday dance, and they didn't offer any alcohol, and they kept within their capacity, would you have any reason to go in there?

MCNELLY: We would still inspect it from time to time ...

MCFEELEY: No, I mean that you would check to see if all was ...

MCNELLY: If there was no illegal activities, we would do like we do anywhere ...

MCFEELEY: Was there anything else illegal at The Loft? I guess that's what I'm asking.

MCNELLY: If The Loft were letting social members go in, they're wouldn't be a \$5.00 fee every time you would walk in. You don't pay every time you walk in. If those members went there and socialized and conformed to all the laws, to all the rules governing any social club, we would go in there and from time to time make an inspection to see if they were conforming. Would it be a police matter? No, not like it is today!

MCNAUGHT: Do your detectives get sensitivity training on the proper language to use with a citizen when you're raiding a place or taking people in? The reason I'm asking this is that one of the consistent complaints that I have heard from people that have been at The Loft is that they're called "fags, queers, sissy, and pretty face" by officers who are coming in. I think that beyond the whole controversy of The Loft and whether or not it is breaking the law, the two things that seem to most upset people in the community are:

Is this selective enforcement -- and you have said that straight places are cited far more than gay places -- and the whole question of "we're being treated differently than a straight person would under the same circumstances, we're being called names, derogatory names that we shouldn't be called." Has that been your experience, and, if so, what would you recommend to change that situation?

MCNELLY:

Well, sir, unequivocally not. I talk to my detectives and, again, in the case of the Vice Control Unit, we, for the most part have veteran police officers who have been around for awhile. They don't select out individuals and call them names. They are far above that at this stage of the game. I would say that probably the average policeman in the Vice Control Unit has twelve years experience. Some of them have in their 20's. No, they don't call any individual names. I'm not going to say that on any given time that someone might not say something that is off-color to another individual. But, no, it is not a practice; it has never been used at The Loft, to my knowledge. We have discussed it in the Vice Control Unit; we talked about the problems that have come to my attention from members of the gay community, relative to certain names being used. We all sat down and we talked about it; we discussed it and it does not go on to my knowledge or with my approval in the Vice Control Unit.

DRAKE:

Lieutenant, I want to ask another question. You talked about sex rings with juveniles.

MCNELLY:

Yes, sir.

DRAKE:

You referred to children. I'm a clinical social worker and I have real concerns about children being exploited. But I think there is a difference from what I read in the media when the sensational first reports come out about a raid in which people talk about 9 to 16-year olds, then the ages of the people they later use tend to be more around 14, 15 or 16. Now I want to know, from your experience, have you indeed had many children from 9 to 13?

MCNELLY:

Well, sir, let me go back. We don't make that distinction between 9 and 13. Our distinction is 16 and under. That's where the line is for us. Anything from 16 and under, consensual or not, is rape. It's the old term, statutory rape. That's how the distinction is made to us. If a male, 17-year old or a 37-year old has a sexual relationship with someone 16 or under, he is guilty of the crime of rape.

Or at least he will be charged with that in court. With children, that kind of activity is very hard to uncover. We hear about it every day. We hear that certain people are running this; we do not make arrests all that frequently for that activity. It is out there, we know it's out there, we do have complaints on it, and we do have information on it, but we don't make that many arrests on it. Sixteen is where we draw the line, we don't make it from 9 to 13. It's 16 and under.

DRAKE: How does the media, particularly television, get this kind of information?

MCNELLY: God only knows!

DRAKE: Does your office release that?

MCNELLY: God only knows! We get blamed for everything.

MAGUIRE: It seems they were at the raid on Boylston Street ...

MCNAUGHT: Channel 7.

MAGUIRE: Four months ago or something like that. This was going to be a Call Boy Operation. Supposedly there were youngsters involved in it; nothing further has happened ...

MCNELLY: I think that was about a year ago. That's the one that involved Vermont and ...

MCNAUGHT: It was 1982.

MCNELLY: Yes, it was about a year ago.

MAGUIRE: ... it supposedly tied into Vermont, channeling youngsters back and forth.

MCNELLY: That was an involved operation. I was on vacation, thank God! There was media there. How they got there, I don't know.

MAGUIRE: Did anything further ever come of it? Were there any arrests; were there any convictions?

MCNELLY: My understanding is that the search warrant was suppressed in court. Basically, what that means is, if a search warrant is suppressed, every bit of evidence that has been obtained as a result of that search warrant is also suppressed. So, whether there was a case or was not a case -- and it's not for me to sit here to say there was or was not -- all evidence seized and all evidence to be used to convict those individuals has been suppressed. That's what happened to the case.

MCFEELEY: Commissioner DiGrazia put in on detail, recently, they did reverse the policy so that now details for license premises are permitted. From the Vice Control perspective, is that a good or a bad thing?

MCNELLY: Well, traffic from certain establishments is horrendous. Jason's is a dating bar; it's where the in-crowd goes. Without policemen, no one is going to do their traffic. We don't have the resources in the city of Boston to keep four policemen, who are supposed to be answering calls to citizens, doing traffic. So, the best solution is to have those particular establishments pay to have their own private details there which would be Boston police officers. If a place like Jason's, again this is my opinion and not the opinion of Boston Police Department, if Jason has a specific problem with traffic, then I would have Jason assign X amount of detail persons to do strictly traffic and X amount of detail persons to do crowd control and/or security within their premise. My opinion is that every licensed premise in the city of Boston that has a crowd should have a detail. I don't mean to say a local bar that has 30 people should have a policeman because they couldn't afford it. I'm talking about bars like Jason's.

MCFEELEY: In your job in running the Vice Control Unit, do you investigate, raid, or look at bars less frequently when they have a paid detail than you would if they didn't have a paid detail, either on the supposition that the detail policeman is controlling the situation and you can put your resources elsewhere or on the supposition that you're not going to embarrass the fellow officer who is supposed to be in control?

MCNELLY: Lansdown Street probably has 8 to 10 detail police officers, if I'm not mistaken. I check them every Friday and Saturday Night. We go in whether there is a detail man or whether there isn't. My argument has been with various individual policemen: Even though they are on detail, they are still Boston police officers first. Vice, always had a mystique about it. We all know we can arrest you for murder; we can arrest you for rape. When we come into the vice laws, they're kind of technical, they're kind of picayune when you come to murder, rape, and robbery. Most of us policemen do not know what they are. Therefore, it's hard for us to enforce those small laws if we don't know them. We try to impart our knowledge to new policemen, and experienced policemen, and superior officers who go through the Academy on what they can do and what they can't do.

We just finished a two-hour lecture down there on how to write up an establishment. Most I will say 90% to be fair, of the new sergeants who just came in in a supervisory role do not know how to write up a licensed premise for a violation. Okay, now we've educated 25 sergeants on how to do that. So, if they don't know or they're not familiar with it, we can't really hold them accountable to do it. Lansdown Street, in my opinion, does not have enough policemen over there. We do go in. We put them in for violations of barriers. We put them in for serving minors over there and made them remove all the barriers, even with the detail men standing right there. Sometimes it's not very popular.

MCFEELEY: If a bar felt that by hiring a detail, they were buying protection from the Vice Control Unit, you would say that's not right.

MCNELLY: Well, all I can tell you, go ask Jason; go ask, 15 Lansdown Street. Go ask any of them. As a matter of fact, if they were to have their way, I would have been long gone a long time ago.

DRAKE: Do you have any suggestions for us in our work in terms of making recommendations for improving relations between the police and the gay community.

MCNELLY: First of all, at least from my perspective, the relations that we have with the community are good relations. We do not have any problems with them. A prime example was the last execution of a warrant at The Loft, there were 363 individuals. There were probably 15 to 18 police officers. Very orderly. Very gentleman-like. Minimal as far as comments and stuff goes. We did not have a problem with them. The only problem that we have with the gay community is sexual-related crimes, and that being over in the Fenway and possibly down at Bay Village. We do not have a problem from a Vice Control standpoint with members of the gay and lesbian community per se.

SAVEREID: But, if there is a wide perception in the community that the Vice Control Unit selectively enforces or officers in the Vice Control Unit are likely to be abusive in a raid, if that perception is there and it is real as a perception, do you have any specific thoughts that we begin to work together to break down that perception? To break down the mistrust and the fear?

MCNELLY:

Yes! Well, first of all, certain individuals in the gay community have used that term, "gay community", as a big smoke screen to cover the real goal which they're after. I think if you asked any of the individuals who were there at The Loft, I don't think that they would honestly tell you that there was a problem or there was any hostility. We've had a very good rapport with them.

I know we've had a few marches against us, but we've had a good rapport with the community. We deal with, like I say, all the gay bars. We have no problems when we go in for the most part, we know the managers. I'm not going to say that we're going in with blinders on either. If they are doing a violation, they're going to get a case. We try to be fair; we try to do it legally across the table. But if there is nothing there, which for the most part is true, we take a look around, say, "hi" to the people, "goodbye" and we're gone. We may not come back for another month to take another look. That's what we do in every place in the city. Overall, we really don't perceive a problem.

MCNAUGHT: Steven, you had an experience which was upsetting and I think might help us to understand some of the issues involved in the interrelationship between the police department and the gay and lesbian community. Would you share that experience with us?

TIERNEY: I was at a party on Saturday night, April 23rd, which began about 8 o'clock and ended at about 11:30 p.m. I left there and went to Buddies, a bar on Boylston Street. I was there for two drinks, as a matter of fact, just for the record, at which time the owner of that bar cracked open a bottle of champagne which I don't drink. So I had to stand there and pretend to be drinking this glass of champagne for a while -- which is the reason I know that I only had two drinks. I left there about 1:30 and went next door to Store 24 and got the Sunday newspapers with two friends. We then left there and stepped into Boylston Street to hail a taxi cab. There was a commotion going on across the street, something about moving cars out of the cab stand. There was a police car with the blue lights. A cab pulled up in front of us and slowed down coming almost to a stop, and then started to pull on. So I tapped on the window very softly. The cab driver jumped out and said, "Why are you beating on my cab? This is the third time someone has beat on my cab." So clearly, he was uptight about something. In the course of his yelling, the police officer heard him and started walking across the street. Without saying anything or asking any questions, he grabbed me by the arm and started walking me across the street towards the cruiser. I asked, "Where are we going?" He said, "Never mind." And I asked, "Can I have your badge number?" Putting his hand on my shoulder, he pushed me into the back of the cab, and said, "I'll give you a badge number." I figured that I would get it later.

SWEENEY: Cruiser.

TIERNEY: I keep saying cab; I don't want to deal with having been in a cruiser.

DEVINE: You don't know whether you were in a cab or a cruiser?

TIERNEY: I do! It had blue lights on the top and no meter.

SAVEREID: Thank goodness!

TIERNEY:

The second officer was standing on the other side of the cruiser. The two friends that I were with went to him and said, "What's going on?" And he said, "I'm not sure. I think" -- I was not there so this is second hand conversation -- "I think he has him for protective custody." And they said, "we're not driving; we're going right into the South End. We're walking it; he's with us, so, even if that's the problem, it shouldn't be; he can go home with us." That officer looked befuddled and then said, "I'm going to have to talk to him." Which he didn't do. Then they both got into the car and we drove off to the South End police station. When we got there, he drove up into the garage driveway; he opened the door and said, "Right this way, sissy." He pointed to a ramp that went right into the police station. We went in. I went in first and they followed. There is a window right inside. He took a piece of paper from behind the window and started filling out this form. Again, I asked him what I was there for. I said, "what's the charge, what am I being arrested for?" At this point, he said to me for the first time, "you're not under arrest you are being held in protective custody." I said, "What's that mean?" He said again, "Never mind, it doesn't matter." He continued filling out the form. I asked at that point for you, Sgt. Devine, and he informed me you worked 9 a.m. to 5 p.m., Monday through Friday, and that they wouldn't bother you at that hour of the night for something like this. Again, I asked him what his badge number was and he physically turned away from me. It was on his jacket, so I couldn't see it and he didn't answer me, again. At that point, as they were filling out the form, they had me empty my pockets. The only I.D. I had was a Buddie's card. It's an orange color. He picked it up and looked at and turned to me -- and I quote -- and said, "Pretty boy, hey, pretty boy, what do you have to do to earn a gold card?" Which, needless to say, I didn't respond to at all. There is no answer and I wouldn't give him one anyway. He continued to fill out the form. The only other thing that happened at that point was that they asked me where I worked. Of course, being freaked out by what was going on, I said, "I don't know", because I didn't want to tell him. And he said, "You've got to tell us where you work!" I said, "Northeastern University." He said, "Oh! then I guess you're embarrassed about what is going on." I said, "Yes." Then the rest of it went without incident.

They had me go down the hallway where the cells are, took my belt and all the stuff in my pockets. They had me take off my shoes and went to go get keys for a cell, and they put me in one.

Then after some period of time which seemed about ten hours, but was actually about twenty minutes I guess, the other officer that was on duty came in and said that there was someone there now who could give me a ride home and that I could leave. He walked me out, gave me back my stuff, had me sign a piece of paper and leave. The only thing about that that is a little confusing is from the very minute I got there, there was somebody there with a car who said that they would give me a ride home. And they were told, "They don't release people that way." When they finally let me out, he said now because somebody was there with a car, I could leave. That's it in a nutshell.

DRAKE: Somebody with the car was a friend of yours?

TIERNEY: Yes.

MCFEELEY: He was there during the whole time.

TIERNEY: He was there from the very beginning.

MCFEELEY: Did they know that?

TIERNEY: Yes! As soon as we got there, he said to the person at the desk, "I'm here, I have a car and I can take him home." And the guy said, "no, he's got to stay for a while."

MAGUIRE: Why were you released?

TIERNEY: After I got there, my friend called somebody who works in City Hall who made a call to the police station to see what was going on. I don't have that conversation down, and so, I won't even attempt to repeat it. But he was essentially told that I was being held for protective custody and would be for some number of hours -- six hours, eight hours, or something like that. Not being satisfied with that, he called Commissioner Jordan who then called the police station and arranged that, as long as somebody was there to take me home, I could be let go.

MAGUIRE: Why were you called "sissy?"

TIERNEY: I have no idea. That was his opening remark as he opened the door to the car, and I, being a good little Irish Catholic boy, was very polite throughout the whole thing.

MCFEELEY: How old was this officer?

TIERNEY: Thirty; thirty-five.

MCFEELEY: Do you know who he is now?

TIERNEY: I do not.

MAGUIRE: Was there any report made?

TIERNEY: No, there will be. It hasn't been made yet.

MAGUIRE: No, did the police make out a report?

MCNAUGHT: Not a complaint, Steven.

TIERNEY: They filled out some piece of paper that night, I don't know what it was. It wasn't a criminal complaint. I mean they didn't ask any questions and filed them. He said there were no charges.

MAGUIRE: There should be a record of the two officers who picked him up and brought him to the police station, shouldn't there be?

MCNAUGHT: We should point out that this is something that we are working on. Lt. Devine is going to be meeting with Steven. He has met with the officer in question, will be meeting with the other officer in question. There is a mechanism in terms of ...

MCFEELEY: That's what I want on the record ...

MCNAUGHT: ... raising the consciousness of the department. The significance to me of Steven's story is beyond the question of the judgment that police officers need at that moment as to whether or not a person is disorderly and is going to cause problems with other people -- because you can get a long story on whether or not the instant judgment they have to make in those circumstances was accurate. To me, the two issues that are significant is the refusal to show the badge, to give the badge number. And it is not an uncommon story, based upon the telephone calls I've gotten the last year. And the other issue is the homophobic, unprofessional language.

MAGUIRE: Did the officer state why he refused to show you the badge number?

TIERNEY: No. One of the things that I should point out that I forgot as I went through the story, is that when I asked him as to why I was there in the police station, he said to me, "We had trouble with you before." I said, "You might be mistaking me for somebody else, but you haven't. I've never been here before." He insisted the second time that, in fact, I had been there before.

I just want to add for the record, I have never gone through that.

SAVEREID: Let's talk about the badge issue; the identification issue, a little bit. It is a matter of regulation to have your badge number either easily visible or to give the badge number when asked. Is that a regulation?

SWEENEY: Yes, everyone has a badge on unless they are in plain clothes; the badge number is readily indentifiable. Normally, when asked, depending on the situation, an officer will give it, unless it's a confrontational type situation where he is trying to process information, standing and writing reports, with Gary standing there and saying, "What's your badge number?" and my badge is right in front of him." It's as if he want me to read it for him.

MCNAUGHT: Is it a rule that you must have it visible? Let's say you have it on your shirt, and you're wearing a leather jacket.

SWEENEY: No, it has to be out, exterior.

MCNAUGHT: It has to be exterior?

TIERNEY: He had a jacket on. It wasn't a leather jacket; it was a blue jacket. He had it on, but he was leading me to the police car, the first time I asked him and he physically turned the other way. In the police station, and what might have been in his mind was that other situation, because he was filling out the form when I asked him the second time. Again, he turned away from me and continued to fill out the form. So, it wasn't like he turned, so I could see it. He turned the other way.

SWEENEY: So, it was a significant period of time between the first encounter and the processing and being placed in the cell that you stood side by side with the officer and had you been able to could have to determined the number -- I offer this as an option that maybe you weren't in physical condition to read the number.

TIERNEY: I was. It isn't an option.

MCFEELEY: Well, you were also very intimidated to put your face in his chest.

SWEENEY: But, yet, in terms of badges, badges are large enough, you don't have to put your face in his chest. If you're talking about badge numbers, they are fairly identifiable from a distance. You don't have to go up to him and say, "What is your badge number?"

DRAKE: Are they usually only three digits?

SWEENEY: By lieutenant's rank, it's always four. I should say mostly four, sometimes three. There is no more than four.

MAGUIRE: If, for instance, a person wears glasses, and he keeps asking for the badge number and the officer keeps standing there, is the onus of responsibility put on the individual to be able to read it?

SWEENEY: Normally, in 90% of the cases, the officer will say, "Look, badge number 100." They'll say, "Sure, it is." And I'll say, "okay." It's just like the recruit we had, a guy named "John Law." What's your name, "John Law." "Sure, it is." In most cases, the officer at some point will venture and say one of two things: either "you're going to get my badge number," or it's on the report." They made an official report. He's logged into the system. It's not as if they were doing a cover up.

MAGUIRE: Is there some regulation that he broke by not giving his badge number?

SWEENEY: Yes, the rules and regulations require that you identify yourself by badge number.

MAGUIRE: What does the regulation call for?

SWEENEY: It's just a rule and regulation that says that you must identify yourselves by badge number and ...

MAGUIRE: And if you don't, what happens?

SWEENEY: You would be charged with violation of the Rules and Regulations.

MCNAUGHT: It might be more -- "come in here, I want to talk to you about this".

DEVINE: You would have to go through the whole set of circumstances. There were times that I didn't give my badge number because if you're involved with some kind of confrontation it only exacerbates the problem. For instance, if you're arresting a murderer or chasing a rapist or holding on to someone, you're holding on to someone and someone else says, "give me your badge number..."

MAGUIRE: This is obviously not holding onto anybody; this is obviously not a rapist or murderer.

SWEENEY: Many times in dealing with intoxicated parties where they keep insisting, that's the common click, "What's your name, what's your number?" So, I say, "Look, we're going to the station, you're going into the cell, you're going to sleep if off, and then you're going home." And I'm not going to sit there and say, Badge 100. "What'd ya say it was?" "100!" "Give me a pen to write it down!" "I don't have a pen to write it down!" "Give me a piece of paper, then!" "I'm not going to give you a piece of paper to write it down."

SAVEREID: Let's be clear for the record, Steve, and I'm not sure you said this straight out.

TIERNEY: I would like to make clear for the record two things: One thing, in terms of the instructions for this hearing being "gay/lesbian communities and lawbreakers," I think that there are a number of people who are going to appear before this panel who do not consider themselves lawbreakers. I was with two people. I had just left one other person and was released to the custody of those two people all of whom would testify that I was, in fact, not intoxicated at all. And from our standpoint, as compared to his, I'm sure if asked to report he can't give me any reason why he suspected that I was intoxicated, none whatever. He didn't even ask me my name. He didn't approach me. He did not speak to me. He did not say one thing. He listened to what that cab driver said and grabbed me by the arm. So, he had, in my estimation, absolutely no reason to suspect that, and, in fact, it was not true.

MCFEELEY: Did you come in contact with any other police -- like a supervisor -- when you got to Station 4?

TIERNEY: When I got out there was a ...

MCNAUGHT: Lieutenant.

TIERNEY: ... very nice.

SWEENEY: Would you say that you have not had a history of or that you have no previous experiences of having been a rowdy while intoxicated at any time?

TIERNEY: No.

SWEENEY: ... or draw attention in front of friends or people who have known you well?

MAGUIRE: Why don't you state what you do for a living with a professional background. This, too, might help.

TIERNEY: I work at Northeastern University as a counselor with students every day.

MAGUIRE: Do you have any educational background?

TIERNEY: I have a Master's Degree in counseling, and a Doctorate in education. I don't know what the question is. Have I ever been drunk? Certainly.

SWEENEY: Would you say that if friends were brought in to testify that they would say that you are a mellow drunk?

TIERNEY: Yes.

SWEENEY: When drinking ...

SAVEREID: The kind of drunk you are...

TIERNEY: Basically, the kind that sits around and gets into long, meaningful conversations.

MCNAUGHT: How did you feel during that process in the car and being brought to the station. What was your experience there?

TIERNEY: In some senses, I was mostly frightened during that time because of the way it happened. I mean if he had said to me, "Are you drunk?" or if I had any idea where I was going, I might not have been afraid. I might have been angry or belligerent, possibly. But I was just scared to ... as I say, he walked up and grabbed me without ... he didn't ask either the cab driver who was doing all this ranting or raving, or me, or anybody who was around me any questions; he just took me. I had no idea where I was going, or for what, or if I was going to the police station or some vacant lot.

DEVINE: Did he have a conversation with the cab driver?

TIERNEY: No. He listened to the cab driver as he was walking across the street, the cab driver was screaming about this being the third time today his car was beaten on and all this kind of stuff, and the officer walked up and grabbed me. He didn't say anything else to the cab driver or anything to me; and we just walked back across the street.

DEVINE: Where did the cab driver go?

TIERNEY: The driver got in the cab and drove away.

SWEENEY: By your own testimony, you stated that you were uncertain about how long it took to take you from the cab to the cruiser to District 4. Was it a matter of three minutes?

TIERNEY: Yes!

SWEENEY: That kept you from becoming angry or belligerent

TIERNEY: Right!

SWEENEY: Correct? Whereas if it had been said that you were told that you had been placed under arrest for drunkenness or protective custody, you might have become angry or belligerent, maybe even bothersome?

TIERNEY: Angry, probably not belligerent. No, not belligerent.

SWEENEY: I offer that as a technique to get the perception clearly..... you know, when I grab Lisa and say, "You're under arrest!"

SAVEREID: Don't you dare. I'll become belligerent automatically.

SWEENEY: Right, why would I fight you? I'm not going to fight you. I'm going to say, "Come on, let's go!" There, we're at the booking desk. Now, if I'm going to fight you, we're in a controlled area. I'm not going to fight you from the point of the cab to the cruiser or in the cruiser all the way to the District. Just a point.

MCNAUGHT: What was important about Steven's testimony is that I know him, these people know him, the Mayor's appointed him to the Board of Trustees of Health and Hospitals, he's a leader of this community, and has educational degrees. He is a responsible witness about whom I can finally say, "No more arguments about the fact that this person is not responsible and that he's a constant complainer." He doesn't have a history of being a constant complainer about the police department.

I have hoped that this type experience would happen to me so that I could find out for myself, "is this all bullshit these people are calling and complaining about? Or does it really happen the way they say?" I want to be able to say, "It really happened!" Or, "Those guys were terrific to me!"

It happened to Steven rather than me. And the significance is that we have somebody who is credible who says, "Hey, look, it happened." Whether or not he was drunk or not. He says he wasn't and I trust that. The issues for me are, the badge number and offensive language. And on the offensive language, I have a question as to whether or not it can ever stop.

The reason I question that is that I think that when people are in angry or confrontative situations, we generally resort to harsh words. For a police officer, trying to maintain control of the situation, is it fair to say that it is not uncommon for him to employ language which is intimidating? I'm just asking if that's a fair statement? I'm not justifying it.

DRAKE: It was demeaning. He was intentionally humiliating him.

MCFEELEY: There is a difference between being in a situation where you are angry at someone and when you're trying to assert control. This is a profession; this is a job; and this is precisely where it shouldn't happen. I mean, I get angry at my clients, but I don't call them assholes, no matter what. I can't even imagine why the police officer would be angry at a compliant person.

MCNAUGHT: I agree with you. I agree with the analysis, but I'm just wondering whether or not it's acceptable behavior in the department because it is seen as a means ...

MCFEELEY: Oh, I see what you mean.

MCNAUGHT: ...that's what I'm asking.

SWEENEY: A sterile environment of a room, such as this, in going back over the situation, ..We're coming in at Act II or III of a play by Steve's own testimony. There was a commotion outside. Two officers are trying to settle down a commotion outside of a bar on a Friday or Saturday night. All of a sudden, their attention is drawn. They didn't suddenly say, "Let's go and get this guy!"

Their attention is drawn to another commotion right there, involving a cab driver and someone else. They go over, and without having been here, obviously must have talked to someone to assess the situation and make a determination. Going back to the earlier testimony, there is no money to be made in this situation.

There is no glory. There is not going to be a day off. There's more reason to find out what happened. Act IV was to say, "How did we end up with this person being placed in the cruiser and being taken to the station?"

MCNAUGHT: When you say, "obviously, talked to somebody," are you saying he obviously should have talked to somebody or he obviously did talk to somebody? Steven's saying the officer didn't talk to anybody at the scene.

SWEENEY: He may not have talked to the cab driver, he may have had a situation where people were walking around pounding on cars. All of a sudden, he sees one encounter over here; he hears the cab driver screaming and he determines that's the situation. He is assessing it in his own mind which he is supposed to do.

MAGUIRE: Al, shouldn't he then -- if you're going back to why you use language or try to control the situation -- if he felt that Steven was a threat, handcuff him?

SWEENEY: Under protective custody, you only handcuff at that point if he is a violent person and you are about to transfer him.

MAGUIRE: So, he didn't consider him a violent person?

SWEENEY: I guess not.

MAGUIRE: He didn't consider him a violent person, I mean, he wasn't handcuffed ...

SWEENEY: He considered him under control

MAGUIRE: He considered him under control. Why not then say, "officer 914", or whatever the number happens to be, and be able to say what was going down. If I was to be grabbed off the street, and not told why, and not given a badge number, I wouldn't be scared, I would be angry, very angry. They would need to put hand-cuffs on me then, because I think that that is a real violation of my rights.

SWEENEY: And, again, it goes back to the assessment. If, in fact, you're becoming more angry that you're not told, then chances are I'll run the risk of telling you what it is at that moment.

MAGUIRE: Yes, but why not tell me to begin with, why assume that everybody you run into ..?

SWEENEY: It depends on the individual case. The officer determined at that point, Steven was coming along with him, was getting in the cruiser, was complying, and the strategy at that moment was working for that one individual.

MAGUIRE: You really think it was a strategy?

SWEENEY: Absolutely! We're dealing with professionals.

MAGUIRE: I don't see the person being professional who sits there and says, "Come on sissy!" or grab someone by the shoulder and throw them in the back of a cruiser.

TIERNEY: My concern goes back one further than that: The two other people that were there would be happy to corroborate that he, in fact, did not talk to anybody. He turned around across the street, walked over and grabbed me. If, in fact, we're talking about a professional police officer who is trained to do some basic investigating, that it would have made sense to at least say when he got across the street, "What's going on?" He did not say that to this cab driver who is yelling and hollering. He could have turned to me and said, "Is that true? Did you tap on his window, or bang on his window?", as the guy was saying.

MCFEELEY: Exactly! We have talked about a counter situation where we went through the misdemeanor/felony thing, where all of a sudden, a few blocks from Chaps, a gay man flags down a cruiser, pulls it over and says, "See those three guys up there; they just beat me up!" That's a misdemeanor unless it's with a shod food or a dangerous weapon. Even though you believe the person, you can't arrest those people. We had the example, where you go up and talk to those three people, maybe put them in the cruiser, you drive around the corner, and you then let them out. You can't arrest them. You have no basis for arrest. Here you have a situation where there wasn't any basis for arrest. The person wasn't even asked his side of the story. Your partner was talking to his friends and you didn't compare notes. In fact, You could have saved yourself a trip to the station; there were people there who would escort him home if you thought he was drunk.

SWEENEY: Again, I say, protective custody is not a crime.

MCFEELEY: Exactly! But there were people there who were talking to this guy's partner who were willing to take the responsibility for him and take him home.

SWEENEY: Every protective custody I have ever placed with any friends around, every friend and their uncle comes forward and says, "I'll take him, he's all mine; we'll worry about him, don't worry."

TIERNEY: What are the standards for protective custody? What gives them the right to snatch somebody off the street? Is it just their impression that it's something they ought to do?

SWEENEY: Just exactly what the term says, protective custody which is their belief that you were in danger, first to yourself and/or to others.

TIERNEY: On the report that they fill out, do they have to justify why they thought that was the case?

SWEENEY: Just a statement. It's not a crime. The Legislature has removed it. It used to be that it was a crime to be drunk. You would have been taken into the station and into court the next day. Now the Legislature removed that. In protective custody, you can be held up to 12 hours.

TIERNEY: For no reason.

SWEENEY: No, for the reason of being in protective custody.

MCFEELEY: You don't have to prove anything.

SWEENEY: The reason of record is that you have filled out a form that says that in the estimation of a professional police officer who works the street every single day and night, and makes arrests left and right, judges situations every single minute, that situation justified protective custody. The person was either unsteady on his feet, a strong odor of alcohol on his breath, slurred speech, etc.

TIERNEY: From the reverse, if you happen to be having a bad day or whatever, even as a professional police officer, and you're annoyed, could you not look at Lisa and say, "She looks drunk to me," and take her and hold her over for 12 hours?

SWEENEY: I could do that and run the risk of suit and false imprisonment and all of the other good things that could occur.

MCNAUGHT: Run the risk if there's a witness.

SWEENEY: No, from just a complaint.

MCNAUGHT: What happens to the complaint if there is no witness?

SWEENEY: Then it comes down to, "Look at my history! How many protective custody arrests have I got? How many protective custody situations have I been involved in and what's my record? What's my history?" What little I know of the background of this case, we are dealing with at least one officer there that has a very good history in that area and who I happened to have worked with over a number of years.

MAGUIRE: Was he the one who did not give the badge number?

SWEENEY: All I heard is the brief ...

MAGUIRE: Well, if Steve were such a danger to himself or to others, why then didn't the officers that were involved say, "He should not be released; we really need to keep him for six or eight hours ...

SWEENEY: Why was he released?

MAGUIRE: I know why ...

SWEENEY: He was released for one simple reason. He got the Mayor's Office to call down.

MAGUIRE: But why didn't those officers say, "Listen, you know ...?"

SWEENEY: They weren't asked that, I gather, because if they were, he would not have been released. That's the other part.

MCNAUGHT: Could you run that by me?

SWEENEY: The police officers were never asked whether or not he could be released. That was an administrative decision. If I were the officer that placed him in custody and I was told that, "Hey, he's going to be released," particularly knowing all of the rest of what happened to him, and who he was connected to, it absolutely wouldn't happen! "You're not going to stay, because now, we know we're going to court with this one." It's simply my word against yours. That's exactly what's going to happen.

TIERNEY: So what you're saying is the best way for a citizen who had the situation that I had to deal with is to sue the police officer in question.

SWEENEY: No. That's not what I'm saying. That's what you're saying. I say that's an alternative.

MCFEELEY: That's the only thing you could do.

SWEENEY: It's no different than any situation like this one.

SAVEREID: Can we go back for a second -- the report or the form issue, -- I think it's important ...

MCFEELEY: What does it say?

SWEENEY: It's the same as a booking form, only it says, "nature of incapacitation," The only block to be filled out is DK for drunk," or "drugs", or any of that.

MCFEELEY: Is a breatholizer test administered?

SWEENEY: It's an option. It's usually administered only if asked for at the cost of a number of protective custodies. If you go into breatholizer ...

MCFEELEY: For the officer's own protection, why wouldn't he ask for a breatholizer?

SWEENEY: The police officer?

MCFEELEY: Yes!

SWEENEY: Why would he need that?

MCFEELEY: For protection against civil liability.

MCNAUGHT: The person wasn't drunk. This was an unnecessary detainment.

SWEENEY: Again, we go back to the bureaucratic red tape. Let's go to Quincy Market on a Friday or Saturday night, when we can line up everybody. We're talking about a situation which given the fact that thousands of patrons exit bars in this city on Friday or Saturday night, the attention is drawn by ones, or twos, or threes to the police officer, enough so that he uses the protective custody tool to remove a person or persons from the street without having to bring them in as disorderly persons which he could have been charged with, or any of a number of criminal offenses. If the cabbie, for example, is involved and wanted to claim assault and battery or assault by means of a threat, a danger, or anything else, he's using protective custody to prevent that situation; To control that situation for that moment.

SAVEREID: Al, everything you're saying, and I understand this side of it, but everything that you're saying about the protective custody strategy, or tool, seems to me to reach the conclusion that it's less threatening for the officer than if Steve had been charged as a disorderly person. The flip side of that, of course is, broader discretion, and less record of the event ...

SWEENEY: It's on record!

SAVEREID: It's on record, but maybe I'm still failing to understand exactly the form versus the kind of report that gets filed if he'd been charged. Had he been charged, would there not be a more detailed record of the observations the officer made?

SWEENEY: Say he was a disorderly person. All right! That involves the same as the detox form only with a different piece of paper with all the same information, only now we go into the name of his mother and his father, the maiden name and criminal history record. And the Narrative 1-1 Form in which they observe the suspect in a disorderly manner, banging upon the windows of cars, screaming in the street, waving and obstructing traffic, or whatever might have been. That would have been the only matter of record. They would have gone into court the next day. Steven would have said his piece, the officer would have said his piece, and the judge would have said, "Eh! Continued; go home and sin no more," and that would have been it.

MCNAUGHT: It's just the observation that a police officer may, because of all the stuff that he or she is dealing with - heavy duty, life-death stuff -- think, "Look, nothing came out of this. You spent six hours in jail. We got people who are murdered. This is minor." To the person, who has never, ever had a parking ticket, has never had any problems with the police, and is probably, like many people, very intimidated by the police, it is a traumatic experience.

SWEENEY: Absolutely!

MCNAUGHT: And very different from somebody who may go to the loft where they can see people doing the daisy chain and say, "I'm taking my chances being up here," to a person who is standing outside of a bar celebrating an anniversary, on his way home, and who is detained. It was a nightmare. I am wondering whether or not there is a cognizance of that and if there is a ...

SWEENEY: Cognizance by the police department?

MCNAUGHT: By the police department. Even though this is the "naked city," this kind of experience is traumatizing for a person. I don't think anyone is arguing with the need for protective custody. I think the argument comes in discerning whether it's appropriate or not.

SWEENEY: Not only is it cognizant, but every officer, whenever he places his hand on a citizen, is aware of the liability that ensues with taking anyone into custody -- protective or arrest.

MCFEELEY: Let me just ask a question about that, because that was going to be my question. On the liability of the police officer, however, isn't he indemnified by the City?

SWEENEY: Up to \$2 to \$20,000?

MCFEELEY: Yes, but Steven can't prove up the damages. So, there is really no impact. The impact is on the taxpayer. I'm not saying this is the situation, but in a hypothetical situation where the officer is clearly wrong and it should not have been done and there's proof to the satisfaction of judge and jury in a civil case, and damages are proved up to \$1,000, the taxpayers have to pay for that, right?

DEVINE: Not necessarily.

MCFEELEY: No?

DEVINE: Not if there is a departmental hearing.

MCFEELEY: That was the next part of it.

DEVINE: Generally, that is part of the process. If there is a departmental hearing and the Hearing Officer or a representative for the department indicates that the officer acted outside the scope of his duty, then the liability rests on the officer, not on the City.

MCFEELEY: Who determines whether or not there will be such a hearing?

DEVINE: The Commissioner.

MCFEELEY: The Commissioner.

SWEENEY: And in the 13 years that I have been around, I know of two cases in which that has happened. One was the accident in Brighton, where the woman was run over; the other was a shooting in the Mission Hill projects.

MCFEELEY: So, you're telling me then, that there is virtually zero chance that the Commissioner is ever going to impose that kind of punishment.

SWEENEY: I'm telling you that out of 2000 police officers for 13 years, the number of cases of actual abuse of the arrest power or protective custody power has been two.

MCFEELEY: No, that isn't what you're telling me. You're telling me that in only two cases did the department decide to proceed against the officer.

SWEENEY: No, two cases where the City was found, as a result of the actions of the officer, to be liable for them.

MCFEELEY: Oh, I misunderstood you then.

SWEENEY: Again, we go back to the issue of the overwhelming law of averages in statistics as such.

MCFEELEY: Only in two cases was there civil liability found?

SWEENEY: The two that I'm aware of in 13 years. You can go to the Law Department and ask them.

MAGUIRE: There's tremendous media around those two cases, though, too.

SWEENEY: You can go to the Law Department. I've been sued at least four times and one of them was for protective custody at a certain bar in Kenmore Square in which, when I asked a guy for some identification, he told me what I could do with myself. I said, "Well, son, if you talk to me like that you must obviously be drunk" and took him into protective custody. And he was. I was sued by the bar and the owners for abusing my power. Those things happen.

MR. JOSEPH D'ONOFRIO: Co-owner, The Loft 21 Association

D'ONOFRIO: The Loft 21 Association, which is the formal name for the Club, was organized in 1977 as a fraternal organization, in the Fall of 1977, approximately in October or November. There were fifty charter members, of which ten became a group which we refer to as Board of Governors. The Board of Governors was responsible for initiating most of the committees that the Club might have, the policies, rules and regulations of the Club; that sort of thing.

The overall membership consisted of people who were involved in the service industry. Those people worked at night clubs, bars, restaurants, and hotels and normally would work during evening shifts, usually 3 to 11 p.m. or beyond that until the 2 o'clock closing. The purpose of the Club is to provide an atmosphere where these people could come together at a time where they'd have to be working during normal entertainment hours. The Club began operating at midnight and ran until 5 o'clock. The entertainment section of the Club was not opened until April 21, 1978. That is what it is today considered to be The Loft.

At that time, there were no licenses for the Club, whatsoever. After we opened that segment of the Club, there were several other clubs which opened, coining the phrase, "juice bar." And we were quickly labeled with the category of being a juice bar. Essentially, we were serving juices and soft drinks without a license and offering entertainment. We did not consider ourselves at that time to be a juice bar because of certain qualifications which immediately became characteristic of a juice bar. Most of the clubs that followed using the aspect of entertainment and serving soft drinks quickly became places where a lot of criminal elements could be found. These were night clubs downtown that had their licenses revoked, underworld operations in the Zone. Henry Vara opened several in Bay Village and one on Tremont Street which became known as Union Station. Both had a tremendous amount of problems in dealing with the residential neighborhoods or with violence in the clubs -- a whole host of problems. None of which we had from the start. We have never, to this day had any problems with any of the neighborhoods in which The Loft is located, either the residential or the commercial businesses where neighbors surround The Loft, with the exception of the police department.

SWEENEY: Which is a very close neighbor.

D'ONOFRIO:

Yes. I will have to say that there was a comment made by Barney Frank regarding The Loft when he wrote a letter in support of The Loft to Deputy Superintendent MacDonald that The Loft offended no one, and that the only people kept awake at night by The Loft was the police department -- and they were supposed to be awake! But we've never had any other complaints for noise or rowdiness or violence from any aspect of the Bay sector or the South End or the Bay Village Community for that matter.

We were continually brought into Court at that point for unlicensed common victualer, entertainment during prohibited times, unlicensed Sunday exhibition, and entertainment during weekends without a license. These cases were brought into Court and we prevailed each and every time. Even though we prevailed on these, the same complaints were brought again by Vice detectives or night detectives from District 4. Each and every time we went into Court, the same arguments were made and the Judge continually ruled in our favor. However, that did not stop the police from continuing to come back. I met, myself, with Captain MacDonald to try to find out how we could appease things. He said, basically, "if you want to choose to operate without a license, that's your business but we can harass you to death." And, essentially, that was what they were trying to do. It was the opinion of our attorneys that, yes, we can always make these charges in court and win, but the cost of going to Court was going to be tremendous to continue to do it time and time again, and that the police department would not stop until we succumbed and finally sought a license.

So, at that point we did decide to get a license. We had the support of Representative Mel King and Representative Barney Frank. Both issued strong statements and letters of support for us at that time. When we first started the Club, we met with Representative King to find out if he had any particular problems with the nature of the Club. He said he did not. His main concern, however, was that blacks have access to the Club as well as gays. We told him that we had no problem with that and at the present time we had no plans to initiate any type of membership for the black community, but once we got things going, we would certainly look into that.

Roughly, a year after, we did begin a separate membership comprised of heterosexual couples, the vast majority, say 95%, being from the Black community down in the Back Bay, South End area. Hence, we had two different memberships operating on two different days.

Friday night was a straight couples night and Saturday was strictly gay; I should say, gay men. And I'll explain that in a little while.

We continued to operate until that summer. Then when we applied for a license, we were granted a license to be a club victualer. And I should point out that a victualer's license differs from a common victualer's license in that there is a privacy matter -- private clubs vs. clubs that are open to the public. We received a club victualer's license so that we would be able to turn away members of the general public should they try to enter. That was a very important point for us: that we always maintain a certain amount of privacy for the Club.

There was a City Ordinance passed which prohibited entertainment during the hours of 2 a.m. and 6 a.m. We brought that to Court, sought an injunction, and the injunction was granted by Judge Samuel Adams as being unconstitutional. We received a Restraining Order prohibiting the police department from further enforcement of that City Ordinance. After receiving the injunction, complaints continued to be brought against us for violating that City Ordinance -- even after we showed them the injunction. This was true of Lt. McNelly and the Vice Squad.

We had a license for a period of a year or a year and a half -- something like that -- at which point we were brought before the Licensing Board for a complaint of serving alcoholic beverages without a license. We chose not to speak to that complaint because that complaint was pending in the courts at that time. Our attorney advised us that to do so would create a problem at trial. We did not speak on the issue and when the trial went forward we were found not guilty by a jury. The money and the alcohol that was confiscated has never been returned to the Club from the police department.

After that jury trial, there was a new series of complaints brought by Lt. McNelly beginning in late February, 1981, I believe it was. Roughly, after the third weekend of their arrival, we were brought before the Licensing Board for a Revocation Hearing of the license. The Board heard matters pertaining to the unlicensed sale of alcohol that the jury trial later found us not guilty of, as well as certain complaints that the Vice Squad was bringing before the courts at that time. Based on that testimony of the police officers, the Licensing Board revoked the license. I was not allowed to testify because of the matters pending in court and I so informed the commissioners on the Board.

After the license had been revoked, what I consider the weekly citations, continued each and every night that we were open from February until September. Roughly six months. The number of times that they came in was probably in the neighborhood of maybe fifty to a hundred. I have no idea exactly how many. But each and every night that we were open for a period of six months, they came in. Now the case that's before you, there's two decisions: One relates to the time when charges were brought against us before the license was revoked; and the other decision relates to charges brought after the license had been revoked. The first one, which was the more recent case, in which the Appeals Court handed down a unanimous decision. The arguments presented really are very legal arguments regarding privacy aspects. We had informed the police that each and every time they came in they needed to have a warrant. If they did not have a warrant, they did not have our consent to be on the premises. There were probably in the neighborhood of 200 to 250 complaints tied to this one decision where on each and every occasion they came in without warrants. The Appeals Court decided that they were violating the law by coming in without warrants and over our objections. I would point out there is a decision accompanying this page, which is very strongly worded but I would like to point it out to this panel for your information:

"In the instant case, the premises were raided at least three times; either five or six police officers were involved on two of those occasions. See Commonwealth vs. Cadaret, 388 Mass. 148, 1983 where the Supreme Judicial Court mentions an additional instance. Apart from the unlawfulness of the activities of the law enforcement officials here, there are other troubling aspects to their improper conduct. Not only were scarce judicial resources needlessly wasted, but the allocation and use of precious law official enforcement resources is shown to be peculiar. For another peculiar example, See Commonwealth vs. Grant, where on his 76th visit to the lounge "in the line of duty," undercover vice officer observed an obscene act, "simulated masturbation." It seems strange that so many police officers, five on one occasion, six on another, were involved in raids of a building where it was believed that the occupants possibly were unlawfully dispensing food and beverages and operating a Sunday dance without a license. Without blessing in any way, the activities of these defendants, I wonder how much assistance in crime prevention those police officers might have provided by patrolling in high crime areas along violence-prone MBTA routes and at

other locations where past experience demonstrates the likelihood of great physical danger to the general citizenry."

I also would like to point out that these cases pertain to the Club when the only activities at the Club were serving soft drinks and dancing.

MCNAUGHT: The Loft is obviously an issue for us. What I don't want us to do is to focus solely on The Loft and debate the merits of the arguments. Could you discuss the whole issue? I had heard that you had statistics on the number of bars in the gay community vs. the number of straight bars, and the number of citations in the gay community vs. the citations of straight bars. Could you address yourself to those issues?

D'ONOFRIO: During the last trial, which was very lengthy and a very expensive one for us as well as the Commonwealth, one motion that we presented was for a dismissal based on the grounds that these complaints were being selectively and vindictively enforced.

The Globe article, which you have a copy of, I wish had come out at the time of trial, because it brings certain other inferences to this case which I think are important. The article mentions two places which are owned and operated by the police department as essentially after hours clubs which we have known about; we have people who have been in there; we have people who have monitored both locations to essentially find out if there are police officers going there; if alcohol is being sold there; and what activities might be going on there. We had this information at the time of trial, but we thought that the other overwhelming evidence that we had would be enough to suffice. In the end, it was not. We did get a favorable ruling from Judge Pratsley, initially, but in the end he sided with the police department that there was no selective enforcement. The article blatantly shows that there are two after-hours clubs owned and operated by the police department which have never been raided, there has never been any arrests made there.

MCFEELEY: Not by the department. It's not owned by the department; it's owned by the officers.

SWEENEY: Persons whose occupations primarily happens to be police officers.

D'ONOFRIO: I would like to find out why they were allowed to operate with the knowledge of the Police Commissioner without any interference whatsoever and why The Loft was so ferociously monitored for several years, bringing a total of well over 500 complaints, and spending enormous sums of money to shut down The Loft?

MCNAUGHT: Is it true that your attorney did subpoena citations from the Police Department on bars?

D'ONOFRIO: Yes, we used the Vice statistics. Those were included as evidence which we never got back. Those were vice files which showed complaints brought against all kinds of night clubs over a period of 1980, 1981 and 1982. We compiled those statistics to find out how many complaints were brought against gay clubs vs. straight clubs and the nature of those complaints. We found overwhelming evidence that the vast majority, in excess of 90%, of overcrowding charges were brought against gay clubs. Indeed the vast majority of complaints in the Vice file were pertaining to gay clubs. Those statistics were compiled and were presented as evidence to the Judge.

MCNAUGHT: Could you describe the last raid?

D'ONOFRIO: We had a Restraining Order preventing the police from coming in, issued by Judge Pierce in September of 1982. The weekend after that injunction was issued, vice detectives immediately came in, refused to even honor the injunction. And again, wanted to cite us for the same criminal complaints. We brought a Contempt Motion against those detectives, Superintendent Bratton became involved at that point and said that he was outraged that that would happen and he would guarantee that we would see no further visits from the Vice Squad. Based on that, we withdrew are contempt motion. However, that seemed to be premature because there were several other, what I would like to consider, guerrilla tactics -- hit and run -- where officers come in, never show you identification or badges, get the clientele upset, and then leave. We had a number of these instances; I informed Brian each and every time. I'd say probably four or five officers were involved each time they happened. One which particularly disturbed me happened on Christmas Day when I was out of town. There were arrests made of one employee for being a disorderly person. That case went to trial last week and he was found not guilty. There has been an occasion where another officer came in, arrested a patron, a woman, on a Friday night who was waiting for a taxi cab out in front of The Loft; and, after this, officer and other officers had gone inside and

started yelling and screaming to essentially to get out of the place. But they used different language. They went in and raved that "we're shutting this place down" and that kind of thing. They arrested one patron out front of the Club who was waiting for a taxi cab. We sent our doorman to post bail for the individual and essentially he was arrested for being a disorderly person. Both cases went to trial and both cases were found not guilty. There were no complaints brought on the incident that happened on Christmas. But again, it was just a situation where they would come in, start yelling at people, clear out the Club, and then leave. This has happened repeatedly for the last eight or nine months, I guess, since we've had the injunction.

Lt. McNelly, each and every time that Vice would come in on their raids, has had search warrants. But I was disturbed at the excessiveness that they used.

MCFEELEY:

Since when?

D'ONOFRIO:

Well, on each occasion where they came in with search warrants, they clearly went well beyond the bounds of what the search warrant entitled them to do. In terms of this last raid, I have a copy of the warrant right here in case anybody would like to see it; it granted them the right to search the second and third floors. They did so. Well, they also searched another floor, using sledge hammers to gain access to it. We took pictures of the doors and on that top floor they seized a large quantities of alcoholic beverages, of videotapes, of money, and of cigarettes. The warrant specifically states that they are there to seize soft drinks, implements for serving soft drinks and on a separate warrant, for alcoholic beverages on the third floor and equipment that might be used to serve alcoholic beverages. There was no mention of videotapes, films, cigarettes, or/anything like that. This happened the first time, as well. Eventually, we did get most of the items back. That was one of the agreements to us pleading guilty to several charges on the first trial: that we were to receive the items that we presented in motion-form back to us. Essentially, however, we did not get all the items back. The last trial we had was costing us a tremendous amount of money. It was well into its first week and it looked like it was going to go into another week. Meanwhile, there was severe pressure to end the case and the trial because of a large number of rape charges, robbery cases, murder cases, which could not go forward, because we were occupying the court for jury trial. Essentially, what we came to in an

agreement was that the Commonwealth would agree to dismiss, roughly, 45 charges if we agreed to plead guilty to four charges: One count of overcrowding; one count of unlicensed sale of soft drinks; one count of keeping and exposing; and one count of unlicensed Sunday dance. We still maintain to this day that we were not guilty of each of those charges, but how much money do you have to spend to be found not guilty. We have spent enormous amounts of money -- well over \$100,000 during these past five years.

MCNAUGHT: Do you have a paid police detail?

D'ONOFRIO: No, we do not. We applied for one and we did have one for about an hour before he was taken off by Supt. Bratton. We were forced to pay the full evening's rate, by the way.

MCNAUGHT: Would you describe the atmosphere at the last raid?

D'ONOFRIO: At the first raid, the clientele was very frightened. No one had really experienced anything like this before. It was like storm troopers entering our Club. During this past incident, there was a much different feeling. The crowd had gotten used to the police being in the Club and there were efforts made by certain individuals in the Club to create what I consider to be a near riot situation. There were chants and screams of "Stonewall; Stonewall," which, for those who may not be familiar with that was a reference to a bar in New York called the Stonewall which vice detectives raided repeatedly over a series of six to eight months. Eventually, the crowd itself started a riot which involved the entire community near the Greenwich Village area. And to this day, it is thought of as the first time that gays asserted their own power -- a liberation type of stance. Our crowd was not cooperative with the police. The police were not allowing customers to get their coats before leaving, which created a worse situation among the people inside.

MCFEELEY: This is a raid this past April?

D'ONOFRIO: Right. There were a lot of slurs against gay people made by particular officers, both uniform and plainclothes, men and women, black and white. What some of the comments would be I couldn't really say here. The ones that I can repeat are: "you fags had better find a different place to party;" "what the hell you think I am a faggot?" "have you ever smiled through your asshole faggot?" these kinds of comments. Those are the more mentionable ones.

MAGUIRE: Has it basically just been the Vice Squad that's been visiting you?

D'ONOFRIO: The hit and run tactics are by uniformed and plainclothes detectives who are usually on their way home, off duty, or close enough to being off duty. But for the more structured warrant-type of raids have been under the direction of Lt. McNelly.

SWEENEY: Do you feel that if the police were not involved, that if all the police activity around the Club simply stopped, The Loft would be operating within the law?

D'ONOFRIO: Yes. We have a difficult time trying to find out where the police department believes we are violating the law. There are certain things which I have to let this committee understand: first of all, the second floor is the only area that we can consider The Loft. That has a legitimate occupancy through the Building Department, a capacity has been set of 175. The third floor, which I'm sure everyone here knows very well, is a residential unit. It's the apartment of myself and another individual that has been registered with the Building Department for some time. It has been inspected by Building Department Inspectors for everything from heating, electrical, plumbing, safety, everything. It has been certified. We consider whatever conduct is performed inside an apartment situation, and these cases will back us up, is a private matter. We have never been charged with showing pornography; There is no charge for entering that area; there is no prostitution on the premises; we do not allow minors on the premises. There is no illegal activity that we know of, short of possible drug infractions from time to time, which are difficult for any club to monitor constantly. With regard to unlicensed Sunday entertainment, Judge Caffrey in a Federal District Court decision struck down the week day entertainment statute as being unconstitutional. The Sunday entertainment statute is the same thing only applying to Sunday. We applied for a Sunday license with the Licensing Division. We were told, "You do not need a license." That testimony was brought into court. The judge dismissed those kinds of complaints and ordered that no further entertainment violations be brought against us. But that's never happened. With regard to soft drinks, there is an exception in Chapter 140, I think it's 21C, which specifically exempts fraternal organizations from being licensed for serving soft drinks. With regard to alcoholic beverages, there is no alcohol being sold. This article mentions alcohol being distributed which is

true. But the charge that we are always brought in on is keeping and exposing with the intent to sell. There is no charge for the alcohol.

MCNAUGHT: There are donations made.

D'ONOFRIO: There are donations made, yes. But there is a strict legal difference between actively selling a drink and accepting whatever someone may want to give as a gratuity or a donation.

DEVINE: Is there a set fee for the donation? A set amount of the donation?

D'ONOFRIO: No, there isn't.

DEVINE: Did you ever apply for a charter?

D'ONOFRIO: We have a state charter. We are registered with the Secretary of State's Office and have been since 1977.

DEVINE: As a charitable organization?

D'ONOFRIO: Yes!

DEVINE: What charities do you give to?

D'ONOFRIO: Well, in the past, we have given to the Gay Alcoholics Anonymous organization. We've given money to the Fenway Community Health Center, which is a Center frequented by many gay people.

DEVINE: I was under the impression that you weren't chartered.

D'ONOFRIO: No, we are chartered. We have not given to any charities in the last several years, because most of the money has been going to our own legal defense. But we have given in the past from the start. But one perception that you cannot have is that a charitable organization does not necessarily mean that you never earn any money. You can take in money and still be a charitable organization as long as the purpose clause for which you are setting up the organization are for what are considered to be charitable purposes. Now, we consider The Loft to be a safe place for gay men to come to particularly, after the two o'clock hour. One of the reasons why the Club was formed was because of the number of violent incidents occurring in the Fenway area. I've discussed this issue with Captain MacDonald, Deputy Supt. MacDonald, Supt. Bratton, and night detectives at District 4. If you do not want individuals coming to a Club indoors, then you are going to have a situation where they are all going to be outdoors,

where they're subject to be robbed, and beaten. One incident which I've witnessed was a gay person dragged into the Fenway by a straight gang with baseball bats. I've met individuals who have come up to me and told me about incidents that they have had happen to them.

MCFEELEY: Just one statistical question. When you talk about the percentages that 90% of the citations, according to the statistics you got from the Vice files, were against gay clubs ...

SAVEREID: 90% of overcrowding citations?

MCFEELEY: 90% of overcrowding. Many of those are yours.

D'ONOFRIO: No, these are from what I would consider licensed premises, licensed gay clubs.

MCFEELEY: I guess the point of my question was, when you're cited for overcrowding, are you a gay club or a straight club?

MAGUIRE: Are you included in those statistics?

D'ONOFRIO: We are not included in those statistics.

MAGUIRE: Those are the just the other gay bars that exist.

MCFEELEY: Oh, I see.

MCNAUGHT: What laws, from your perspective, are the ones that are most often cited with regard to gay people and how are they enforced?

IANDOLI: I have not represented any lesbians who have been arrested for anything that I could think of, except for traffic problems or something like that. But I have represented a number of men who have been arrested for gay-related issues.

What I found is that we've been very successful in getting "not guilties" and dismissals because of the fact that the arrests are done in such a way that they violate constitutional rights. One of the key things is that in many of the arrests there are police raids, often times with search warrants, but the search warrants aren't executed properly, either by the officer who makes out the affidavit or by the Clerk Magistrate who issues the warrant itself.

The police seem to think that every time there is a gay sex-related crime, say hustling, escort services, or man-boy relationships, that they are going to find pornography, as well as find evidence of the particular crime that is alleged. And often that's not substantiated, so the warrants go out because there is nothing but total hearsay as to whether or not there is or is not pornography.

Secondly, when you get into areas of First Amendment rights, you have to be very careful as to what is or is not pornographic. And the affidavits say nothing that wouldn't cause a police officer, if you were making a raid against something straight, to pick up a Playboy. Similar literature in the gay community gets picked up as being pornographic. And the convictions just don't come out. They pick up single magazines that are not bound, that are old, that are used, and that are being used for private purposes. Therefore, they are not able to show that there is an intent to disseminate, which is one of the critical things.

So, one area, I think, is that the police officers ought to be very careful about trying to make the case a bigger case by going after pornography when, in fact, it may not exist. But when they certainly do not have the facts to support it, and when very often even if there is something that might be considered explicit sexually, it is not pornographic. I have won suppressions in those cases. Otherwise, it's very difficult to win

suppression hearings, like in the Boston Municipal Court or Dorchester Court. In most non-sex-related cases, straight or gay, you don't win suppression. But I have won a number of them in this area.

Another item is that the raids, unfortunately, at least in several key cases, have been really sensationalized. The press is notified somehow. I don't know exactly how because people don't admit how and I've got a couple of suits that are being drafted now against television stations. There was one rather famous one about a year ago on Boylston Street that was supposedly an escort service. The television cameras were actually invited in to film the entire raid and then they were invited into the apartment without the permission of the people living in the apartment to film the arrest. Then they were invited down to Police Headquarters. All of the allegedly pornographic material, that ended up being suppressed was shown for the television cameras. Again, they were single issues of various magazines. They were not actually pornographic materials. When there is a raid, they have to knock and let people know that the police are there. Well, we had a film from one of the television stations that we subpoenaed in showing that the door was rammed through, once the camera crew was ready to roll, without any warning. With a big metal ram, they smashed the glass door downstairs, smashed the door in the apartment, woke two elderly men who were in their bathrobes, sound asleep on the sofa, having been watching television. So, the execution of the search warrants, I think, is done in a sensational way. It doesn't have to be. Even if there is something illegal going on, if the police have a right to make an arrest, they can make arrests, but it doesn't have to become a big circus for the media. And once they go into an area that they have police control over, they certainly have no right whatsoever to invite the media into a private area like someone's home. It's happened in two cases that I've worked on.

Another thing is that when the warrant is executed, and this, I think, is a police procedure whose modification would benefit everybody including the police department, there is no inventory done as to what is taken. The houses are torn apart. I have been in one right after a raid. In fact, I was being detained by a lot of chicanery by the police down at area A, being told that they were having a hard time getting my client brought over to D for the fingerprinting and photographing when they were sending prostitutes back and forth all night.

Clearly, they were holding us. They rushed up to the BMC, got a warrant; rushed up to the house and tore it apart. I didn't particularly appreciate the fact that they were giving us a line about the fact that they didn't have any transport to bring my client over. But, besides that, there were all sorts of things taken in that raid, and in the raid at Boylston Street. I know, personally, and I heard from other lawyers that the material then disappears: television sets, phones that are taken out of the walls and in one case, where there was an escort service...cameras and they disappeared. One man had love letters from his wife during the war; those are all gone. There isn't any detailed inventory. They leave a paper saying that "we took a lot of photographs, magazines, equipment and personal things," and then they are gone. You have no way of knowing exactly what was taken.

I think that this is probably a disadvantage to the police department, because once they go to trial, they don't have anything to relate exactly to what they call "a chain of custody." You have to show who had what, where they got it, or where it's been in the meantime. So, without a real inventory or itemization of everything, things get stolen, things get misplaced, things get lost, and I think that will hurt the police department. It hurts the people whose warrants ultimately are suppressed and then don't get back what was taken. I'm sure you have been in the locker room. The vault downstairs at the police department is a shamble. There are things just thrown in big lockers, there are beer cans leaking all over stuff, and things without tags. I think one proposal would be that the Police evidence locker where everything needs to be much bigger, better organized, and probably with a full time person in charge. I have had a number of cases where they just could not produce things they knew they had, but they just couldn't put their hands on them, even in good faith.

DEVINE: May I interject for just one moment? While we're on the subject. When a search warrant is returned to the court, there is an inventory list attached to the search warrant. Am I correct?

IANDOLI: Well, it's not a list. Usually they say, "I took the following things." And they use summary terms: "pornographic materials, including books, magazines, etc." But I've never had one where they listed, where they attached, a detailed sheet of what was taken. The FBI does that. Although, sometimes they get sloppy, too. But most of the time, theirs are

done rather professionally, whereas I haven't found most local police departments, including Boston, ever attaching a complete inventory to the warrant.

SAVEREID: They categorize, rather than itemize.

IANDOI: Right, they categorize; they don't itemize.

DEVINE: We itemize.

IANDOI: I have never had it in a search warrant case. I've had cases where boxes and boxes of stuff were taken. Part of it is that they don't want to sit down and do the nitty gritty paperwork, which I'm sure is a pain. Because of it, there is no way of knowing exactly what's what.

DEVINE: If I have an affidavit seeking a search warrant for certain drugs and paraphernalia, if I don't bring those back into the court, and I don't itemize them, then I'm certainly remiss in my function and the court is going to question it.

IANDOI: I've never had a situation where the Court Magistrate, in getting it back, questioned anything. But when we file our suppression motions before the judge in the hearing, that's exactly what gets raised. What I raise it as is a Chain of Custody issue. "Where is such and such; who had the following things to prove what happened?" There's no way to go back to the original arrest and find out what was there because it's just isn't done. I really have never had a search warrant case where it's been done, except with the FBI. And it seems to me, it is tedious paper work, but it could easily be done by having a standardized form that officers are given and that the department would require them to execute as part of the return of the warrant to the court. It's usually just a summary of non-detailed words about what they've gotten. Very often they will say things like, "I got pornographic materials," without saying what they were. Anyway, the whole area in execution of search warrants is one important item.

Another item is that a lot of times, say, in man/boy love cases or in cases where they think there is some type of pornography going on, there's always these statements made to the press. Unless the press is out of line, which they may be, that "these are organized affairs. These are rings." "This is organized crime." But my clients are not convicted on those things, ever. The charges usually don't relate to that. A lot of times the clients can't

even make small bail. It's not organized crime. It's no one with big money who could easily come up with small amounts of bail. I had one guy, not in Boston, but down in Brockton, who was beaten up badly, locked up, and sent to Bridgewater for protection; beaten up again, lost several teeth, and it was a \$10,000 cash bail. He supposedly was involved with a billion dollar nationwide pornography ring. It took five months, with work all over, to get enough money to get him out. It was not organized crime. While I'm sure organized crime is involved in some areas of pornography, jumping to that conclusion and sensationalizing it for the press doesn't do anybody any good. Most of the time the allegation, "ring business", just doesn't bear up.

Another area where I've had quite bit of experience is where there is intergenerational or man/boy love relationships. I realize that under the law it is illegal. But I also think, quite frankly, and personally, that the law is wrong. I think that most of the cases that I heard have involved consensual sex without violence. There have been some cases that I've heard of where I think there actually were rapes. So, I'm not talking about cases where it was against someone's consent or whether it was violent. I realize that it happens and I realized that it's illegal and I agree those are crimes. But I've had, on at least four occasions in four different cases, boys call me and ask me if they can come into the office, because they've heard I represented someone. They come in on their own and and they want to know how they can help. They allege that the police department put pressure on them to testify against the men. What the police wanted was the men, not the boys. The boys were hustlers or former hustlers, and when they were arrested for some minor thing, some officer who was into this sort of vendetta said, "We'll give you a deal, if you help us out with so and so," or, "You won't spend time in jail tonight," or whatever it might be. Usually the deals don't even get carried through. But the boys end up feeling victimized by the police, because they regret the fact they ever made an accusation against someone who didn't treat them badly. Many times the man seems to be one of the few men or one of the few adults in their lives who actually treated them well. A lot of times, from the boys' own statements to me, the sex was initiated by the boy. So, I realize it's a tough issue, but unless there really is some allegation where something is brought to the police and they have to act on it, as I would expect they would, there ought to be something done in an educational way. They ought not to be putting

pressure on kids to go after the guys. The line, I think, has to be if there is some type of factually consensual, even though it's not legal, non-violent sex, then the boy ought not to be made a victim, because he's gay and because he's relating to men. Many, many, many gay boys had their first sex with an older guy. It was illegal and they would never want that guy to have to do any time. And then they went on and had sex with people their own age later on, but they don't want to have been put in a situation where they have to become a witness against someone whom they cared for, for something that didn't really, in fact, hurt them. That's another issue. It's touchy as hell, but I think it's real important.

SWEENEY: Does that usually come up in a situation such as around The Block where some hustling is involved as opposed to the type of a situation in a private home?

IANDOLI: Right!

SWEENEY: Or are they two different cases?

IANDOLI: It's usually the kids who have been hustlers. The thing that I have found is that usually the guys they end up making accusations against are guys who took them off the block and gave them a place to stay; took them out on activities, were not involved in hustling them around, or in some prostitution rings -- the usual allegation -- and whom they cared for very much and very often over many years. But when the pressure comes down on the kids, because they're either back on The Block, or because they were involved in something like stolen cars or receiving stolen goods, it then comes back up; it's someone who wants to get at the guy. The police officer personally thinks that's more important than the drug crime, or the receipt of stolen goods, or the use without authority, or whatever it might be. So, they start pushing the kid for that. The kids figure they've got to get out of custody, they don't want to be held; they don't want to be threatened or whatever it might be. So, they start cooperating. They cooperate, and then they get someone into a much more serious allegation. Once the allegation is made against the guy, they start feeling terrible guilt and as they wind through the system of being witness, at the BMC, the District Court level, the Grand Jury and then the Superior Court, they're just torn apart.

SWEENEY: But the initial contact is made when the boy is usually arrested?

IANDOLI: That's right!

SWEENEY: That's as a result of the interrogation or investigation. What comes out is, "I've been living with Joe Jones for the last five years and having sex."

IANDOLI: That's right!

SWEENEY: Then the police say, "Let's trade the stolen car for that", as opposed to Joe Jones being arrested, and we find out that he's been living with the young boy who we can now investigate.

IANDOLI: That's right! And the relationship from the boy to the man had nothing to do with the particular crime. It's because some officer is into it, somehow, and really starts pushing quite a bit. That, unfortunately, is very common.

There are other type cases, I think, where scoutmasters and athletic leaders, and people like that, where it's different. Somehow a parent finds about it, and is very upset. I've talked also with some boys who had felt that the parents took the case away from them, in effect, and it wasn't what they wanted to have happen to the person they were engaging in sex with. I don't think that that was anything the City of Boston or the Police Department had anything to do with. I think that's another whole area.

Also, I've been down to area A a number of times and I've seen transvestite hustlers really harassed badly. Prostitutes get a lot of grief or a lot of mouthing off and stuff. I've seen transvestites harassed about "Are you or aren't you a woman? We're going to strip you in front of everybody," separate them and put them in cells with different straight guys, when in fact, apparently there were cells available to have a whole group of them together. It's an area of sensitivity, and it's just unnecessary.

Another area that I want to talk about is gay cruising areas. Again, a touchy area because there's a legitimate public interest about not having a nuisance. If you go to the men's room at the Boston Public Library, you don't want to be harassed. My own experience, from what I understand in talking to other people like John Ward, is that most of those cases get thrown out, because there are allegations of police entrapment. It seems to me that if the issue is to clean up an area that's become a public nuisance, a better way to deal with it is the same way you would deal with someone who was loitering,

who is creating a disturbance, or trespassing--that you warn them through signs, then verbally notify them: "Hey, this is the Boston Police. You've got to clear out of here; you can't hang out here. Now, if you don't take off, then we're going to pick you up for loitering or being disorderly." But you should not have people go undercover trying to set up sex-related situations which the gay male then thinks is a come on and which the police officer thinks is an aggressive act and they pick up the gay man for some kind of sexual crime.

DEVINE: Could you define entrapment?

IANDOLI: Not easily. I realize what you're saying. If someone goes in there to use the urinal and is using it in the normal fashion, that if it involves some type of sexual activity that wasn't solicited, there was not entrapment there. But the allegations by a lot of the defendants, which the judges buy it and let the vast majority of the men off altogether, is that the officers who were undercover were doing some very explicit things: looking themselves, making sounds, and playing with themselves at the urinals and in the stalls. It's a gray area. But rather than get into that at all, why doesn't the police department just have the Library post some signs, and then come in and say, "This is the police; get out. It's a private area unless you're just going to urinate. Otherwise, leave. Go up and use the reading room or get out of the library." If someone is trespassing, a non-sexual thing, you have to give them notice before you can get a conviction of trespassing. If someone is loitering, you are supposed to say, "Come on, move along." The same thing ought to apply here, unless you want to bust them for sex-related crimes that you have to setup by more covert activities. Why not just clear the room of people who aren't actively using one of the facilities?

MCNAUGHT: I had an experience that underscores that a few days ago. I was called down by City Hall security. There was somebody in the johns. I met with him and said, "You know, I want you to tell me honestly, were you soliciting sex in the john?" This is somebody who had come to visit me, a troubled person, an alcoholic. And he said, "Yes!" I said, "I don't want you to do it again. You're wrecking my work. I work real hard at building positive understanding in this building. I don't want you coming back here. And if you do, the next time I'm going to tell them, 'Go ahead! He has been warned.'" And he said, "I understand and I won't." And I trust that. A very

ugly situation was avoided by having me come down rather than hauling him off and having me react to his arrest. And I trust that he won't be back.

IANDOLI: That's a type of example. You had a more personalized thing, but I think that even police officers doing their job can do it in a way that doesn't have to make it so much an issue of sex.

MCFEELEY: I think the BPL example is a classic textbook case. If you have one police officer to try to help the Boston Public Library solve a problem that they allege they have, it seems clear to me that you put a big, tough Irish cop in a uniform out in front of the men's room, rather than get the youngest, best looking, most attractive and sexually desirable police officer, put him in tight jeans and have him hunker up to a urinal. That's what they were doing. You don't need a definition for entrapment. You clearly can see the difference between putting a police officer in uniform outside a men's room to get rid of loiterers. It works very well as opposed to putting somebody there undercover.

SWEENEY: Do you think putting a sign in the BPL Library would have solved that?

MCFEELEY: No, but they clearly thought it was important enough to assign a police officer there. I say that putting a uniformed police officer outside of the men's room would have been a lot more efficient and a lot more protective of people's rights than trying to clearly catch somebody and trap somebody by having an undercover officer playing with himself at the urinal.

MCNAUGHT: If in the case of the BPL, the leadership of the gay community, which the Commissioner knows, had been called in and told, "We've got a problem with the john, and we're going to have to move on it. I'm giving you a chance to do something about it, if you can." If that had happened and the gay community tried to do something: called a meeting, issued a press release, or went to the john and policed it themselves for a while; put up signs saying, "Warning--this is coming from one of your own--stay out of here!" And it didn't work, and then the police department moved in in whatever fashion, arrested all of those people, there would not have been this atmosphere, this perception that, "They're picking on us." The perception would have been, "Hey, we tried and these guys took their chances." The whole concept of cooperation is what I'd like to underscore in our recommendations, utilizing the leadership in the gay community to diffuse these problems.

SWEENEY: There is a fine line walked between the issue of criminal act vs. a nuisance complaint, such as loitering and trespassing, and the issue in those situations is one called, omnipresence ... the belief that anyone around could be a police officer, and, therefore, the vast majority of citizens who obey the law anyway don't worry about that; they feel safe. The criminal element starts to worry, "which one of us is?" I think at the Library that was part of that. To post a uniformed police officer outside of the men's room every single day would be very effective.

MCNAUGHT: And cost no more ...

SWEENEY: Not true. Until the time he has to leave to go some other place. Then it says, "As long as he's not outside of that door, it's safe to go in there and do whatever I want to do, criminal or otherwise."

MCFEELEY: We have a clear difference of opinion on that.

DEVINE: This is what this is all about.

SWEENEY: I liken this very much to the MBTA situation with the Rainbow Unit. It's one thing to post an MBTA guard on every train to say, "You're not going to get your wallet picked; and she's not going to get her bag snatched." It's another thing to make people think that on every train there may very well be an undercover officer. Maybe the purse that's lying there wide open with a \$100 bill sticking right out. That's the cop. She still gets home safe with \$100.

IANDOLI: On your Rainbow situation, the police officers aren't there purposely holding a wallet in their top pocket, going like this to everybody who happens to be standing beside them; but if they're in a urinal with their penis out and start doing something that seems suggestive, it changes the thing dramatically. That's what we're saying. The number of convictions out of that was minor from what I understand. I only represented a couple of people; others I've talked to had almost no one convicted. So, if what you're looking for is convictions for a crime, you didn't get them. If what you're looking for is not to have it happen anymore, you haven't done it. It seems to me you could think of other ways of doing it that aren't so flamboyant and perhaps could be a lot more successful. One of the major issues that is that underlying this, is what our sexuality is like and that is, it's a largely closeted population who has difficult ways of learning who one another is. That happens at times and places that, to other people,

may be problematic and sometimes it could be a nuisance. If you're saying, "Okay, there is a sexuality there that ought to be respected, it's different, and we ought to give some leeway," and if you're not saying, "Hey, what we want to do is bust gays and get convictions," then I think you have to approach the associated problems, like a nuisance at The Boston Public Library's men's room, in a way that you're not trying to make the guy be a victim because he's in the closet, married, and wants to do something but doesn't know how to do it. He's scared to death. Rather, allow him to do something or encourage him to do something, but not in a place where other people are going to be offended or hurt or not be able to use the men's room. I think there other ways of getting around that: using the leadership in the community, doing a walk-through occasionally by a uniformed guard of the BPL or something like that. I realize you can't have a full time Boston police officer there.

SWEENEY:

I'm very understanding of that. The session that you've done, Brian, with the training at the Academy drove home that point. But I think that the dilemma becomes, because of that closeted population, the place to go has to be a very public place. So one cannot be identified just going in that door, to that room, into that place. Then, we're in the opposite dilemma, since it's so public. I mean, I was at District 4 during those famous Library incidents. The phone was off the hook with citizens every day calling, "I took my son down; I went down; I was approached; I was this; I was that."irate. Again, never documented, never, but it was like, "We're going to take care of that, we'll take care of that."

Even after the arrests started...two weeks and over 100 people...the word didn't even get out, then, to stop. You'd think that after the first day, the word should have been "Whoa!"

DRAKE:

But you see, if the word did get out like that, you'd be talking about "a gay community"...

SWEENEY:

That's right!

DRAKE:

But these, essentially, are the most isolated people and people whose identities aren't very firmed up. This is the only way they can relate, either because they have so much to lose on one hand, or else because emotionally they don't know how to relate in any other way. It's really the most vulnerable population.

SWEENEY: But I guess we go back to administrative decisions. At what level is it decided? How often can we meet with the Commissioner and say, "Okay, this week it's the BPL, next week it's the Quincy Market, the week after" or whatever?

MCNAUGHT: How many incidents have we had, though? I mean, it's not as if we have one a week. We can name the major incidents in this community on maybe one hand: the BPL, the Quagmire, The Loft, man/boy love... We don't have a lot of incidents where we have to be running into the Commissioner's office all the time. Joe Jordan used to; he used to deal with David Brill on a regular basis. I think a lot of problems can be avoided, if there is dialogue. You're a firm believer in that; talk it out, get it out in the open in advance, because there is no reason for confrontation.

IANDOLI: There is one other issue that has happened in the man/love cases and that is that very often, if the boys make contact with some lawyer, what they found out is that because there is some allegation, usually of some criminal act for which the boy is not usually really protected, that the boy can then, if he is called to the stand to be cross-examined about whether or not there is some ulterior motive, exercise Fifth Amendment Rights not to testify for possible self-incrimination. Then it takes away the main gut of the case, and it may end up getting dismissals. If you are a police department looking for convictions, you're not going to get it that way in the first place, at least with the present constitutional protections we have. What happens a lot of times is that the boy doesn't get any representation, goes to court and is not cross-examined about the stuff which shows that there was an ulterior motive or some type of deal going on. And so there is a conviction. But I think that with more of us knowing what the practice has been, we're winning cases.

SWEENEY: I think the irony is that the measure of effectiveness of a police department is not its convictions but its arrests. We don't get measured through convictions. You can ask any police officer, "How'd you make out in court?" "Who cares? I arrested him. The judge and jury determine guilt."

IANDOLI: What's particularly damning in gay cases is that there is no presumption of innocence. There's an absolute presumption that someone is guilty, once they're arrested. And you have to fight like crazy to overcome that presumption. That goes across the

board in the system. And if someone is gay and maybe closeted, or even if not closeted, but whose name is smeared across the headlines; is on the 11 o'clock News on every channel, they, in effect, are damned once the arrest is made. The lack of conviction means absolutely nothing to the larger public.

MCFEELEY: And beyond that, the countless thousands of gay people who are watching experience another assault of oppression .ometimes, as in the case of the Quagmire, it results in suicide. Every time that's done, 14 or 15-year-old kids, who know they are gay, think "That's going to happen to me someday. What's there to live for? What am I going to do?"

MCNAUGHT: The supposition is that, even today, with all the publicity and the movies and the recognition that gay people tend to get publicly, that all kids today have all these positive role models. They still think of themselves as the only kid in the whole world that feels like they do.

MCFEELEY: The ones they see are the ones who are arrested.

MCNAUGHT: That's right! Because they don't see gay publications; they see straight newspapers.

SWEENEY: I've got a sense that in many cases, the crime itself had nothing to do with a sex crime in which a gay was involved, but rather a crime in which a person was gay and they went for that charge.

IANDOLI: A lot of them, yes.

SWEENEY: And then in the hurry to get there, they violate many of the basic constitutional rights, as well as play a sensational game. That makes your job much easier.

IANDOLI: That's right! That gives me a chance to have some way of protecting my client. Otherwise, if it had been taken as a narrow, single crime and treated that way, more than likely there would have been an admission or a guilty finding by way of trial. And we wouldn't have anything. But all of a sudden, it's blown into some kind of hysterical, enormous thing that just fizzles out, and everybody starts getting deeper and deeper into it and realizes they have piles of stuff that don't mean anything. Then prosecutor starts saying, "Oh, God, this case is up again? I don't care about it." The police officers could not care less because they found they have very little to go on, too. A lot of them start liking the people, the men. They start feeling like they really aren't all that bad, and they realize it wasn't some

guy out leering in the bushes grabbing young boys, it wasn't kidnapping, it wasn't violence.

SWEENEY: Which ties into the last point and that is the straight perspective. When one reads that in the newspaper, it's that: "There was a gay in the bushes, who grabs the first 14 or 12-year-old that comes along. It could have been my son. It could have been my daughter." And yet, in reality you don't find that to be case.

IANDOLI: I have had no cases where it's been someone who has been enticed, or kidnapped, or where there is an actual crime of some sort of violence. Basically, it's the situation of kids who are out and almost, in a sense, looking for a protector, not a pimp.

SWEENEY: Two weeks in a row now, we've heard about the sensationalism of the media. One of the things we've left out is the issue of why the media picks up on it and plays such a game -- the homophobia: stay tune for the 11 o'clock News ... gotta buy that Globe ... gotta buy that Herald. You can just see the headlines in the Herald.

MCNAUGHT: I've noticed in the last month, how many heterosexual rape stories there are in the paper. I mean, it's bang, bang, bang. And when people read that, they don't think, "Those damn heterosexuals!" These are isolated, sick people. But one gay story, and it's "The menace. Watch out for your children! This is what all homosexuals do." It's frightening.

SAVEREID: I don't think it's quite as simple as that, because I think that high intensity of focus of rape makes a lot of women think generically about men, right or wrong.

III. GAY MEN AND LESBIANS INTERFACING WITH POLICE

MR. CHUCK WEXLER: Community Disorders Unit, Assistant to the
Police Commissioner, Boston Police Department

WEXLER: I'm pleased to be here. I hope I can add something to what you're doing. I think what you are doing is very important. I am a civilian in the department and I suppose there is a certain connotation. I've been with the department for, I guess, a little over six years. I've been in the Commissioner's office for about five years. I've been an Assistant to the Commissioner for about four years. I've been in charge of the Community Disorders Unit for about three and a half years.

To give you some sense of what we do in Community Disorders: It is a Unit that was formed by Bob Wasserman, who was my predecessor, because there was a sense that a certain problem wasn't being addressed in the department, and there was a need to more professionally deal with the whole problem of racial crime in the city. It was an outgrowth of the bussing problem in 1974. We began to see a rash of stonings, of firebombs, particularly, in Dorchester and East Boston, and even in Brighton. It was my predecessor's sense that there was a need to manage the investigation of these incidents and to utilize the Department's resources in a more effective way. It has never been our sense that a small unit could ever manage this entirely -- a small unit could, by itself, investigate all racially motivated crimes -- rather we intended to serve as the organizing point to utilize the department's resources in a more effective way.

And that's in fact what we did. We began as a very gradual process of going out to various victims and talking to them and finding out what had happened. We came to find out that this was not the first incident of racial harassment that they had. They had had numerous occasions to have their windows broken in the middle of the night, racial taunts made and in some cases, fire bombs were thrown. They hadn't reported it to the police, because they didn't have the confidence in the police or they felt that it would just be a waste of time. We had to determine that it was a real pattern out there. Most of these cases were usually black victims, but we found a lot of white victims, too, in different areas. So, once we were able to map this problem out, we were able to get a better handle on it -- that's always been our strategy. Now we're dealing with Asians in the city and we use the same strategy. We do it a lot faster now.

Uncovering the problem, I guess, is the first step in really dealing with it, at least, from our point of view. We did that. We were very successful with anti-crime strategies; decoy strategies. We've put police officers in sailors' uniforms; sent them through East Boston; and used black police officers. We've moved police officers into the Housing Authority with the assistance of that Authority to get some sense of what it's like to move into a situation like that. We've done a lot of training. We've trained over 200 police officers in the time we have been involved.

We're now taking all of our information back to 1975 and entering it into a computer, so that, when I leave, whenever Micky Roche, who is the Commanding Officer of the Unit, leaves and moves on, they won't have to recreate the wheel again. In fact, all of that knowledge will be there in a systematic way. We came up with people who had been involved with racial harassment in East Boston who were also connected in South Boston and Dorchester. If we hadn't had one central unit on the map, we wouldn't know that.

I think that, in a sense, I talk about this because it may have some relevance to what you're doing here. I think that the biggest problem we are dealing with -- this whole gay issue -- I think in terms of the police department, is understanding what the nature of the problem is; and if we're talking about attacks on gays, is trying to bring that to the surface and then being able to deal with it.

One of the things that we do in Community Disorders with the districts -- and I have to point out that we've been successful because the districts have done their job -- that the Unit is a small part of that -- it's the center of the circle. The districts really play the key role. So, if you're trying to figure out how do we deal with attacks on gays, I don't think a Central Unit would solve the problem. What you really have is a situation in which it's the individual officers who need educating, who need some kind of -- and I don't use the word "sensitizing", because I don't think you want to make them necessarily more sensitive. What you want to do is to educate them to the problem. I think police officers will tend to react negatively if you say, "We're going to try to sensitize you to this problem." I think what you want to do is demythologize the problem. Their fear of it is something that's hard for them to deal with. I'm sure your other witnesses have given you some sense of this. It's just that there is something there,

something about the institution, something about the way people have been brought up. It's very hard for them, probably harder for them to deal with than the racial business, I think, because it's still hard to get a handle on.

So, I think education is the big part of this that and is making people accountable. I would start at the supervisory level, because, I think supervisors can review 1-1 incident reports and be in the best position to say, "Hey, I think this is more than simply an attack." Or, more importantly "This seems like there has been a lot of attacks on individuals at this time in front of this location, on this evening. I think we ought to develop some more pro-active strategy to deal with it." Although I know Lieutenant Sweeney has done an excellent job at the Academy with new recruits in bringing people down to talk, yourself included, I really think that it's incumbent upon us to develop in-service training programs, to really educate those supervisors, at least, and to begin to make their people more accountable.

That's one of the places that I would start. I would venture to say that it even has to go above them to the command staff to make them understand it in a very non- threatening way. It's hard to talk about this to some people, I think, without them feeling some kind of - for whatever reason - being threatened by it. It's a very hard thing to talk about. It's an easy thing to talk about with the right audience, but I think when you're talking to police officers, it's difficult.

SWEENEY:

Have there been any instances reported to the Community Disorders Unit about harassment of gay members of the community who live in sections of the city, for example, similar to what we had in East Boston where some were being harassed because they were black? Do we have instances in the city in which community members are being harassed because they are gay?

WEXLER:

I'm sure there are, but we just don't really get them. They are not handled by the Community Disorders Unit. We would get them if they were being harassed because they were black and happen to be gay, too. But the first factor would be race: for instance, that they were white in a black area. We just don't get those kind of incidents, and as you know, the Unit has been exclusively involved with race. Now we're dealing with Southeast Asians, Laotians, Cambodians, and problems like that. And, I

guess when it was considered -- Brian and I talked about this -- having the Community Disorders Unit deal with the whole gay problem, I was reluctant to do that, because I felt the officers of the Community Disorders Unit have a very difficult time in many ways in the department. The perception is that we do too much for minorities--that's within the department; the perception outside of the department is that we don't do enough for minorities. So, I guess we must be doing our job. But, I didn't feel it was right to put another difficult problem on 11 guys. It just didn't seem right. They have enough to deal with within the department on that one issue, which I think they do pretty well, to then go and say, "Hey, I think you should do this, too." Although some were willing to accept that.

DEVINE: You have a criteria that you use when people apply to work in the Community Disorders Unit? Could you elaborate?

WEXLER: I guess what I look for is, number one, good police officers: Because I think anyone who is a good police officer is going to do a good job in the Community Disorders Unit. Because in my mind being a good police officer means being fair, being just, being thorough, being sensitive to a crime, and to the importance of a crime, being sensitive to the community's needs, treating each person as they meet them, and not letting their own personal feelings or emotions get in the way.

I think what we really look for: Number one, is if someone has been a very good, hard working police officer. What's their sick time? What kind of complaints have they had against them by citizens? Then how do they feel on this issue? It doesn't really matter if they tell me that they're really against bussing. That's not so important to me. I'm not looking for a bunch of liberals. I would much rather have a bunch of dedicated, hard working people that have been around twenty to twenty-five years, than a bunch of so-called, sensitive people who don't know anything about police work. Basically what we do is what any police officer would do -- just police work, which is very thorough. I guess we probably have more patience than some. We have the luxury of time, too, to spend on something. I guess that one of the things we find is, when we take the guy out of the district, who has been there ten or fifteen years, he's used to going from a rape call to assault or family disturbance to, you know, very serious calls; then all of sudden, he spends time with us investigating a rock that's been thrown through a

window in the middle of the night. He's spending a week trying to figure out who did that. It's quite an adjustment. It's hard for them to quite believe that the department is that committed to dealing with it. But when they look at the larger picture, they understand it. So, I guess that answers your question: It's a thoroughness, it's a professionalism, it's a kind of sensitivity to people. They don't have to have a kneejerk reaction to issues, but rather, do have to know how to deal with people in a very professional way.

MAGUIRE:

I guess that my feeling as a civilian in Boston is there is a great deal of reluctance by the Police Department and/or City Hall to call incidences that I would consider to be racially motivated, "racially motivated". There have been some incidences that have been played up a lot in the media. It is my feeling that there was a real reluctance to put a tag on that which may have had anything to do with race. And I think there is the same reluctance with the department to say, "Yes, there is some violence against gay people." The same reluctance to label things and so, therefore, I agree with you. I'm not sure the Community Disorders Unit or placing gay-related crimes in the Community Disorders Unit, would necessarily be a good solution. I think that you mentioned that officers would have a hard time dealing with gay people. I think they have also an extremely hard time dealing with the whole issue of racism. A lot of officers that I talked with about the whole issue of racism have described some of the attitudes in the police station, as to who won't ride with whom, or who won't do this with whom, and the like. I think one of the things I would like to see done in the Boston Police Department is to, yes, educate about dealing with the gay community; but I really think that there needs to be, whatever, a year long program, or at least six months, it doesn't matter to deal with "isms" -- racism, agism, sexism -- and also whatever you call phobia; and to really make officers sensitive to one another and to the community that they represent. I am real disappointed when I hear officers refer to other officers with racial slurs and I hear that obviously about gay people where I think it's much deeper and much more widespread. I'm not sure that the people that I've talked with feel that the Community Disorders Unit is necessarily the answer. I think you have to admit that there is a problem before you can really begin to deal with it.

WEXLER:

Right!

MAGUIRE: And you have to admit that when I call you whatever name and I do it racially or whatever and then I whack you, there might be a racially-motivated crime there, there just might be. We should make it a standard to start dealing with it as opposed to hiding it. It's been hidden now for a long time and it has been blamed on a very few segments of the community. It's been blamed on South Boston; it's been blamed on Roxbury or little parts of here or a little part of there. In essence, it's not just a little part here or a little part there. I'd certainly call them if I was in trouble. I have respect for a lot of the officers in the Boston Police Department, but I don't respect some.

WEXLER: With any organizational group, it's difficult to like everyone in the organization ...

MAGUIRE: But I just think there is a real problem there that needs to be addressed, and I think, if it's not addressed among the officers themselves, it would be even harder for them to then try and address the needs and some of the attitudes of the community that they serve.

WEXLER: I may be mistaken, but just in terms of the Boston Police Department as an organization, I would venture to say that they have gone through sort of a metamorphosis. They have been asked to go through something--that in many respects they are a microcosm of society but in many respects they are not--because of what they are asked to do...the whole bussing thing pushed them and made them deal with an issue that they really feel they'd rather not. Some of them took their kids out of schools and moved out.

MAGUIRE: We're not talking about what happened ten years ago.

WEXLER: But, I'm starting at the beginning from my perspective of metamorphosis. So they started there, very angry, very upset about that -- yanking their kids out of school; moving out of the city. But, since then I would venture to say that they have had some insight into the problem; some understanding. I think it's been compounded recently by this whole Affirmative Action thing and the layoffs of the police officers. Again, I think that that is something that no other component in the City has had to deal with -- maybe the teachers to some degree. So, I think it's really been pushed down their throats in some respects. Given all of those factors, I still believe they have gained a lot of insight and perspective on the problem and deal with it pretty well as a group, compared to how it was

fifteen years ago or even ten years ago. I think the department as a whole -- that their own personal feelings may not have moved an inch; but, the way they respond to incidents has changed dramatically. And in the final analysis, that's all I care about. I could care less how someone personally feels inside. What I do care about is how they treat someone, how they treat a victim, how they professionally respond to an incident and I think that is what has changed. I think that's what's really exciting about what's happened in the department. They've been made accountable. I have seen it over and over again. I've heard someone, in the most foul language possible, talk about blacks, talk about women, talk about anything and then turn and be the most sensitive person in that particular situation. I have seen it and I know these two gentlemen, Lt. Devine and Lt. Sweeney, could say the same thing and that is that there is not necessarily a connection between attitudes and behavior. I think social scientists have made that mistake for years: To take attitude surveys and then, therefore, say "QED, the person is racist, because on this scale they checked this, this, this ... they don't want blacks living next to them." But that's what we're talking about - attitudes. I emphasize that the behavior, the professional behavior, from my own observations and talking to the police officers, is different.

MCNAUGHT:

Can we focus on the gay aspect of this? You don't feel the Community Disorders ought to be handling this. You were talking about black officers in sailor suits walking through Charlestown. There is a big problem in the South End with kids coming in from South Boston with baseball bats. I'm sure the detail dressing up as two gay men walking down Tremont Street for four hours wouldn't be a peak experience for the officers, but I think it's going to get worse rather than better. As more and more people come out, as more and more people identify themselves as gay, they become targets; especially, in bad economic times.

WEXLER:

The decoy part of it is much more dangerous; even when we dressed them up as sailors we had a tremendous amount of backup. And even when we did that, it was done with some trepidation. When Lt. Sweeney was in the TPF and they did decoy work just to get a wallet out of a back pocket, you would never put someone in a position in which we were trying to pull someone out after they hit someone over the head; it's very dangerous. And that's what makes it difficult.

MCNAUGHT: How would you deal with gay bashings?

WEXLER: What I would do rather is I would look for the pattern. I would talk to people and find out where it is happening and then I would put that area under anti-crime surveillance. I would have officers right there on the scene watching it. You could try that. If you just want to make arrests that's what you do. If you want to prevent it, you have marked units there. But I think it's tough to do decoy work without endangering people seriously.

SAVEREID: Is some kind of coding system a necessary ingredient to developing an ability to recognize and respond to patterns?

WEXLER: I think, as a management tool, it's important. This is what makes this problem a little different from the racial stuff, though. When you take a 1-1 incident report, which is the standard form that we use to report crime incidents, that can become an official court document. And in many cases, it is. It's brought in; what's said on there is very important. I think there may be a reluctance on the part of the victim, on the part of some victims, to have that coded in a certain way. In other words, for an officer to make a determination, "Gee, I think that this person was attacked because he was gay."

SAVEREID: Would it be administratively cumbersome or awkward for there to be instituted some kind of coding system, especially, if it were very clear by policy or regulation that the officer on the scene should ask the victim for permission to make that kind of coding entry? Would that work?

WEXLER: I need to think about that a little more. I don't know. I really don't know.

SAVEREID: Because then you might not be getting the full picture...

WEXLER: What does a police officer say? Does he say something like -- maybe he says it in some general terms -- "Do you have any idea why you were attacked?"

MCNAUGHT: When a woman is raped and comes to the station, they follow a totally different procedure, don't they, than if someone walks in and says, "I got hit in the head with a rock?" They take her into a special area, and deal with her in a special way...

WEXLER: If they are doing the job right. We spent a lot of time at the Academy dealing with the whole issue of rape and crisis intervention -- in dealing in a more sensitive way. It doesn't mean that there aren't still people on the job that still do it the wrong way, asking the wrong embarrassing questions and do it in front of everyone else. But I think we've got a handle on it.

MCNAUGHT: There is model for it, though?

WEXLER: There is a right way to do it, yes.

MCNAUGHT: Is it possible to offer that as the right way, under the circumstances, to also talk to somebody you suspect, even if turns out that they weren't, but suspect was the victim of a gay bashing. For instance, "Why don't you come over to this room and we will talk privately?" -- in an atmosphere in which the person could be honest where the officer says, "Listen, this might be delicate for you, but is there any reason why you think you got beaten up?" If the object is not just to respond to this person, but to eliminate crime, it would seem to me it is in the best interest of the department to find out why this person was bashed; especially, if there is a pattern. And if the best way to get this information is, as you do with a rape victim, to set up an atmosphere in which they are going to share the information with you, isn't that something that could be recommended? Is it workable?

SWEENEY: I think that we're getting away from the issue; it is different here. For the most part, you can tell the gay bashing either by the location in which it took place and by the attire of the victim, in some cases.

MCNAUGHT: Sometimes.

SWEENEY: Because those are the same things that draw the bashers. They're drawn to the location, to the dress of the victim, the hour of day. So, in police jargon, when you arrive and it's outside of Buddies, two and two makes four. The Fens--it's the Fens, as opposed to the Esplanade. Kenmore Square is a different ballgame. And to treat it with the same sensitivity and degree that we treat a rape would give it a much more serious note than, in all honesty, I think it deserves, given, in most cases it's an assault, not the same type of vicious crime.

MCNAUGHT:

Let's say that the case is outside of Buddies and the officer makes all of these observations. It's clear to him that it's anti-gay. He doesn't write that down unless the person has said, "Yes, they called me 'queer'." So, it doesn't get written down. Then, how many times will that happen in that location before someone says-- because there is no coding "anti-gay bashing" -- "Hey, we've got ten cases in this area. We need to have a marked police car around there."? What I am looking for is what is going to be the key in the department that says, "We've got a problem on this street at this hour?"

WEXLER:

I think that Lt. Sweeney's point is very important; I think the locations. One thing you want to do is you just want to use the community as a barometer. What are the locations that you think of where gays in the city have the biggest problem? I think there is a fixed number of locations and start from there. "Okay, these are the locations that gays have problems. Let's look at a computer printout. Let's get all of the assaults that have taken place in the city. Let's find out the hour, the reporting areas that these locations that you have already told me, like in front of Buddies, in front of...right over at the South Boston bridge, you know where they come in, here, and here. Let's take those reporting areas. Let's stack them up. Let's look at the times that these incidents are occurring. Let's pull the 1-1 reports on all of those incidents. In many cases--what we did with the whole racial business -- we pulled out incident reports where they had not been coded as a racial incident; they had been coded as vandalism. Whereas what you're talking about, too, would be coded as "assault and battery." Assault and battery with a dangerous weapon; they hit him over the head with a bat. Okay. They didn't say he was gay. You really don't have to know that it's gay, necessarily. That's the final analysis. What is important is that there is a crime occurring there. And whether the person that was hit over the head was gay or the person who is being hit over the head is straight, it's still a crime. And it may be an additional crime if when they're hitting him over the head they say, "We don't want any gays in this area." That may be a violation of the civil rights, we can tack on. But as of now, it is assault and battery with a dangerous weapon. What's really important is that a crime is occurring there and if we have a pattern of those locations, we can either do anti-crime or we can do some kind of marked patrol there. To get some sense of it is--really what's important--to get a handle on it. I don't think there is a duty supervisor or lieutenant or sergeant in

District Four that you couldn't sit down with and say, "Where do you think that this is happening?" And then sit down with the people from the gay community and say, "Where do you think that this is happening?" Then you get two lists and I bet you could find a lot of common denominators in those two lists.

MCNAUGHT: How often is this done--the review of "how many" crimes take place "where" in the city?

WEXLER: It's not done on a consistent enough basis. We tend to sometimes not look at the large picture, we don't really look at -- we look at all of this aggregate data. We look at auto thefts for a few weeks, then we look at rapes, then we look at...not enough of taking a step back and looking at that. But that could be done.

SWEENEY: Two examples in District D dock room--the office where the map of the districts are. We dock all the crimes - so that you can take a visual scan annually, from January 1st, of where certain crimes are occurring - crimes against persons are up there. And that's in a formal sense. So any officer is encouraged and sergeants are encouraged to come in and..."Look at all of the assaults we have up here and look at all of the auto thefts we have here." And that's done in a formal sense. The informal sense that it is done, speaking for District Four and District Two, on any given Friday and Saturday night, you can predict there will be a car on Landsdowne Street, Kenmore Square, Boylston Street or up near the Fenway at closing time because that's where our assaults are, and that's where our cruisers are and that's done because the officer knows his area and he is immediately drawn to that. Unless he is on a call, you will find that car taking his call without ever having been told to be there. Now, if it starts to be a situation where we don't find a person there, then we say, we even take them off the air, and we say, "You'll take all of your calls and you'll only be pulled from that location for a Priority-1 until such time as the bars are closed, because the vicious assaults take place." And as Chuck said, it has nothing to do with the victim--black, white, gay, straight or otherwise. It has to do with the crime - assault, vicious assault.

DRAKE: One of the problems we keep encountering is how comfortable gay people feel reporting crimes to the police and what kind of bias gays feel, particularly if they're closeted, in terms of the police being sensitive to them. In the work that you have done,

with racial incidents, in sensitizing minority people, particularly to come and cooperate with the police, do you have any suggestions as to how we might approach that?

WEXLER: Are you talking about getting more gays to report crimes to the police?

DRAKE: Building a rapport. Gays viewing police as advocates, as they are meant to be, and police can encourage them.

WEXLER: I think it's something that can't be done overnight. You have to build people's confidence; you have to constantly deliver. You can't simply say "We're going to do this, we're going to do that." You will have to say that "This is what we need in this particular case. This is what we can do if we get your cooperation." I think the credibility, that I think the Community

Disorders Unit has, didn't happen overnight. It happened over a series of years in which, as you say, there is kind of ambivalence in this city, about labelling something racial. Well, they can never get me or anyone in the Unit to say something is racial or not, because they have to know by the six o'clock News or the 11 p.m. News. Because we just won't respond to that. "Let's get all of our information first...two days from now, we'll tell you whether there was racial animus involved." I think our reputation in the black and white community is pretty good on that.

But getting back to your point, I don't know that there is any sure fire way of doing it except case by case. When you talk with groups, say if a police officer was to go down and talk to a group of gay community members and would say, "Let me talk about a case that we have." And say, "There was a series of assaults occurring in front of Buddies and we had no knowledge of them because they weren't reported to the police. And then, last month someone was hit over the head with a bat and subsequently, died. Had we known about all of those incidents that happened..." And then, undoubtedly, someone will raise their hand and say, "Every time we go in to report it, the police always use some kind of language."

And so we have a point at which to start a dialogue to deal with that problem. I think the way to go about it, is to really use cases. To say, "This is a bad case when something happened; this is a good

case; this is when we had cooperation with the gay community." We can talk about that in a lot of different areas; we can talk about it in terms of assault and homicides. One of the most serious crimes. That's the way I would approach it, using a good case, and using a case in which we didn't get cooperation and this is what happened. And saying, "This is why we need your help. I can't always assure you that when you come into the station that you are going to get the kind of professional help that you should. I could only tell you that we will try, and if you don't get it, we'll find out why you didn't get it." That's the way of looking at it.

MCFEELEY: How many police officers are there in Boston?

WEXLER: Uniformed police officers, there are around 1900--1810 or so.

MCFEELEY: How many live in Boston, percentage-wise? In the city?

WEXLER: I would say 55 or 65%, somewhere in there.

MCFEELEY: And, do you have any idea, in terms of percentage, how many live in the district in which they work?

WEXLER: I can't say that I know that. But I can tell you there has been a real effort to try to not have police officers in the district that they live, work.

MCFEELEY: Tell me why?

WEXLER: I know a police officer who grew up in Dorchester and used to hang around the corner. He used to drink with his friends. And all of a sudden he took an examination and he became a police officer. And suddenly one day he is drinking on the corner with his friends, and the next day he is told to get his friends off the corner. So he asked for a transfer, the next day. So there is some difficulty--there's a real trade off between knowing the community, as you do, you grew up in it, and then doing some of the difficult stuff, like you get a call to get the people off the corner. Well, those are your friends, those are the people that you know. How come all of a sudden you have ...

MCFEELEY: That's not really my question. After he was transferred to Allston and Brighton, wouldn't it have been good if he lived there?

WEXLER: It would be good in some respects. Yes, because he would know that this is the kind of problem that occurs; but in other respects, it puts him in a very

difficult situation to enforce the law against those people he may know. And in some cases, it promotes favoritism; and in some cases, its an outgrowth for corruption.

MCFEELEY:

My point...I know there are different theories about this. I'm just wondering whether as an overall strategy you would find that the people who live in an area are a little bit more sensitive to which areas have particular problems, whether they are racial or anti-gay or whatever, that police officers who live in that area would be more sensitive to them, to know how to deal with them better if they lived in that area. I understand the growing up part. But after you are an officer and you are assigned to Brighton or you are assigned to Back Bay, to be able to live in that community, to walk down the street and know the area...

WEXLER:

I understand your point. I think it makes sense to a point. What we're doing now, is maybe somewhat what you're saying. We are assigning foot patrol officers to a certain area, the same area. Although they have days off, you can't get the same officer there all the time, trying to get them there as much as possible for the very reasons that you state. So that they get a sense of what goes on there, and what's natural for that area. So that they can be more responsive to the community needs. I really believe though that the idea of having police officers patrol the area that they live in has not really worked well; it really puts them in a very uncomfortable position; it makes them have to look away at things they shouldn't have to look away at. It doesn't allow them any distance, it doesn't allow them to get away from the problem. We all need to get away from it every so often.

DR. CHARLES MAPLETHORPE: Graduate Student, Center for Cancer
Research at M.I.T.,: victim of
questionable arrest

MAPLETHORPE: My name is Charles Maplethorpe. I live at 85
Worcester Street, Apt. 1, in the South End. I am a
graduate student at the Center of Cancer Research at
M.I.T. I have lived in Boston for ten years and in
Boston proper for the last 3 1/2 years.

I would like to testify to this committee about my
experience with the Boston Police, because I feel it
is in no way exceptional. The events that I am about
to describe happen to hundreds of people every year
in Boston. This is an opportunity to focus public
attention on this problem: On Sunday, October 31,
1982, I attended a Halloween Party at the Metro, 15
Landsdowne Street, in Boston. Sunday is Gay Night at
the Metro. I left the bar at 2 a.m. with my
roommate. We stopped outside of the front door to
take a picture of costumes with a camera I had
brought with me for that purpose. While we were
doing this, we noticed three men leave the bar and go
out into the street to get a cab. As they were
getting into the cab, three Boston police officers
were standing near the cab and engaged the men in a
heated discussion. I learned later that the police
had been hassling the cab driver and when the men
approached, the policemen said to the driver, "All
right, get these faggots out of here."

The argument ensued when one of the men protested the
right of the police to call them faggots. I felt
that some sort of violence was about to occur and I
readied my camera. I was about thirty feet from the
scene. However, the incident seemed to come to an
end and the men got into the cab. Just as it was
about to leave, a signal or words seemed to have been
passed among the police and they charged the cab. At
this time, I realized that many more police were in
front of the Metro. I would estimate eight, although
one witness who arrived early, in order to look at
the costumes, said he counted ten Boston Police.
Police descended on the cab from both sides. The
police were intentionally breaking the law and I
began taking pictures. I took a picture of a cop
striking the window of the right rear door with his
night stick in order to break into the cab. I
stepped forward and about 20 feet away, well out of
the action with my camera over my head, I took a
picture down through the windshield over the top seat
of the cab of a policeman beating them up with his
night stick. The rear doors were open, the occupants
were dragged from the cab on both sides and beaten on

the head with night sticks. The bar was emptying at this time, and there were hundreds of people standing on the sidewalks. They had no idea what precipitated this, but they knew the police were behaving in a brutal manner. At least two other people began taking pictures of the beatings. I circled around the cab, keeping out of the action, trying to take pictures as discreetly as possible. The one image that sticks in my mind and which several witnesses had reported is that of the man standing with his hands behind his back in handcuffs who the cop struck on the head with a night stick with such force that the crunch was audible 60 feet away. This blow split the man's scalp and sent him to the ground. Here are the first four pictures of the man and the wounds that he received.

The last picture that I took was of approximately six police standing around the man on the ground, kicking and clubbing him. This was from about 15 feet away. One of the police saw the flash and ran toward me. Having just witnessed this brutality, I had no idea what was about to happen to me. I turned to the crowd and attempted to pass off my camera. A man ran forward to take my camera just as the cop was upon me. He was wearing a Metro jacket and I have subsequently identified him as one of the owners of the Metro. The cop grabbed me and said, "You were taking pictures. That's inciting a crowd to riot." I said nothing and did not resist as he threw me into the street, knocked me over the car hood and handcuffed me. He did not hit me with a night stick or anything else. I was taken to a squad car and then to a paddy wagon when they arrived. There were five other handcuffed men inside, and two of them were bleeding from the head. We were taken to District D in the South End. When the doors opened, we were threatened with further violence and led to the booking area. We were a source of great amusement to the men on duty, and they all came out to look at us and made jokes. For some reason, they thought the question, "Are you married or single?" was very funny. My own emotions at the time could be described as controlled panic. I had absolutely no idea what these men were capable of doing within the safety of the station house. At one point, I was told to remove my boots. I had difficulty with one because it was held on by a strap. Not wanting to delay, I asked if someone had a knife. One of the cops pulled out a knife and cut the strap, and then lunged at my groin area with a knife. This also passes for humor at District D.

I was curious to know what my charge would be, so I watched the booking officer write "disorderly person". After giving my name, I added as an after thought, "Oh, that's Dr. Charles Maplethorpe," since I received a medical degree from the University of Iowa in 1978 and I knew the police are not accustomed to arresting doctors when they are hassling faggots. During the delays of this booking process, I was aware of discussions between the arresting officers and the station house officers that took place out of earshot. Shortly after this, a patrolman came out to where I was and with a foolish grin on his face said to the Duty Supervisor something like, "The suspect had this." At the time, I did not know the significance of the spray can he was holding. But I sure did when I was arraigned at Roxbury Municipal Court for assaulting and beating a police officer. This charge was supported by my police incident report, which reads as follows and I have a copy of that:

"While working at police detail above person (meaning me) was placed under arrest for spitting on a police officer, during which suspect became violent, kicking a police officer...my arresting officer. At this time I observed a chemical mace can in suspect's hand, serial no. 362490. Fearing further harm to myself, I struck the suspect once using the lam method. Suspect then placed under arrest and taken to District 4 and booked."

Then it says I was offered medical attention and that I refused and it lists the names and addresses of the other people who were arrested and charged with being disorderly persons. I draw your attention to the statement where it says another man was being charged with being a disorderly person. "Suspect had a small cut on his nose. Unknown how he received it." The other pictures that I have there are of the man and you can see him bleeding from his nose. There is no reference to anyone taking pictures. Needless to say, I did not spit or kick anyone that night or any other time since childhood. Not only did I not have mace, I have never even seen mace before that night when I saw it in the officer's hand. After seeing this report, I immediately saw a doctor who can testify that I was not struck by anything. The "small cut on his nose, unknown how he received it" refers to the injury the man received when one of the cops slammed his night stick squarely into his face.

After the initial shock of disbelief had subsided, I realized that the only recourse was to respond forcefully. I went to the Civil Liberties of

Massachusetts because of the violation of my rights, and, more importantly, because like most victims of police abuse, I could not afford a lawyer on a student stipend. They said my case was not unusual, but they were interested in it due to the fate of my film. The day following my arraignment, I returned to the Metro to get my camera with a witness who was a lawyer. The film was gone. A secretary told us that the police had confiscated it. Because of this, the Civil Liberties Union took the case and I now had two very excellent lawyers.

My next task was to get witnesses. This is always difficult in cases of police misconduct because unlike the victims of other forms of crime, the identity of the police victim is kept secret. Several of the witnesses I subsequently found said that they had tried to find out who was arrested but were told that this information was confidential in order to respect my right to privacy. A few people responded to an article that appeared in the Gay Community News on November 13, 1982. I needed more witnesses, so I made this poster, "Witnesses are needed." And I am giving you a copy of it. I went to gay bars wearing T-shirts with catchy logos such as, "I never laid a hand on those fucking cops," or "Get badge numbers" or a Spit T-shirt modified to say, "I don't spit on cops." When people asked, I told my story and pumped them for information. I had much difficulty in getting witnesses. I found there were three reasons why people were reluctant to testify:

1. People in general will not help someone in trouble.
2. Many people are afraid of police -- and this was only three months after the King Arthur Motel incident.
3. People do not want to be identified in court as being gay. One of my witnesses said that two friends who were straight refused to come forward because they said, "This is a gay issue." Another witness refused to give his name, because he said his father is prominent in Boston politics. But he said he would be present in court if I needed him. Nearly all of the witnesses expressed some reluctance for this reason.

All I was able to find was ten to fifteen witnesses. The pre-trial hearing was on December 8, 1982.

Unexplainedly, the assault and battery charges against an officer were dropped before the session began and new charges of being a disorderly person were filed. After the session, the District Attorney offered to drop the charges altogether if I would sign a release. Facing the duress of a trial, and learning that such releases are not worth the paper they are written on, I signed it. I decided that my only option for redress of grievances was to file a complaint with the Boston Police Department, and I am now in this process.

Because of your positions of power in the community, none of you will ever have the frightening experience of being framed by the police. We are constantly taught by television that the police are the good guys, "They have a tough job." My arrest radically changed my views of the police and of my position in society. Now when I read in the newspapers about the use of deadly force against a suspect, I never fail to notice that it is framed within the Boston Police Department guidelines restricting the use of deadly force. And I ask myself, "What really happened?" And I never fail to notice, that the recipients of such force are usually young, poor, black, Hispanic or gay.

I have some recommendations about what could be done. And I think that obviously what has to be done is that homophobic behavior of certain members of the Boston Police Department has to be changed. And there are two obvious ways that can be done and that is (1) through education and (2) through some sort of restraints on this sort of behavior. Under education, I don't know what sort of education occurs at the Police Academy. I don't know what they were told about gays, of what sort of desensitization they received, but I think that would be a perfect time. For the first time in their life, they could meet some gay people and talk with them and realize that they are not the ogres that they have come to think they are. And it's just this growing process that we all go through. Everyone has to go through this desensitization process whether they are gay or straight to learn that we are not evil persons that society depicts you to be. I really don't know what form that could take. But I think that if they did meet with gay people or people their own age and talked with them, that could play a role.

The other thing that could be done, I think, is to hire openly gay police officers. I have here a reprint of an article entitled, "Why Are There No Gay Choir Boys?" It's written by Richard Hunchista, who

was the Sheriff of San Francisco from January 1972 through December of 1977. He instituted policy in the department for hiring gay police officers and tells about his experiences. Part of this homophobia, I think, at the street level, is due to the attitudes that comes from the top and he quotes a Resolution that was passed by the International Association of Chiefs of Police in 1979 and I would like to read that:

"WHEREAS, society has delegated the power to enforce these rules, laws and sense of right and wrong to the Criminal Justice system and commission police officers specifically as enforcement agents; and,

WHEREAS, the lifestyle of homosexuals is abhorrent to most members of the society we serve, identification with this lifestyle destroys the trust, confidence and esteem so necessary in fellow workers and in the general public for a police agency to operate efficiently and effectively;

NOW, therefore, be it resolved, that the International Association of Chiefs of Police reform the acquisition established in 1958 during the 64th Session as stated in Article VI of the Canons of Police Ethics and, thereby, endorses a no-hire policy for homosexuals in law enforcement."

Now, I don't know if they have changed the policy since then. But, I think that attitudes like this sanction the type of behavior that I and other people experience all the time. And I think it's time that the Boston Police Department makes it possible for the gay Boston police officers, and there are several, to feel comfortable within their own departments, so that they no longer have to come through the back door of Buddies, so that the officer on the front won't see them. That happens.

Now, in terms of restraints. Before this happened, I had complete confidence in the Boston Police. They did their job and you were glad when you saw them. They just didn't enter into my consciousness. Since then, I read every single article on the police that appears in the newspaper. The thing that I've noticed is that, in my opinion, there is an inadequate degree of control on the behavior of the police. They have the feeling that they are the arbiters of what is right, and what is moral, and that they can do anything they want.

In reading about the police, I realize that the only legal recourse that you have against a police officer is something called Section 1983 of 1871 Civil Rights Act, and that allows you to sue a police officer. And people always throw that up as one of the controls on police behavior. They tell you, "You can always sue your arresting officer," and that this is a very powerful restraint on police misconduct. Well, I refer you to an article that came out in the March, 1979 issue of Yale Law Review where they review these federal law suits -- Section 1983 suits. And they tell you that for all practical purposes, it is impossible to win such a suit against the police officer. There are many reasons for that. But one of the reasons is that the victims of this type of misconduct are usually young, poor, black, Hispanic, gay people who are considered to be on the outside of society or at least would be by a jury. So that Section 1983 is not a valid or an effective control on Police behavior.

Further, the Boston Police Patrolman Association serves as an umbrella for the patrolman. It provides them with lawyers and it is my understanding that it will take care of any indemnities that they suffer as a result of such a suit. So they really do have a feeling that there is no way you can touch them.

The other process is this internal process, the Bureau of Internal Affairs where you can file a complaint against a police officer. I am doing that right now. At the present point, I have no complaints. I have talked with Deputy Delosh. He seems to be a very reasonable man. He knows what's going on. However, I have been told that this is going to be a very long and difficult process. For example: When the hearing comes due, the police officer has the right to have a lawyer. And I can expect when the date of hearing comes and I have gathered all of my witnesses and they get the time off from work, we'll go to the police station and the hearing will have to be postponed because the lawyer will not show up -- he'll have some other business. This is standard procedure. When it finally goes through, we'll have the hearing, and if some sort of judgment is made against the officer, it would probably come in the form of suspension for some period of time. The officer will take this time off from work; he will go to the Civil Service Commission and the Civil Service Commission will reverse this finding and he will be paid for that time he's had off. So that the system simply is not set up in an effective way where it can control the behavior of the police officers.

I would like to see the formation of an organization that maintains public records of complaints against the police. They can also maintain arrest records so that, for example, when I'm arrested by the police, people see that, they can see that I've been mistreated, that they can call this organization and ask for the identity of that person. I can have the option of making my arrest public or not. That would provide a mechanism whereby the witnesses can be united with the people who were arrested. If the police know that, if they know that this person they are arresting and beating will have witnesses when he goes to court, then I think that they will be another restraint on their behavior. Also, if they knew complaints against them for things like homophobic behavior or racism were public information and that people could appear in court as character witnesses against them, that could also be powerful inhibition.

I would like to see changes made in the protective custody statute so that it cannot be abused the way it presently is being abused. Two of the people who were arrested were held in protective custody. They were not drunk. This happens all the time. It's a mechanism whereby the police could simply grab someone off the street, hold them, not release their identity, throw them out, and in the meantime they have been a victim of false arrest and there is nothing they can do about it. So, I would like to see some changes in that area. I don't know of what nature.

And the last suggestion I have is the financial incentive. A list should be kept of the names of police who have been involved in homophobic or other discriminatory actions. This list could be made available to businesses which hire police for detail work and who have a non-discrimination policy. That would be like gay bars, Star Market, or whatever and then community pressure can simply go to these businesses and say, "Do you hire police who are involved in homophobic behavior or racism?" or whatever other complaints.

MAGUIRE: The other gentlemen who were arrested with you are they proceeding to do anything like you're doing through Internal Affairs or a suit?

MAPLETHORPE: They are like the majority of society. They simply see this as life. "This is something you go through. You just have to take it." They tell me, "Nothing will change. You're not going to win. You're not going to change anything."

MAGUIRE: Were the charges against everyone dropped?

MAPLETHORPE: No, the cases were kept separately. Their lawyer plea-bargained so that the charges were continued for three months and then dropped if "This doesn't happen again."

SWEENEY: Were they charged with assault also?

MAPLETHORPE: Everyone else was charged with being a disorderly person.

SWEENEY: The pictures that you have, when and where were you able to take those pictures?

MAPLETHORPE: I did not take these pictures, these were taken by the two people who were dragged from the cab. They took these pictures at home at 5 or 6 a.m. We were all taken into District 4, put into the same cell and they were being bailed out by their lawyer and I was bailed out by a friend. They then went to MGH to the Emergency Room, saw a doctor, then went home and took these pictures.

SAVEREID: So these pictures were taken after they had doctor's care.

MAPLETHORPE: They went into the Emergency Room and, as I understand it, they did not receive care. They had to wait or something ... they just left. We had to be in court at 9 a.m. But they did see a doctor who can say that they were there. But they weren't treated. They obviously weren't cleaned up or bandaged.

SWEENEY: So the wounds were not serious enough to be treated at the hospital. In other words, it wasn't a broken nose or a concussion.

MAPLETHORPE: No, I would not say that. The scalp wound required stitches. It's hard for you to put yourself in a situation like this. You're in a high state of panic when you're involved in something like this. You're not thinking rationally. When the doctor came around at District 4 to see if they needed medical attention, they refused. I said, "Look, you should see him." Their point was if they saw a doctor then they would cover up the evidence or something like that. Your mind is going into strange directions when something like this happens. I think what happened is they went to MGH and they had to wait a certain period of time. They saw a doctor, and you're very upset when something like this happens and they were dissatisfied with the treatment and just went home. We had to be at Court at 9 a.m.

SWEENEY: But the doctor was summoned to District 4 in that period of time between the arrest and bail to treat them. But they refused the doctor there.

MAPLETHORPE: Yes, a doctor was brought around. And like you said, it wasn't a case of injuries not being serious. It was a case of you don't know what these people were going to do. That was the atmosphere. You don't know what these cops were going to do.

MAGUIRE: Were these gentlemen throwing punches, swinging? Did they have clubs? Did they have any weapons?

MAPLETHORPE: No, that's always asked. From what I saw, the cab was about to drive off, and then there seemed to be some sort of signal or something and the cops came at the cab from both sides. It wasn't a situation of asking them to leave the cab. One cop got in the back and began beating them. Then they were dragged from the cab. Now I would say, they did not fight back. But when you're being attacked like that, you will shield yourself. You know, it's the normal panic response of a person when he is being beaten.

MAGUIRE: Was the cab driver in any way interfered with by the police? I mean, did he come to your trial, was he a witness.

MAPLETHORPE: No, I think he disappeared. I don't think they know his identity. He drove off when they were dragged from the cab. I think they told him to leave or something.

MAGUIRE: Do you feel they could have been restrained without the night sticks?

MAPLETHORPE: Certainly! I estimate that there were eight police there; other people said ten. There is no doubt in my mind that all you would have to do is to tell the cab driver don't drive away and simply demand that they leave the cab, be questioned for whatever it is they were being accused of...

SAVEREID: So you have no idea what precipitated the officers' interest in these two gentlemen to begin with, or maybe I missed that.

MAPLETHORPE: No. My roommate and I were standing in front of the bar taking pictures of costumes, that's why I had my camera out. They came by us and actually one of them said, "nice picture" or something like that. So they had drawn our attention, and we were watching them as they went out into the cab. Therefore, I was watching the incident from the beginning to end as

opposed to the hundreds of people leaving the bar who didn't know what was happening once it started. What I saw was them going into the cab, I saw the police come forward, I saw a heated discussion. Later, in the jail cell, I asked what had occurred and that's when this reference to faggots came up -- that the police had been telling the cab driver to move on, and as they came up to get into the car, the police said, "All right, get these faggots out of here," and then one of them turned to him and said, "What right do you have to call me faggot?" And that's how it started.

SAVEREID: Why were they trying to move the cabbie on, do you know?

MAPLETHORPE: I would guess that they would say something like traffic congestion which I think is a silly reason since everybody knows that every weekend, every night of every weekend, the cabs line up at 2 a.m. to pick up people. The question I want to know is, why were there 8 to 10 Boston police officers outside of the Metro that night? That was two days before the election. Things like this happen prior to every election in town. And it's very common for something like this to happen on Halloween. For some reason, among a certain sub-group of patrolmen, that seems to be the holiday when they let the gays have it. And I know of other incidents which I haven't testified about that occurred that very same night.

MAGUIRE: I want to know if you got your camera back?

MAPLETHORPE: Yes, I did get my camera back. I got it back from the secretary at Metro. I asked to see the owner and they wouldn't let me see him. Now once again, that points up this relationship between the bars and the police as a symbiotic relationship.

MCFEELEY: The officer that arrested you -- did I read in here, "while working a paid detail." Do you have any notion of how many of the eight or ten were paid detail?

MAPLETHORPE: As far as I know, only two people are supposed to be paid detail at the Metro.

SWEENEY: That would depend on Halloween night.

MAPLETHORPE: That could be checked. I tried to check that but they will not tell you that.

MCFEELEY: Who won't?

MAPLETHORPE: The Police Department. They won't cooperate in any way. I tried to ...

MAGUIRE: They will not cooperate with just about detail information or would not cooperate about this particular detail. Did you make that distinction or was there a distinction made?

MAPLETHORPE: I don't know. I would suspect that that would be internal information that they would not release in any case.

SWEENEY: It wouldn't matter whether they were on detail or not. For administrative purposes you want to determine who was there, and where they were assigned at the time, how many were on detail vs. how many were assigned to that area geographically.

MCFEELEY: Why couldn't you tell that, why couldn't you ask that question as a citizen?

SWEENEY: You could ask it. Just as an internal matter, it would not be public information how many units we had assigned at that time.

MCFEELEY: What if I were a lawyer suing the club, in terms of liability insurance. I'd want to know who they were working for; I would need that information.

SWEENEY: But you would have to formally inquire of the department as opposed to just asking, "Could you tell me who's on detail; who's off duty?" That information would not normally be given at any time other than the formal inquiry.

P AND S: Victims of questionable use of force and
complaint procedures

MCNAUGHT: You had an experience a couple of years ago which may or may not, from your perspective, have been gay-related, but there were two gay people involved. It would be helpful to hear about it.

P: Until the incident was actually brought up recently, I think we both had been very successful in forgetting it; trying to kill it. It occurred over the 4th of July weekend in 1980, which at this point seems like a very long time ago, but even as I was recalling the details of the incident, my hostilities and my anger were just as fresh as the day it occurred, which made me feel that I need to exorcise this. This would be a good opportunity. This is therapy for me. I don't know what you will get out of it.

We were driving back from visiting S's parents in Jamaica Plain. It was early evening, around 7 or 7:30 and on Forest Hills Street, there is a blind curve that descends a slight rise. At the bottom of that hill, it is intersected by a street on the right which enters as a one-way. We were coming around the corner, probably about 30 miles an hour, and I had to administer pretty strong braking, not to the point of screeching but to slow the car down, because there was a car entering that street, and it continued on ahead of us and pulled into the very next street. This car was moving faster than it should have been. As the car went away from us down this one-way street, being summer, some of the windows were rolled down in the car, and S and I had a term which we used to apply pretty liberally that we could use in front of the kids and it was "ass bucket." S yelled that out the window. We just kept going. We were less than a block away from where we lived. The next thing I knew, in my rear view mirror, I could see that this car had very quickly applied the brakes, and screamed into reverse and pulled out into the street and was following me. And I thought, "This is trouble, but we are very close to home." The next thing I heard was a siren, I started to slow down and pulled over, allowing this car to pass, but it didn't pass. Only so far as to cut me off very quickly, driving my front end into the sidewalk and almost into a utility pole. I had a choice: I could either screw up my front end or I could hit the car that had blocked my progress. And two men jumped out, one from the passenger side and one from the driver's side and approached my car very aggressively, went over to the side that S was

sitting in reached in, removed him bodily from the car, and started beating him. At this point, my involvement was to ask questions like, "What's going on here?" And I know that that was repeated quite a few times, and I never got an answer to that question.

MCFEELEY: This car was like a plain car that the police had put a siren in?

P: There was a siren ...

MCFEELEY: You were absolutely sure at that point they were police then ...

P: No! It was an unmarked car and they did not identify themselves. We didn't find out until much later. Probably at this point, S could communicate what happened better because he was really more of the victim ...

S: At that point, the gentleman that pulled P from the car, I think he twisted his arm behind his back and pushed him up against the car. On my side, however, he pulled me from the car, he had a night stick that he did not use from the full handle, it was like half way up and he was hitting me on the head, broke my glasses, ripped my shirt. It was a steady pounding. That's all he was doing, pounding. He wasn't really saying anything. And at no point, when he first got out of the car, did he present identification or state that he was a policeman. He asked no questions, it was automatic: he just opened the door and pulled.

SAVEREID: Any words at all coming out of this man at that time?

P: One was, just abusive, not really directed in any kind of racial or sexual indication. Just idiotic things like, "You bastard." I just kept asking "What's going on here?; Who the hell are you?; What do you think you're doing?" He said something about "shouting obscenities". I started to explain and he said, "Look, mother fucker, you keep your mouth shut" and all the action was going on on the other side of the car anyway. The guy that was dealing with me was actually dealing almost humanly. The guy on the other side was an absolute animal. I mean, they didn't want to hear anything, they didn't ask any questions, and only after I had asked for the fourth time, "Who are you?" did they even indicate that they worked for anybody.

MAGUIRE: Did they then tell you they were the police?

P: Yes. He said it. I guess the disbelief must have registered, because I have never seen anything like that in relation to a police officer, and certainly not an unwanted one. Then he showed me a badge, and asked me for I.D. as things calmed down on that side of the car. His glasses were already broken, and on the ground; the shirt had been ripped from being pulled from the car. At that point, I was very concerned, and the guy threatened me saying that I will be in for the same thing if I don't shut the fuck up. And things like that ...

S: ... holding me at the back of the car, at the top of the car, face down ...

P: ... so my questions were only aggravating the situation and only encouraging the other guy, giving him the license to continue with his behavior. It finally came down to the point where he asked me for my I.D., my registration, and my license: He checked out my car, but didn't say why. He made no indication why this was happening and proceeded to harass me about why I was registered in the State of Maine, and what was I doing living here or driving here, or being here. I told him that we had just come from Roxbury, and we were going to where I lived. He asked where I worked, and what I was doing. At that point, I was at a conflict because I worked for the City of Boston, and I should have been registered. After that, we were told that we could be pulled in if we didn't cooperate, and at that point I had stopped saying anything anyway. In other words, I just shut up and just let them go on about their business. They didn't want us to say anything or hear anything from us ...

S: His big thing was he thought I had given him the finger. I believe that's what he was saying, "Who did you think you were giving him the finger, you little bastard?" But when he found out that I didn't do that and what I actually shouted from the car, there was no apology, I just got "shut up and go about your business." But before they did that they wrote a violation.

P: They said that I was speeding at that time. They just had to conjure up something. They accused me of speeding. I wasn't going to argue. They had no device to determine whether or not I was. They had actually been negligent in their driving by having pulled out in front of me. Neither one of us would have been upset if they had been courteous on the road in the first place. We were less than a block from where we lived and just went home and tried to

collect ourselves for a while. And I insisted that there must be something we could do, and shouldn't we report this and make a complaint. S, from a previous experience, had decided that probably would be futile. I said "If you're not going to, I am."

SAVEREID: Could you characterize your injuries at that stage, bleeding, welts on your head...

S: There were welts on my head. There was a lump on my head that was right behind here. I wasn't bleeding, it was an emotional drain. My head was sore from that point for about a week. One hit would have been something but this was a constant barrage of hits, behind the head, the back, my arm was sore from almost being twisted off. That was the extent of it. There was really no blood. I did wear glasses; that was the thing. He actually broke the glasses. And from that point, after we discussed it, I decided that it would be futile to pursue it. But P is like that; he wanted to go, and we went to the Station 13 where we registered a complaint. We were separated to make separate statements. P went into one room on one side, and I was put into a room on the other side. Before we got to Station 13, I called my parents and they were going to meet us at the station. And I didn't want to make any kind of statement until I talked to my parents. But they took us into the room and went into the room where the officer said he was going to take the statement. He said that he would be right back and he left the room. The next person to enter the room was the the offending officer and that was the one reason why I didn't want to go to Station 13, because I don't ever want to see this man again.

P: I wasn't in a room, yet. I was going to be escorted into one and I saw the two people that had pulled us over come into the police station, and instantly my guard went up. I thought to myself, "What the hell are they doing here?" If I had registered a complaint against a neighbor, the neighbor would not have been summoned. There was no need for their presence. It was totally intimidating and they knew automatically who it was. We described them physically, as best we could, and the kind of car they were in. I have to say, within fifteen or twenty minutes, they were there. It was irrational. There was no need for them to be there.

MAGUIRE: Did anything happen when he walked into the room? Did he say anything to you? He just stood there and looked?

S: He stood there and looked, but he stood there and blocked the door. There was no way that I was getting out ...

DEVINE: When you went to the station, whom did you ask to speak with?

S: We spoke to the Sergeant at the desk first and we explained to him that we wanted to register a complaint against two police officers and to complain of the incident that had just happened.

DEVINE: What was his reaction?

P: Very routine. I thought it was extremely important for us to be calm and to present ourselves as intelligent, rational people. I had visions of going in there very excited, and just being discounted as being emotionally distraught. I thought it was typical behavior, but I didn't think it was appropriate. And so, S at this point was just laid back.

DEVINE: The Sergeant is the one that separated you? "You go in Room E and you go in Room B?"

S: I got sent immediately. I was the first one they sent out.

P: I didn't like being separated in the first place, and I thought, "Well, maybe they were going to see if our stories corroborate". I thought, maybe this is valid; I don't really know. Then when those two detectives came in, we were explained to that they were detectives, undercover, and that was why they weren't in a marked car -- as though that was supposed to calm my fears that they had any right to perform the way they had. It didn't answer anything for me except to why they were in that area. They were screening the area, drug suspicion or whatever. Then when they showed up at the station, it was like, well, I was freaked.

MCNAUGHT: What time did this whole thing happen?

P: It probably was around nine o'clock at night ... nine or nine-thirty. It was dark by then.

MCNAUGHT: How old were you both when this happened?

P: Twenty-five or twenty-six.

MAGUIRE: Did they finally take a complaint from you?

P: Just statements. At that point, that very night, they took statements and went back out to the receiving area of that police station where his parents were still waiting and where the two detectives still were. Needless to say, their presence alone was intimidating. They shouldn't have been there. The gentleman that had worked him over was extremely aggressive.

SAVEREID: In what way?

P: By his stance and just his presence. This is someone that just deliberately beat somebody, ripping his shirt, ripping his glasses, and leaving him with a welt on his head, for no reason. I can call anyone anything I want in this world and they have no recourse to that as a private citizen to a private citizen. But because of his position, he felt he had a right. And then he was there in the police station where we were complaining about them.

MCFEELEY: How long were you in the room with him?

S: I was in the room a total of about a half hour.

P: Just with him ...

S: I was with him in the room about five minutes at the most.

DEVINE: Who came in the room after that?

S: The officer that was going to take the statement. I can't remember his name. But he came in right after that.

P: I think he was a sergeant.

S: He was a sergeant. He came back into the room with my father. Because my father was in the room when I made my statement.

SWEENEY: Did you point out to the sergeant at the time that the detective in the room "that was him"?

S: He asked me. The first question he asked me was, could I identify the detective again? I said, "Yes, he was just in the room."

P: We went back out and I asked at the desk, "Where do we go from here? What happens now?" The guy said, "What do you want to do about it?" And I thought, "what an assinine thing to say ... what am I asking you for?" Well, I said, "What happens now? You've

got statements. What happens?" He said, "It has to go through Internal Affairs." And he made a reference to that, but absolutely no reference to the procedure: what we should do, how it was going to be followed up, and who was involved. If that doesn't instill a feeling of helplessness, I don't know what does. To have people involved in a situation, part of the system, not even be able to tell you what the system can do for you. So I persisted, and I said, "Well, do we get contacted? Do we have to go someplace? Where does this form go?" He said, "It goes to Internal Affairs." He told me the building. He said it was on Berkeley Street. And he told me not who to speak to but what office would handle it. So, I went down there, I think the following week, like Monday ...

SWEENEY: Did they give you a copy of the report at the time?

P: No.

SWEENEY: Was there any form that you saw or had to sign at the time?

P: No, just the statement. So, I went down on Monday. I took time off from work and he was working so I thought it is only necessary for one of us to go and I'm the one that wanted to carry through to some form of conclusion. So I went down. I was processed efficiently. I felt, "Okay, finally, something is going to happen. These people have a job to do and they can understand my position and they are going to take care of it; they are going to handle it." I went in and I gave essentially the same statement. I thought, "I wonder why I had to do this again?" And I thought maybe they want to compare this to when I was at an emotional peak. But I thought, "This doesn't really feel like it should be necessary, but I'll go along with it." I left another statement. They wanted to see a medical record to say that S had actually been hurt, meaning admission to a hospital, or to an emergency ward. They wanted some verification and it had been three days by then. "What can I do--show you the ripped shirt and broken glasses?" And the guy said, "Okay, I don't think that's necessary." So in other words, "You're being smart." And I thought the question was valid. And so, he had no documentation. He said he would get back to me. He said if I were to look at pictures, would I be able to pick them out? I didn't have the badge nor know the name. So they threw a file of photographs and I picked them both out. He was very careful to guard their identity and I thought "Fine, I hope my identity is guarded, too." And I left the

statement and he assured me that he would contact me as to the progress of the investigation and the outcome of it. I said, "What do I do from now, just wait?" He said, "Yes." If I had been smart, if I had known...I had absolutely no notion as to what avenue I could pursue. The only other thing I could do is that I could get a lawyer or I could file a complaint at the West Roxbury Courthouse and I could go through legal procedures. Financially, that wasn't reasonable, and I didn't think that it was something that was going to have any positive outcome to benefit us. Unless we were going to sue for damages and I didn't see that that was really appropriate. So about three weeks to a month later, which I felt was a pretty reasonable amount of time, I got a response from this Inspector. It was a standardized letter, courteous, saying that the investigation had been completed and the officers involved had been found to be conducting themselves in accordance with their duties. I was furious. It apparently had boiled down to a matter of their word against ours. And they've listened to themselves. What the hell good is an internal investigation when you are only monitoring the people that you are protecting? They are not going to accuse each other of being out of line. In other words, they were saying it was within the call of duty. First off, they were detectives assigned to that area; they were not traffic cops. I got a violation at the courthouse. When we went there to issue the complaint, the thing that the guy left me with is, "By the way, I didn't have traffic tickets with me when I stopped you on the street, but you were speeding." And he wrote me out a \$35 ticket that added insult to injury. And then to get this assinine letter from someone I thought I could respect, saying that everything was fine was too much.

MAGUIRE: Did you ever find out who the officers were?

S: Yes.

MAGUIRE: Do you know their names?

S: I can't remember their names, but if I ever saw his face ...

P: One of them ... the one who attacked S had a Hispanic last name. I was surprised to find that out ...

SAVEREID: At what stage did you find out the names?

P: When I went to Berkeley, but like I said, the names were covered. The guy just showed me the pictures. He didn't intend me to know who they were. But I glimpsed the name, because I was going to find out.

S: In order for me to collaborate with him, I had to go to Berkeley to pick out the officers.

P: They did take my statement, but they said, "S seems to be the one that was mostly involved. You're just an observer, but we need to hear from him before we could really conduct this investigation."

SAVEREID: So, you were able to glimpse the names at that time you picked photo prints?

SWEENEY: What about on the citation? They wrote names on that.

P: It was illegible.

SWEENEY: Badge number, identification number?

P: No. In fact, I kept everything up until this past August when I was expecting to move out of this state. I said, "This is a chapter of my life I'm closing. I don't ever want to be reminded of it; I don't ever want to bring it up; it will never be discussed." I just didn't want to deal with it at this point.

SWEENEY: Why were you in the courthouse? I'm not clear of that connection ...

P: I didn't mean the courthouse, I meant the police station.

S: ... which after everything was done that same night at the police station and we left...he said that he knew where we lived. That's when they followed us home.

P: The police station is on a one-way street. So for them to have to follow us away from that area was of no consequence to me. But I was keeping an eye in the rear view mirror anyway. I wasn't going to give them any excuse, I didn't go a half mile over the speed limit; I stopped perfectly. I didn't want to incite or to provide them with any excuse to harass us further. I could imagine getting two blocks away and having him stop me saying, "you know, now that I have this book of tickets, which you know I have, because I just wrote you one, I'm going to cite you for running that stop sign". And I would have no proof again. Same two officers.

MCNAUGHT: They followed you home?

P: Yes, down South Street to the intersection underneath the Orange Line. We took a left on Morton Street and they followed us down. We had to take a right into the units where we were living and they continued around the rotary by Howard Johnson's, assumedly back to the area that they were supervising or observing.

DEVINE: Relative to the violation you received, apparently you are not familiar with the law and you are not familiar with the police procedure. That's very common among the general public.

P: I thought it was odd that he would be able to, after the fact, write me a citation. If I had never gone there, I wouldn't have gotten it. How could he have mailed it to me? My address wasn't on my license.

DEVINE: You are not aware of the rights that you have. If you receive a violation, you have a right to appeal it in court. Did you pay the ticket?

P: Yes. I just mailed it ...

S: A lot of the reason he paid the ticket and did not press it, was because of me. I wanted to forget the whole thing had happened. As I told him, it was a lot of, "I told you so. I told you that it would be fruitless."

P: I kind of conceded to his viewpoint on it. I'm not from here, and things like this don't happen where I'm from. I had to figure, "Okay, he's older, wiser and he's from the area. He knows what's going on."

He was right three times: "Look, you are going to go to the police station and you are not going to be happy about what happens there. You're going to get this investigation done and you're going to find that everything was fine. In the end you're going to have to pay the ticket." And he was right on all three counts.

SWEENEY: Since that time, have you had any incidents with the police or those officers?

P: I have seen that officer since then. There was no personal contact.

SWEENEY: No exchange of any sort, like, "I remember you or had you before", or anything like that?

P: No. No threats or anything.

DEVINE: You should have said, "Hey, ass bucket."

P: Really! ... and then run fast.

MAGUIRE: You didn't think it was a racial incident, is that correct?

P: He never said ...

MAGUIRE: Were both officers white?

P: Yes!

MAGUIRE: You mentioned at one time that a ...

S: ... a Hispanic man.

MAGUIRE: Did he appear to be a Hispanic man?

S: No, I don't think it was a racial ... it didn't have any overtones to it. If I had to surmise what it was, it would be an officer on a power trip. That's the only impression that you could get from it.

MAGUIRE: You don't think they thought you might be gay?

P: Maybe afterwards, but not at that moment.

SWEENEY: It was never expressed at the station, on interviews or anything else afterwards....

P: Not in derogatory terms.

S: The only thing, like I said, when it was over that night, that he just said to us that he knew where we lived and that ...

SAVEREID: The fellow who gave you the citation?

S: As if to say, "I know where you live, and if you get out of line, I can find you." That's what ... what I told P. "I told you so."

P: Right after that, I got my car re-registered, got a new license, and went through that whole thing. I said, "I'm not going to be harassed by these jerks again." He said, "that next time you get stopped and you've got this license, we're going to have you taken in." I said, "fine."

MAGUIRE: Did they ask you to get out of the car?

P: No, we weren't asked anything.

S: No, in other words, when he forced P off the road, he was out of the car in no time flat; his doors were open and had the passenger side open on my side of the car before I knew what was going on.

SWEENEY: Did you get a sense that one officer was more passive and sort of going along?

S: Yes, the one that was dealing with P was the passive one. The aggressive one was definitely the one that was on my side, the one with the Hispanic last name.

P: The one on my side literally never even physically touched me.

MCNAUGHT: Was it apparent that you were the one that made the comment through the window? Was it easy for them, going in a different direction, to know who made the comment?

S: Not really! It's not like I stuck my head out and made the comment; it was like I was sitting there and I just screamed it out of the window. So, it really wasn't apparent to them who actually made the comment.

MAGUIRE: I hope that I wouldn't get beaten up every time I've made a comment while I was driving.

S: See, that was the thing ...

MCNAUGHT: My point is, that if you were with somebody who was black and one of you made the comment, why did S get pulled out? It wasn't clear who made the comment.

S: I never questioned it ...

MAGUIRE: Did you get a copy of anything when you went to Berkeley Street; a copy of your complaint?

P: Yes, I did then. I got a copy of my complaint and I got a copy of a form. It was on one of their forms and he did write down for me his name and his phone number so that I could contact him.

S: It was a very costly venture for me. After everything was over, and this man obviously knew that he had hit me in the face to break my glasses, hit me behind my head with his night stick, it was not like, "Can we take you to the hospital? Do you feel like you need medical attention?" After we came home the second time, we went to the hospital. I had to have X-rays behind my head and the whole routine.

DRAKE: We're going to have to stop. Thank you.

S: It was good therapy.

DEPUTY SUPT. HERBERT STONE: Former Director of Internal Affairs, Boston Police Department, Currently with Team Police Unit, Area 14, (Brighton), Boston Police Department

STONE: During my reign in the last two years in Internal Affairs, I didn't experience that many complaints from gay people. There were some, but the issue was not that they were gay. There were other problems. But, I understand that people who have gone to districts to make complaints have had unpleasant experiences. I think that all people should be aware that when they go to a district and lodge a complaint, it is very important that they leave with a copy of their complaint. In many instances, whoever happens to be at the desk will try to assuage the person not to get involved with the officer, and that he is going to take care of it. That may be just the way of dodging the issue. So, it's important - we have a form within the department, called a Complaint Control Form, and they are numbered. Every one must be accounted for. It is important when that person leaves that they have that piece of paper with their complaint on it. Otherwise, that complaint will never reach Internal Affairs. It would just be forgotten about and handled at the district level, whatever that might be.

SWEENEY: Going back to the incident we heard earlier, as I tried to explain, often times, the question is asked at the desk, by the officer in charge, of the complainant, "What are you looking for? What do you want?" And if the answer is, "I just want to talk to him, I don't think that was right" Then the officer in charge will say, "Fine. I'll do that." The person goes out the door feeling no different than if you were complaining about an employee in a store. He treated you poorly. If the person answers, "I think he should be fired or suspended or something more serious," then, obviously, you know that you don't have that power and then the Complaint Form is usually filled out and processed through. That explains why in our two earlier testimonies, when he said he thought "That was a dumb or stupid question. What are you looking for? What are you saying to me here? Is this something just to get off your chest and you want us to be aware of it or are you looking for to go forward?" I think that ties into the issue of the complaint.

STONE: I think also, Al, in relation to that, there is a manner to approach that complaint within the Control Complaint Form and that is immediate resolution under Rule 109. So, I think it's important that if the person wants to make certain that something is done,

he doesn't have confidence in the person that he's speaking with, that the complaint go forward and that it be written out. If there is an immediate resolution, the officer can write upon the report what the resolution was, and then submit that to Internal Affairs and then the issue is laid to rest.

DRAKE: What is Rule 109?

STONE: Rule 109 is the department rule and regulation with respect to the internal function of the Internal Affairs Division and governed by Rule 102 and 109. 109 is like the Bible of Internal Affairs and the provision is that every complaint shall be taken. No person shall be directed to another location. The complaint must be taken at that location. It even provides for a telephone communication or a letter, so there are many ways that one can address the problem; though I must admit that if you write a letter or telephone, there is no guarantee that the complaint will be written.

I'm a very suspicious person. When I worked up in Internal Affairs, I made sure that everything got on paper, because it's a neat way of handling things. If anyone later on says, "You didn't do this," or "You didn't do that," you can always go back to that piece of paper that's in the file. It will say specifically what happened; what transpired. It also will force an investigation. You just can't take the paper and throw it aside and forget about it, because when Internal Affairs gets it, they record it. There has to be a resolution. If you don't make out the form, an officer can say, "Yes, I spoke to the officer, everything is o.k." But if it's down on paper, I think that there is a better chance that some process will be followed.

SWEENEY: Again, my only concern is the difference between theory and practice. Although that makes sense in theory, I know the practice is the reluctance to record a form that's going in to the police officer's file if it can be resolved verbally at the scene. Therefore, if it's done that way, the practice is that it's not recorded and it's just left open. End of discussion. A supervisor, a good supervisor, if he gets the same number of complaints about so-and-so repeatedly, then, of course, he is going to document this one, because we've done the resolution enough times. I think that's the difference.

STONE: It also provides a historical background on the officer, because we record every one of these and put it on file. If you ever wanted to research and find

out how many complaints this police officer has had and the nature of those complaints, it's very easy. Some districts do have a file system where they record any type of action taken against an officer. It may not be as efficient. So, that's why I think it's important that Internal Affairs keep the records and keep them straight on everything.

- MAGUIRE: The Control Complaint Forms - are they numbered at each one of the different stations, or just at headquarters?
- STONE: When they are printed, they are consecutively numbered ...
- MAGUIRE: So each station is allotted a certain number of these?
- STONE: What I did when I was there--they were losing complaints we didn't know, and sometimes when you'd lose a complaint, you wouldn't know where it was. So I took them in lots of 25. I sealed them, put them in a booklet form, and then I put an Audit Sheet in front of the book and every time you would use one, you'd have to sign for it. And we kept the Audit Sheet at Internal Affairs. We would check them off as they came in. As soon as they'd jump one, we'd be on the phone, "Where is that sheet?" It's a good system, because sometimes somebody can wrap it up and throw it away. We didn't want that. Even if you made it out incorrectly or you made it out by error, fine, send it in to us, we'll take care of it.
- MAGUIRE: Do you have any idea of the percentage of complaints that are resolved in the officers' favor, i.e., they were simply performing their duty?
- STONE: A majority of them are resolved that way.
- MAGUIRE: 51% or 95%?
- STONE: Perhaps more than that ... more than 50% were resolved in the officers favor.
- MAGUIRE: I mean a real high percentage?
- STONE: I would say a high percentage ... let me explain why. The Rule 109 provides that if it's a one-on-one situation, where the officer says this is the way it happened and the complainant says, "Well, no, this is the way it happened," and there is no other intervening evidence, Rule 109 provides that in that instance, you must find in favor of the officer.

SAVEREID: I think one of the elements of this story that we just heard that creates frustration and anger on the part of the complainants involved is to hear that told to them in a very perfunctory letter--which they received after they had filed a complaint some three weeks or two months before-- which said that "it had been determined that the officers involved were, etc."

STONE: Did this letter come from Internal Affairs?

SAVEREID: Yes ...

STONE: That would be a letter that I would normally have sent.

SAVEREID: Do you have any thoughts about ways which would not be either cumbersome and somehow inappropriate where complainants can have some more rounded-out sense of what actually happened in the investigation, the level of effort...

STONE: In the letter, I believe that I stated if they had any further questions with respect to this, they should get in touch with me. Very, very few people ever did. And all they had to do was call me and I would have sat down, opened the file and would have gone over it.

SWEENEY: What is the volume of complaints annually?

STONE: I think it's somewhere around 250 to 300 ... I'm not certain. You see, it's a peculiar system. The complaint can generate at Internal Affairs. If it generates at Internal Affairs, we have an option of sending it back to the district and asking them to do our work for us or I can, at my discretion, suggest that I'm going to take care of it and do it at my office. Depending on the severity of the allegations, I generally would send it to the district because we are overwhelmed with cases. So if it didn't have the unique aspects to it, I would send it out to the district. When it's sent out to the district they interview all witnesses and they are supposed to interview the complainant and get reports from the officers. The Deputy then is to summarize everything and send me a recommendation. I would review it and I would determine whether or not this would have to be investigated, whether it should go further or not. And if I felt that it had been resolved properly, then I would have to send a letter to the Police Commissioner, suggesting to him that it had been resolved properly and asking him to sign off on it.

MAGUIRE: What would happen if a one-on-one victim/police officer, started showing up and the first case resulted in the police officer's favor, but another case comes up?

STONE: I can explain, perhaps. We had an officer who, for one reason or another, went after prostitutes. I saw it happening slowly. He was a very experienced officer, but he started to go a little too far. We started getting complaints from the prostitutes. Then one day, he confronted a young lady who was not a prostitute who he mistakenly thought was a prostitute. He said certain things to her, and though it was a one-on-one situation, I demanded that the man be brought down on charges. It was obvious he had gone too far.

I could tell you the people that constantly get in trouble. You get to know the names pretty damn fast. I would counsel them, call them in, and explain to them that I thought they had a problem. I didn't know what their problem was, but I could see they were having a problem. Nine times out of ten, they were either drinking or they had a bad family experience--some traumatic experience that happened to them recently. And I would make a recommendation that our stress program talk to them. In some instances it worked, and others it didn't.

MAGUIRE: If someone comes repeatedly before you, eventually do they get fired or dismissed?

STONE: Well, I have had one officer with 26 complaints against him in ten years. And finally, I realized that I had a serious problem. When I got him right, I gave him a year off. But you have to get him right.

MAGUIRE: Why not fire someone like that?

STONE: I can't!

MAGUIRE: Why can't you?

STONE: Civil Service won't allow me. It's the State. Do you know that this officer for whom I gave a year off came back to the job after three months. Civil Service overturned it. We had to give back all his pay.

MAGUIRE: Is that the longest time you can give someone off?

STONE: No, I can go as long as I want within reason. To give the man a year off, it's \$25,000. He wouldn't get that much in court.

MAGUIRE: Could you then assign them to a police library or someplace where they wouldn't be encountering incidents in Boston?

STONE: We do have a squad called the "Rubber Squad" and "The Rubber Gun Squad." But operations becomes the dumping ground.

MAGUIRE: What's the "Rubber Gun Squad?"

STONE: We don't let them out the door. We don't let them do details. We take away their guns. Effectively, we're saying, "Hey, don't do anything." But that's a hell of a way to treat something.

MAGUIRE: But haven't they already treated you and the citizens of Boston the same way?

STONE: I think we should get rid of them.

SWEENEY: But there's a reverse point to keep in mind and pleaded again. Let's go theory to practice again. In police jargon, a working cop gets complaints, because he's the one who is out making arrests. Arrests generate complaints. Anytime you have a contact where you deny somebody their freedom, you generate a complaint. A cop that sits at a certain section of the city, hiding in a library, hiding in a fire station, who is supposed to be walking a beat, never has any contact, never draws any complaints, but draws the same salary ...

MAGUIRE: I bet you anything that the majority of complaints are against a few officers vs. the total amount of officers and that they are the same ones.

STONE: Let me say this, contrary to what Al said: It's been my experience that there are good police officers. They don't do these crazy things, and I think that it's up to the supervisors. The supervisors know what the hell is going on. And they're really the front line guys for us. And if they were more honest, we wouldn't have these problems. I'm being very honest and frank.

DRAKE: I'd just like to follow up on that. Do you have any recommendation as to how to make them more honest? How do you approach that?

STONE: Well, I guess you have to start from the top and trickle down.

SWEENEY: We should also have a basic control concept on the number of supervisors available to watch the number of units ...

STONE: When I was made sergeant, Al, we were told, "Hey, you're going to have these eight guys. You're going to live with them." That lasted a week. I was supposed to be responsible for eight men, and I was supposed to get to know them, and understand them and answer to them whenever they did anything wrong. It never materialized. It was a good idea, really, because I'm in Team Police now, and when I see something going wrong, I don't go to my officers; I go to the sergeants. I raise hell with my sergeants, because they're supposed to be the ones. I believe in a chain of command and my sergeants are responsible for what goes wrong, because they didn't do things right.

SWEENEY: What is your ratio in Team Police?

STONE: I have sixty officers and six sergeants.

SWEENEY: That's ideal.

STONE: I have sergeants who are responsive to my needs.

MCNAUGHT: You said, with this particular officer, you saw a record of him and prostitutes. That was based on complaints?

STONE: Yes!

MCNAUGHT: When a complaint isn't lodged, does the supervisor in a district review arrests to see, for instance, if one particular officer is always making the arrests in the Fenway or one particular officer is always involved in citations of a particular bar. Is there ever a review of that?

STONE: Well, it's an ongoing review, because all patrol supervisors and duty supervisors must sign every incident report. Anything that requires a report goes through that desk and they sign it. So they should know what is going on.

MCNAUGHT: How likely is it that a supervisor would say, "Officer so-and-so has filed these many complaints against these many gay people ..."

STONE: It never happened; it never happened. He thinks he is being a good officer; he likes it.

MCNAUGHT: But you saw a problem with the prostitutes. Why wouldn't you see a problem with ...

MAGUIRE: Because of the citizen complaints ...

STONE: These are all citizen complaints, right.

MCNAUGHT: But it was a pattern that you saw ...

STONE: I wasn't there perhaps a month or so, and I knew everybody who was getting into trouble, I could tell you who they were. They were the same people all the time. That's when I wanted to put a stop to it. I think I did. I think I put a dent in it, because I probably laid off more people than any other deputy up there.

SWEENEY: A good supervisor on the street knows who his good officers are and who his bad officers are and does the "Rubber Gun Squad" from an inside sense. It's done informally. But again, I go back to the fact that we don't have the level of supervision in the department that allows for that stuff. I don't see the same officers every week. Herb, you're the first testifier from the police department that has hit on it. It was a very accurate description -- the issue of supervision.

STONE: You know, I'm sure, from your work, that people don't come forward for a variety of reasons (1) because they don't think anything will happen to their complaint and (2) they are afraid of coming out--saying "I'm gay and this person did this to me." They are afraid it will be on the record. But, the word gets around that there are certain officers who have a bad record in the community. I think what the community frequently wants is to see that officer publicly disciplined. "Let's get him!" And there's something in the department that works totally against that, because the department has to, for a variety of reasons, hang together. What is done to that officer is undramatic, in terms of "public". The best that you can do is to lay him off for a year or put him in the "Rubber Gun Squad."

SAVEREID: Putting him off for a year is pretty dramatic ...

MCNAUGHT: It is for the department, but not for the community which is hungering for some public discipline. There seems to be a conflict of expectation.

STONE: One of the problems that we have is that we can make decisions and they're overturned by Civil Service, and that's frustrating as hell. We make a decision about our people and Civil Service says, "Oh, no, you can't do that." And they give them right back to us and we can't get rid of them.

MCFEELEY: I want to focus on that. On what basis does the Civil Service Commission generally overturn your recommendation, your decision? A procedural basis?

STONE: They just decide that the officer is not guilty.

MCFEELEY: They look at the whole record all over again. It's not that you didn't give the officer a fair shake or that kind of stuff. It's that they believe you made the wrong decision.

STONE: Believe me, when I put an officer down on charges, I had the goods or I didn't bother with it.

MCFEELEY: No, but I wanted to make that clear--that it wasn't because you weren't fair, but simply because they disagreed with you. How is the Civil Service Commission in a position as non-police people to make those judgments?

SWEENEY: Their decision, for the most part, is that there has been inconsistencies. That it wasn't fair to that police officer to be singled out for that complaint when there were others who were not punished for that.

MCFEELEY: The Civil Service Commission is the same Commission that hears firemen's complaints, secretaries' complaints and ...?

STONE: It's terribly frustrating to the Commissioner to go along with a recommendation from Internal Affairs and then to be overturned. He just doesn't have the power that it warrants to uphold our recommendations.

MCFEELEY: What are the types of complaints? You said maybe...a couple to 300 a year? What kinds of things, physical?

STONE: The physical and verbal abuse. I just couldn't understand that. If an officer made a good arrest, he would always say something. The people would accept the arrest, but they didn't like the verbal abuse. So we get a complaint on the verbal abuse, and all he had to do was to keep his mouth shut, say nothing. That's the biggest problem. The physical and verbal abuse.

SWEENEY: When people come into Internal Affairs and are shown pictures of police officers, similar to the case we just heard, and they positively identify them, what identification are they given as to those officers name, badge number, I.D. number, anything?

STONE: Generally, we don't identify the officer. But we have on occasions, when they demanded that we give them the name. We have them go through the area book in which the offense occurred and they'll positively ID them. We then make out a sheet. "He looked at X number of photos. He looked at the photos of whatever the district was and positively identified this officer, the ID and name, as the one." So, it's a pretty good system. There is no doubt that he positively identified that individual. And he has a good selection of photos to look at. It wouldn't bother me to give them the names. It never bothered me to give the names. In fact, when I'd send the letter, I would identify the officers that they made the allegations about, the district that they were assigned to, and then tell them what the finding was.

SWEENEY: So that was in every letter?

STONE: Generally, yes. You see, when I got there I changed the system around a little bit. I started writing letters that never went out before letting people know what was going on.

DRAKE: That's what has impressed me--when you said that a lot of the work you did was really yours -- that you've been following these men, noting like this officer with the prostitutes and you pieced this together ...

STONE: But I could see the same names coming time after time.

DRAKE: But another individual in your position might not do any of that?

MCNAUGHT: In other words, it's based upon the individual rather than procedure.

STONE: That's my style.

SAVEREID: This may be too hypothetical, but in the case of verbal abuse, if it's not a one-on-one situation and there are multiple credible witnesses and the determination is that the verbal abuse in fact occurred, what's the likely resolution in terms of discipline or action?

STONE: Well, from my point of view, if it were done at Internal Affairs, I would then make a recommendation that hearings be held. I would then assign the hearing officer, with the approval of the Police Commissioner, who would sit on it and make a determination what the punishment would be. I'd have nothing to do with the punishment.

SAVEREID: And how are hearing officers selected?

STONE: I select them out of the deputies and just ran alphabetically down the list at random. If one wasn't there, I'd just get somebody else.

MCFEELEY: So your decision was really the hearing officers' decision, in most cases? Is that what you mean?

STONE: Well, in some instances, if the area commander investigated the incident, he would send the recommendation to me. I could accept that or if I felt that it should be more, I would let him know to see if he would up it, and if he wouldn't, then I would throw it into a hearing. But the Commissioner would always get his reports and then he would get my reports. Sometimes I'd frustrate him because he would like to see unison, but sometimes I would feel that it should be more.

MCFEELEY: But the officer is entitled to a hearing on this.

STONE: Yes, he is.

MCFEELEY: So that procedure goes first before any of the Civil Service business.

STONE: Oh, yes.

MCFEELEY: And before the Commissioner makes a decision.

STONE: Sometimes we could speak with the officer. We'd have the District Commander speak with the officer and say, "Hey, look, we feel this is pretty serious." We want him to have three days off - go anywhere up to five days, providing it's in Rule 109. And I think generally the Area Commander would go along with me if I pushed him. He would try to get them to accept it. They didn't have to accept it. If they didn't accept it, then a hearing would result. But if they did accept it, then they would sign a release and they would get the three days.

MCFEELEY: When they have a hearing, is the police officer generally represented by counsel?

STONE: Yes, someone from the agency in which he is attached, if it's a sergeant or a superior officer, or a detective, or a patrolman. There are different attorneys that are provided for them by the Union.

MCFEELEY: That was my next question.

SWEENEY: If you had the power to change the system, what would you change?

STONE: Get rid of the Civil Service with respect to the overruling the Police Commissioner.

SAVEREID: All things being equal and budget constraints not being awesome, should Internal Affairs be bigger?

STONE: Yes, much bigger.

MAGUIRE: How many people, by the way, are assigned to it?

STONE: About four.

MAGUIRE: Full time?

STONE: Yes.

STONE: There was a time, I think, when it was up to three times that size - four times that size.

MAGUIRE: Do you get rotated pretty frequently?

STONE: No! Nobody wants it; it's a thankless job. You shake in your boots when you get assigned there. And it takes a while to get accustomed to it. You are dealing with people's lives.

MAGUIRE: So, you stay there for a while.

STONE: I was there for two years before I got transferred to the Team Police.

MAGUIRE: It's the general rule that the stay is somewhat longer.

STONE: I don't know. Maybe, but I don't think so. You're dealing with all of the complaints; you're dealing with special officers; you're dealing with meter maids; you're dealing with all of the shootings. And I had more shootings during my reign than any other time in the history of the department. And I attributed it to 2 1/2. The frustration showed in the manner in which the officers conducted themselves during that period. It was a crazy time.

DEPUTY SUPT. DANIEL FLYNN: Supervisor, Area C, Boston Police
Department

- MCNAUGHT: The reason that I suggested you as a testifier is that when my friend and his lover were living in Dorchester, they were dealing with a large number of kids who made homophobic attacks on them and their house. My friend constantly sang the praises of Deputy Flynn and his immediate response to every phone call. In fact, at one time you had a detail in the house at 3 a.m. with walkie-talkies for the roundup of the kids. We wanted, in this final session, to talk about the positive and the negative aspects of the relationship between the community and the department, and you certainly represent, from my experience, the positive sides of that I would like to talk about that. Why were you successful in dealing with that particular situation?
- FLYNN: Because, I guess, we plainly identified what the problem was - and then tried to respond to it. We listened to the people's concerns and fears and asked how we could alleviate them. We listened and got a lot of the answers from them.
- MCNAUGHT: The fact that they were gay didn't make a difference.?
- FLYNN: No, it didn't make a difference at all. We deal with a lot of community groups in Dorchester and South Boston. They point out problems they have in their neighborhoods. Usually those are geographical problems. But you could also have a gay group dealing directly with the police in Dorchester saying, "These are our problems. We don't have boundaries like the other associations; but we have problems and would like you to address them." So, I think it's just saying, "What are the problems?" Tell the police, as a group, and go from there.
- SAVEREID: Do you consciously make community relations, in the broader sense of the word, a priority with your supervisors assigned to the district? Is it something you talk a lot about with your supervisors? And do you think that makes a difference?
- FLYNN: Yes, we try to talk to the supervisors and impress upon them the importance of dealing with the community. That's what we are there for to serve the community. Their expectations may be different from ours, and we have to listen to them and not necessarily place what we feel should be safe upon them. We have to listen to them; we have to be open to them. Everybody deserves equal response from the

police, regardless of what neighborhood they live in, or what color they are. We try to get that value out to each and every officer. We will not tolerate people being treated unfairly or unjustly for any reason.

MCNAUGHT: Do you have a lot of gay people living in your district, to your knowledge?

FLYNN: I don't know. I haven't been contacted by any organization in South Boston or Dorchester to work with them. If I did, I'd be more than happy to work with them and listen to their concerns and to assign officers to address their problems.

SWEENEY: Were you aware at the time that you were dealing with a problem that was a gay issue? That the violence was directed at their being gay?

FLYNN: I was aware that that was part of the problem. There were a lot of beer drinkers, bottle throwers, and all that sort of thing. It was hard to determine what exactly the reason was that they were taking this action. For instance, if they don't use any language or writing, it is hard to determine if it is a racial incident.

But if one had the feeling that that was specifically the reason they were attacked or assaulted, I would approach it as a racial incident, and try to get the complaint of a violation of Civil Rights, if that were possible. We would get that message out. The same message would be to the kids that they can't assault blacks walking down the streets. The police get the message, too, that we are not tolerating that kind of behavior.

MCFEELEY: When you saw the problem and some of your supervisors saw the problem, did you have any trouble with your officers in carrying out that priority? How did you deal with it? You didn't have any trouble?

FLYNN: I had no reaction about the men being gay ... none.

MCNAUGHT: The particular incident did not start as a gay incident. It was my friend who was cleaning up the neighborhood and tried to stop this drinking and screaming until four in the morning. No one could sleep. Then, when the kids suspected that they were gay, that became part of their ammunition in fighting back, like cat-calling anyone who visited their house.

SWEENEY: Is your friend still there?

MCNAUGHT: No, they moved -- to the great regret of their neighbors, because they organized the neighborhood for the first time. I think that community involvement is probably another aspect of the success of this story: citizens being willing to cooperate.

FLYNN: It's a very important part of what needs to happen.

MAGUIRE: Have you been in charge of this area for a while?

FLYNN: I've been in Dorchester for a year and a half.

MCFEELEY: When you have this kind of problem with kids, is it best to be visible and a deterrant, or is it best to do an anti-crime kind of tactic and try to catch the perpetrators?

FLYNN: Against what, public drinking?

MCFEELEY: Yes, I guess in the situation there was public drinking and harassment which was generally disruptive of the neighborhood.

FLYNN: If it's a repetitive thing, they know we are going to be there again next week. One thing we did last year, instead of giving out calls over the police radio, we had somebody in the home with a radio watching the number of kids build up. We used a different channel. The kids would come and the person would report "There is three there now. The beer is going in the trunk of the car. The beer is under the car. The beer is by the porch," etc. When they all got in we had a map of the area laid out: "this is the access to the area, this is how they can escape." We sent one guy up in plainclothes who looked around; saw the kids who were drinking. He could point them out when they went to Court. We then hit from all areas with the wagon, and plainclothes people, and then locked everybody up. However, the success of that depends on the problem and it depends on the neighborhood.

MAGUIRE: Is that a deterrant? It would seem to me it would anger them more.

FLYNN: It could anger them quite a bit at times.

MAGUIRE: Do they then go back and harass the neighbors some more?

FLYNN: There are a few repeaters, but 95% of them were not repeaters with the drinking. The repeaters are the bad ones. We kept an eye out for them and we kept moving them if they stood still on the corner for

more than ten minutes. That helped us to identify who the repeaters were, who the bad ones were and alerted us to keep an eye on them ...

MAGUIRE: How sensitive do you think your officers are in dealing with gay people in Dorchester? I know a lot of gay people are starting to move into Dorchester, where people can buy property without it costing \$150,000. Do you think they are real sensitive to the gay community and to the harassment in that area?

FLYNN: From what I can see, I think they are. But I don't have a lot of feedback from the gay community to tell me differently. There could be a Jekyll and Hyde situation going on: Be nice and do things when I'm there, but they may be a little different on the street. Unless I have feedback from the community, saying things aren't proper, I don't know.

DRAKE: How would you get that feedback? How would one get to you?

FLYNN: Call me at the station, or, if you had a group and you had a liaison between the group and between the station -- "This happened and this officer did that." Fine, I'd be aware of it. Depending on the seriousness of the situation, whether it's speaking to the officer, pointing out to his superiors to watch out for this guy: "He did this", or bring him and talk to him: "Why did you do it? What's your side of the story? This is the story I have." Or, we bring both people who were involved in the situation in together to sit down and talk it through.

SAVEREID: You are able to bring them together so that the citizen actually sees what happens, sees resolution or at least sees a response, rather than it being said to this citizen, "I took care of it."

MAGUIRE: One police officer made the recommendation that the department might benefit from more supervisors, more contact with the same officers on the street who are more aware of who they are and what they were doing, better able to meet citizens needs. What do you think of that recommendation? Is it something the Boston Police Department can do?

FLYNN: I wouldn't say we need more. I would say more highly trained, more qualified supervisors.

DRAKE: What would that consist of?

FLYNN: That would consist of highly trained superior officers who knew their areas and themselves knew where their men were; knew where they wanted to be a year from now; knew where their men would like to be a year from now; and knew how to help them reach those goals.

MCNAUGHT: Deputy, does that mean that you wait for the good ones to come up the ranks or do you take existing supervisors and send them through training to bring them to the level that you would like them to be at?

FLYNN: I think that a lot of it is training. You just can't wait for the people to come up through the ranks.

MCNAUGHT: Is there any training for an officer after the Academy?

SWEENEY: There is in-service but its a basic minimal CPR update and a day on "use of force" and law update. For superior officers, there hasn't been anything for about eight years.

MCNAUGHT: What is your feeling about that as an educator?

SWEENEY: I believe that everybody should be back for at least a week each year.

MCNAUGHT: Discussing what for a week each year?

SWEENEY: Going over a whole number of issues, not the least of which is the technical updates: what's changed about their job that needs going over? The very situation that we're discussing here. What's happening in the department; this is our source of our complaints and concerns from the citizens; all that feedback stuff; policy; meeting with the command staff to know where they are coming from; having the Commissioner come in and openly talk with the superior officers about what's going on, etc.

MCNAUGHT: The basic thing we're trying to get is an appraisal of what's not right in the Department that could be changed. The one thing we haven't asked any officer, is, what's your feeling about what's going to happen to all of this in terms of recommendations. How seriously is this project taken? How seriously will the recommendations be taken? What's the benefit of this?

FLYNN: I think its important that you have these hearings, gather information, and identify the problems. But I also think that progress is a slow thing. But, it can be steady. So, I think, hopefully, things will

move forward. And if people are patient with it, we will make some progress.

MCNAUGHT: People in the community?

FLYNN: People in the city, people in the department, and people in the gay community.

MCNAUGHT: Significant change, though, in terms of attitude about how important it is to relate to the gay community comes from where? I have heard it said that it should come from the top. Is that your feeling -- that there has to be a strong commitment from the top? That this is an issue that everyone needs to be concerned about?

FLYNN: I think it helps if there's a commitment from the top, but I don't think it's necessarily true in all situations. I think that if you're in command, you have an opportunity to relate to the gay community or any community you want to. If I had that support from the top, fine; and if don't, I can still do it. Attitudes are slow to change. I think the approach that I would use is "I'm not out to change anybody's attitude. You can have your attitudes. Just don't allow them to affect your performance, because then you're in trouble. I don't care if you like gays, dislike gays, like blacks. This is my bottom line: just don't allow that to affect your performance."

MCNAUGHT: What does "in trouble" mean to you?

FLYNN: It all depends on the situation. And if it's a serious situation, then there are formal charges to be brought against the officer. If it's a minor infraction, then I or the superior officer can talk to him: "Let it not happen again."

MCNAUGHT: Would you transfer somebody if you learned that you did have a large number of gay people in your district and this person was reported as having been homophobic in his response to people, through his comments. Is that a serious thing to do or not? To transfer someone?

FLYNN: There are two sides to that story. If you transfer them, you're throwing away your problems and somebody else is going to have them. And should you address it in that person? Would that help the rest of the people in the station address the problem? Is he symbolic of other attitudes in the station? I mean, it's important to transfer somebody if there is a severe problem. But it's also important to deal with the problem, too.

DRAKE: A lot of what concerns us is verbal abuse. Does it strike you as significant that somebody is called nigger or faggot? Is that truly taken seriously, given all of the things coming across your desk in a given day?

FLYNN: That doesn't come across my desk often. Again it would have to depend on the officer's past history, the situation, and the other people involved. I don't think that I could just take the act out of the context of the total situation and make a decision on that.

DRAKE: Do you see as serious, a police officer, in the course of working calling somebody a faggot?

FLYNN: Generally, I would say that it is a serious indicator that the individual may have a problem and something should be done about that problem. But, currently, I don't think we have a lot of resources that would effectively address that type of problem.

SAVEREID: Resources like training, good counseling and that whole area? I don't want to put words in your mouth, but are you saying, in a way, that some things that may happen perhaps shouldn't surprise us in terms of the level of resources that are available to police officers to work through those kinds of problems? Are you saying that some of those kinds of attitudinal problems aren't all that surprising?

FLYNN: Yes, I guess. Maybe part of it is ignorance on my part that I'm not aware of the significance of using that type of a thing and what that means. Maybe I should be more educated. But until I work with the gay community at-large or the gay community of Dorchester, I won't know.

SWEENEY: What's happened in almost all of the cases where an aggrieved party has come before the panel, one of their major complaints is verbal abuse. At our supervisory levels, that's not going to happen around us, as it did when we were back on the patrol level. The panel has heard numerous cases of people being called "sweetheart", "sissy", "faggot", and that type of names.

DRAKE: The real seriousness of that is not so much the individual incident, but it's more the cumulative effect. It's like the effect of calling a black person "nigger." How do you separate that one incident from the racial tension throughout the city?

FLYNN: No, I understand that and the attitude that it will encourage in other officers. It raises a toleration level for those types of activities and, therefore, they are more likely to happen again. So it's a type of thing that you have to get early.

MCNAUGHT: It really does contribute to fear. Yesterday, when I was at the Academy for the police training, some recruits from another class passed me as I was waiting outside the classroom that we meet in and one looked at the other and said, "you can always pick them out."

SWEENEY: You're kidding!

MCNAUGHT: No. I thought he was going to be in the class. I wasn't going to call on him but, I was going to use his comment as being typical. It's those kinds of comments that keep reinforcing for us that it is not okay for us to trust a police officer. The stories that we get, that we are frustrated by because we can't prove them, are by the person who says, "I was jogging down past the Park Plaza late at night, and a cop leaned out the window and said, 'Move along fag.' Obviously, the person doesn't want to lodge a complaint; doesn't remember what the man looked like; doesn't remember a lot of the details. All he remembers is that somebody in uniform called him a fag. The resulting perception is that this is what everyone who is gay gets, and so, "if anything happens to me, I'm not going to report it." This language thing that keeps contributing to the alienation of the community from the department.

SWEENEY: I've been convinced, after listening to all of the testimony over the last three panels, that, to hell with all of this visibility. We should pull all of the police into the station, like firemen, and we only go out for the fires. That way people will only get to us when they're in dire need of us and then there is no more concern as you walk by and somebody makes a comment ... and I'll kill you for not reporting that! You're going to start looking at pictures Friday.

(MANY INTERRUPTIONS)

SWEENEY: It goes back to what Dan said. I don't care how police officers feel. You keep hearing that from police supervisors and commanders. That's a management theory that is relevant. I don't care how they feel. I'm not asking anybody to go to bed with anybody; I'm not asking anybody to marry anybody; I'm saying that you're going to perform and perform

fairly and that means you keep your mouth shut and do your job. And you don't make a comment like, "you can always tell 'em or pick 'em out of a crowd." We don't need that. That's where we lose control. And when we let that go and there's no one around to pick something like that up and then we don't even get a legitimate complaint from you, Brian, people get through the training and go out into the street. What's he going to be like when he puts a blue uniform on? He's got a khaki one now that I can jerk off him in a second!

MCNAUGHT: You see, the fear of going after that particular officer or recruit is the same fear that a person has of lodging a complaint -- it's our fear of pushing too hard. It's the fear of retribution; it's the fear of not what's going to happen to me, but of what's going to happen to the next gay person he encounters because I got him in trouble.

SAVEREID: Brian, are you sure there isn't a fear for yourself, too?

MCNAUGHT: A fear for myself from him? I'm not afraid that this person is going to come after me, if that's what you mean.

SAVEREID: Not physically. I'm hearing so much of the same thing that we've heard from Stephen Tierney that I think perhaps it is not as simple as fear of retribution but may just be fear of making trouble, fear for yourself and this recruit is so much more malleable at this stage.

MCNAUGHT: But what goes through your head is, one, the person didn't come up and say, "You're a queer, and we can pick you out of the crowd." And there were not three people around who were non-recruits who said, "Can you believe he said that to you? His name is Jones." What was heard was, "you can pick them out of a crowd."

SAVEREID: Which you described as very destructive.

MCNAUGHT: ... which was destructive to me. He was walking with another recruit. So what goes through the person's head who has been offended is: "If I pursue this, he will say, 'That's bullshit, I was talking about something totally different, wasn't I Joe?' Yea." Now we've already talked about the need for the department to defend itself. Alright? "Yea, he was talking about how you can always pick a watermelon out that's ripe." Oh, alright, sorry, Brian, maybe you are a little paranoid." What I am saying is that

before you go forward, you don't want to risk, one: being called a liar; two: going through a process that's very frustrating - like the guy that came here and talked about showing up in court ten times and taking ten days off for nothing. All of this stuff says, "I don't want the hassle. I'll deal with this." Psychically, though, you realize that it's alienating you more and more and more from the establishment.

MCFEELEY: It seems to me that we have a peculiar propensity -- gay people and probably black people and other minorities -- have a particular propensity to do that ...

MCNAUGHT: ... to be passive?

MCFEELEY: Yes! To ignore things and not make trouble.

SAVEREID: It's true for women ...

MCNAUGHT: Peace at any price.

MCFEELEY: Exactly!

SWEENEY: What if Lisa were standing outside of the car and the same recruit walked by and said, "What a piece of ass." That's the same type of situation where that behavior has to be addressed.

SAVEREID: I hope to hell I would tell Al not only that I expected that person to be brought into line but that I really wanted to hear about it after the fact.

SWEENEY: If there were students standing there at the University who came up to me and said, "One of your recruits came up to me and said just that same thing." I'd want to talk to that recruit.

SAVEREID: I think I'm at the stage where I would stop the kid on the spot, too.

MCNAUGHT: Do you think that machismo, which I would define as kind of a super masculine approach, a swagger and language, is essential for effectiveness on the part of the police?

FLYNN: I think that you have to show that you are in control and have the power and force available to you and that you know how to use it and you have experience with situations. But I don't think this swaggering down the street does anything except alienate people. You may create more problems while you're trying to resolve the situation.

MCNAUGHT: But do you think it's common that a young person who is now on the street as a patrol officer, is probably scared to death -- I'd be scared to death if that was my job -- and feels he has got to create a mystique around him that he's in charge?

SWEENEY: There is a stage that one passes through: The John Wayne syndrome.

MAGUIRE: Do the women police officers pass through the same stage? It seems to me they're on the street also ...

SAVEREID: There is one officer I know who swaggers like a son of a gun ... She is macho.

SWEENEY: But see, not every officer passes through that stage ... not every male officer, either. One of our famous women to get accepted ... on her "first officer trouble call", jumped out of the car in Brighton, ran up, grabbed the guy by the head and split him the first time and said, "You mess with me and I'll kill you." And everybody went "whoa." It was one of those things like, "Look at me guys, I can do this!" That was her acceptance. But only certain people go through that stage. And we watch for that in the Academy. Danny has certain people out in District C -- the reason they are there is because we purposely selected them to start at District C. We didn't send them to the real busy hard crime districts like D or B. The ones we were concerned with either by knowledge or by attitude, we sent them to where they could be watched carefully and we knew we had the contact with deputies that we could talk to.

MAGUIRE: How long before the recruits get on Civil Service?

SWEENEY: Technically, they are in Civil Service the day they are hired. But their first year is one of probation and therefore they could be removed for cause without any hearing.

MAGUIRE: Are they really screened pretty closely during the year?

SWEENEY: Not well enough, because, again, it's the issue, academically speaking all of our candidates are "trainable" at the point of entry. Therefore, our function is to train them. As a matter of fact, I'm going back tomorrow to try to fire some of them. I'm in the middle of a major battle to get rid of someone. Behaviorally, I could fire them much easier than I can for any other reason. But they have to show us a behavior trait. They have to be absent x number of times.

They have to go and fire their weapon. That's why we don't even give them weapons the first three months. They would have to get involved in an incident with a civilian or a citizen that would show behaviorally that they are unfit. That's where those types of incidents come in. That type of complaint. If five people came up to me with the same complaint that you had, we would have something on them. But otherwise, they learn to keep their mouth shut for their first year, do what they're told until the year of probation - we call walking on egg shells - is up, and then they are free to go forth. That's what my argument is in training. That's when we need to watch them so carefully - find out if we need to get rid of them. We stress in the Academy survival - basic physical survival in the street - in dangerous situations that you are going to encounter: holdups, robberies, rapes, murders, being shot at, and controlling a prisoner in a fight. The comment that I got back from a very reliable source yesterday when I called last night to see how it went was: "We could have spent four hours learning how to stay alive. What the hell did we need to talk to them for?" And that was a recruit!

PROCEEDINGS OF THE
HUMAN SERVICES PANEL

HUMAN SERVICES

(YOUTH, HANDICAPPED & ELDERLY)

SUMMARY

Members of the Human Services Advisory Committee were asked to focus their attention on three key areas: Youth, Handicapped Persons and the Elderly. Because of the difficulty in locating significant numbers of gay and lesbian handicapped persons and elderly, it was decided to adopt the Roundtable format for those discussions.

The Committee met in the Mayor's Office of Policy Management for four hours on May 23, 1983 and for an equal amount of time the following day with gay youth and social service representatives to discuss what resources were currently available for gay and lesbian youth and whether or not those services were adequate.

On June 1, 1983 the Advisory Committee met in the City Hall Gallery to discuss with service providers the issues facing gay and lesbian elderly people during a three hour morning session. That afternoon, a similar discussion on the needs of disabled persons was held in the Office of Policy Management. At that meeting, several hearing impaired gay people discussed their difficulties not only in securing sensitive treatment from service providers but also in participating in gay and lesbian social functions. Five percent (5%) of The Boston Project Survey respondents indicated they had a physical disability.

The basic recommendations of the Human Services Advisory Committee were:

- 1.) Establish a Commission on Human Services to coordinate resources;
- 2.) Establish a Youth Services Commission;
- 3.) Make a top priority of securing resources for homeless gay youth and advocate for gay and lesbian foster placement;
- 4.) Amend all existing City services to the Elderly and Handicapped to reflect the needs of gay and lesbian elderly and handicapped persons;
- 5.) Advocate for increased Drug and Alcohol Rehabilitation programming.

HUMAN SERVICES

(Youth, Handicapped and Elderly)

ADVISORY COMMITTEE

<u>MR. KEVIN C. CRANSTON:</u>	Adult Advisor to Boston Alliance of Gay and Lesbian Youth, Inc. Former Director, Gay/Lesbian Concerns Group of Boston College Doctoral candidate, Harvard University Divinity School
<u>MS. JOAN FINN:</u>	Assistant Commissioner, Handicapped Affairs, City of Boston
<u>MR. WILLIAM J. FREEMAN:</u>	Organizational and Management Consultant Member, Boston Lesbian/Gay Political Alliance
<u>MS. KATHARINE D. KANE:</u>	Deputy Mayor, Director, Community Services Administration, City of Boston
<u>MS. KATHRYN LUNDGREN:</u>	Deputy Director, Area Agency on Aging, Mayor's Commission on Affairs for the Elderly, City of Boston
<u>MS. DONNA TAYLOR:</u>	Director, Exodus Center (Facilitator)
<u>MS. DOE WEST:</u>	Commissioner, Handicapped Affairs, City of Boston
<u>THE REV. BOB WHEATLY:</u>	Director of the Unitarian Universalist Office of Lesbian and Gay Concerns Member, National Association for Lesbian & Gay Gerontology Member, Coordinating Committee, National Lesbian & Gay Interfaith Alliance

HUMAN SERVICES

RECOMMENDATIONS

GENERAL HUMAN SERVICES

WE RECOMMEND THAT:

- 1.) The Mayor should establish a Commission on Human Services made up of appropriate department heads and active, knowledgeable representatives of targeted communities in order to:
 - A. Determine needs;
 - B. Develop and implement policy;
 - C. Coordinate resources;
 - D. Cooperate with and lobby other city, state, federal and private agencies

all as they relate to gay and lesbian citizens, as well as other communities with special needs.
- 2.) The City, both through the Mayor's Office and through the proposed Commission on Human Services, should advocate for:
 - A. A periodic needs assessment of the Gay and Lesbian Community by the State Division of Alcoholism and the Division of Drug Rehabilitation;
 - B. Funding of those agencies and groups working on issues of gay and lesbian youth, elderly and disabled persons;
 - C. Examining an appropriate response to the needs of homeless gay youth;
 - D. Support of efforts to include gay men and lesbians as viable foster care placements;
 - E. Lobbying at all levels of government for the broadest possible definition of "family" to assure that persons who lack legal relational status are not denied existing benefits and rights.
- 3.) The Mayor should direct the heads of key Departments, including but not restricted to Police, Fire, Health, Policy Management, Personnel, Elderly, Handicapped, Traffic and Parking, Parks and Recreation and Penal, to initiate and participate in in-service training for appropriate personnel to educate them to the particular needs and issues of gay and lesbian citizens.

- 4.) The Mayor and the Gay and Lesbian Community should work together to establish a Gay and Lesbian Community Center which would provide safe, secure, accessible and barrier-free space for the special needs of gay and lesbian youth, elderly and disabled persons, among others.

YOUTH

- 5.) The Mayor should create a Youth Services Commission with appropriate staff and budget to identify, design and coordinate services and that he ensure special sensitivity to the needs of gay and lesbian youth.
- 6.) The Mayor should direct all summer youth programs sponsored by Community Schools to work with community organizations, such as the Massachusetts Commission on Children and Youth, to guarantee that all programming is gay sensitive.
- 7.) The Mayor should advocate the prioritizing of gay and lesbian issues in the Boston Public Schools, which would include encouraging:
 - A. Statement by School Principals that no person shall be denied services from or employment in the school due to sexual orientation;
 - B. Training sessions for school principals on the issues facing gay and lesbian students;
 - C. Training sessions for counselors on the issues facing gay and lesbian youth;
 - D. The development of a balanced, age-appropriate sex education curriculum which would include accurate information on homosexuality;
 - E. The inclusion of gay and lesbian social issues in social studies programs;
 - F. The inclusion of gay-sensitive books in the school library.

HANDICAPPED

8.) The Commission on the Handicapped should:

- A. Develop a fact sheet or brochure to define "access" (physical, communication, etc.) and to list resources which will enable gay and lesbian organizations to achieve access for persons with disabilities;
- B. Develop a list of sign language interpreters who are sensitive to gay and lesbian issues;
- C. Develop an "Access Survey" of existing gay and lesbian resources to enable persons with disabilities to participate;
- D. Coordinate the inclusion of gay and lesbian periodicals and designated organizations in all mailings of news and available resources for the disabled;
- E. Coordinate the inclusion of all agencies working with the disabled in all mailings of news and available resources for gay men and lesbians;
- F. Include the concerns of gay and lesbian people in all literature and conferences on disabilities, utilizing the expertise of gay and lesbian disabled persons;
- G. Encourage city, state and federal agencies, as well as those in the private sector, dealing with the disabled to be sensitive to the issues and needs of gay and lesbian people;
- H. Work closely with the Mayor's Liaison to the Gay and Lesbian Community in developing programs and community sensitivity to issues of mutual concern.

ELDERLY

9.) The Elderly Commission should:

- A. Develop and provide training on a regular basis on the needs of gay and lesbian citizens for Commission staff and agencies in the Boston elderly network;

- B. Review existing programming to determine how the needs of gay and lesbian elderly can be better incorporated;
- C. Promote resources for the issues of gay and lesbian elderly in in-house publications;
- D. Coordinate the inclusion of gay and lesbian periodicals and designated organizations in all mailings of news and available resources for the elderly;
- E. Coordinate the inclusion of agencies working with the elderly in all mailings of news and available resources for gay men and lesbians;
- F. Encourage city, state and federal agencies, as well as those in the private sector, dealing with the elderly to be sensitive to the needs of gay and lesbian people;
- G. Work closely with the Mayor's Liaison to the Gay and Lesbian Community in developing programs and community sensitivity to issues of mutual concern.

HUMAN SERVICES

TESTIFIERS

YOUTH

<u>MR. RUSSELL FRANK:</u>	Director, Place Runaway House
<u>MS. ELLEN HAER:</u>	Director of Support Services, Department of Health & Hospitals Division of Community Health Services, City of Boston
<u>MR. PAUL IAPPINI:</u>	Social worker in the field of Placement/Foster Care, Department of Social Services Works with "CHINS" (Children in Need of Special Services)
<u>SGT. MYLES MCGRAIL:</u>	Youth Officer, Area A, Boston Police Department
<u>MR. SHIPPEN PAGE:</u>	Executive Director of the Massachusetts Committee for Children and Youth
<u>MR. PAUL ROBINSON:</u>	Executive Secretary of Coordinating Council on Drug and Alcohol Abuse, Boston City Hospital Assistant Deputy Commissioner for Addiction Services Director of the Shelter for the Homeless at Long Island Hospice
<u>MR. EDWARD ROCHE:</u>	Private Consultant & Clinical Social Worker
<u>MR. TIM S.:</u>	Student, Boston Alliance of Gay and Lesbian Youth (BAGLY)
<u>SR. BARBARA SCANLON:</u>	Counselor, Bridge Over Troubled Water
<u>MR. GEORGE SMITH:</u>	Youth Advisor to Boston Alliance of Gay and Lesbian Youth (BAGLY) Consultant with Gay Alcoholics
<u>MR. KEN SMITH:</u>	Director of Administrative Services Gay and Lesbian Counseling Services Director of the Gay and Lesbian Hotline
<u>MR. ALAN TWEEDY:</u>	Staff, Boston Children Services Agency
<u>THE REV. RON WOZNIAK, S.J.:</u>	Educational Counselor, Boston College High School Staff Member of Gay and Lesbian Counseling Services

PARTICIPANTS

HANDICAPPED

MS. DEBORAH CARNEY: Project Coordinator, Deaf Community Center
Residential Programs

MR. SEARS CUMMINGS: Greater Framingham Association of Disabled
Citizens

THE REV. JOHN FITZPATRICK: Executive Director, Deaf Community Center in
Framingham

MR. JAY GRILLO: Deaf Community Center in Framingham

MR. MICHAEL LA PENSEE': Special Needs Counselor, Deaf Community
Center in Framingham

MR. PETER MYETTE: Coordinator, State Office of Handicapped
Affairs

MR. JASON SCHNEIDER: Advocacy Worker-Day Support Specialist
Boston Center for Independent Living

MS. JEAN WASSELL: Member, Disabled People's Liberation Front

ELDERLY

MS. ANNA BISSONNETTE, R.N.: Director of Patient Care
Home Medical Services
University Hospital

MS. RICKI LIEBERMAN: Commissioner, Mayor's Commission on Affairs
of the Elderly, City of Boston

MS. MARTHA JONES, R.N.: Coordinator of Continuing Care, Boston City
Hospital
Co-Chair of Mass. Gay Political Caucus

DR. ELIZABETH MARKSON, PH.D.: Director of Social Research
Boston University Gerontology Center

MS. JEAN O'LEARY: Volunteer Lawyers Project
Paralegal for the Elderly

MS. JEAN SIMONS: Formerly of Volunteer Lawyers Project
Paralegal for the Elderly

MR. BOB WASSON: Attorney at Law
Boston Lesbian/Gay Political Alliance

YOUTH

THE REV. RON WOZNIAK, S.J.: Educational Counselor, Boston College
High School, Staff Member of Gay and
Lesbian Counseling Services

MCNAUGHT: We want to begin with an analysis of adolescents and their needs, with particular emphasis on the special needs of gay and lesbian youth.

WOZNIAK: Adolescence is a time that begins with puberty. It has a biological beginning but it ends because of psychological issues. That's important because it's the psychological issues that are strengthened and heightened by biological and physiological changes. That will be what I try to focus on. Adolescence can be looked at from the perspective of two different directions, which is to say, the aim of adolescence is to move towards adulthood. That has to do with attaining functional and status changes or privileges.

Due to puberty the adolescent becomes an adult functionally. But there are also status changes that come about as a person gets older. For example, approximately around the age twelve, the child is considered an adult by movie theatres, airlines, etc., which means they get the penalty of paying more as they get older. Around the age of sixteen, in most states, a person is able to obtain a driver's license. There are relaxed labor laws, etc. Around eighteen, we have the change moving over to the ability to go to war, be drafted, perhaps to marry and in some states to drink, or to legally have sex. Right there, heterosexuals may be able to marry but that is not open for gay and lesbian youth. Then, around the age of twenty-one, full legal status as an adult, which would mean things like drinking, voting and holding public office become possible.

The point is that people can function as adults even though they don't have the status of adults. I think that's one of the issues that I would address as a problem for gay and lesbian youth: that even when they reach the age of adult status, they are not, in fact, often accorded full status as adults, and, in essence, are kept as children. That is a real problem that comes up in a lot of the psychological issues.

Adolescence is a pretty well-defined stage of development and even becomes a status group. There's a lot of focussing on adolescence in terms of products, advertising, entertainment, books, and so on. Adolescents, who also have a growing awareness

of their status, are eager for the coming privileges, are rather impatient and begin to have a stronger sense of their power as a group. There is, also, as a result, an intense and almost exclusive allegiance to the peer group, which I would suggest is really more a frame of mind than anything in particular that goes on in a given group.

The peer group provides a lot of strong support in their characteristic challenging and questioning of adult values and cultural institutions. The group also exercises a very strong control over the individual's behavior, tastes, styles, at least in an outward fashion, and also in terms of orientation. So, even though there is a lot of support from the peer group to separate and develop apart from parents, there also are a lot of limits put on individuals. Being different is certainly not an opportunity for a lot of support, if the "different" means being outside of the norms of that particular group. Being gay or lesbian, I think, qualifies as one of the problems. As adolescents continue to obtain a variety of privileges that were formerly only given to adults and I think we hear a lot in our society today that kids are being given everything that older people had to wait years for - that does not make adolescents adults any sooner. Adulthood will simply have less distinguishing marks or prerogatives than it has had in the past but people will not get older faster, older in a psychological sense.

A big issue that comes up is the problem around individuality and conformity. It happens rather frequently for most adolescents. In our society, we currently stress an awful lot the freedom of the individual and we see that especially in career choices - "What are you going to do when you grow up?" The whole idea of self-fulfillment means finding oneself in a role, usually a job. The way we define ourselves is by what we do rather than who we are. That is very much related to what special capacities a person has and very often this means that we have to learn to leave the group behind, to step away not only from parents but also from our group. But our culture also emphasizes adaptive conformity and the idea that to get ahead, one has to fit in, and, in fact, not be too different. Again, we run into a problem here for someone who in fact is very different. Both of these ideas are rather contradictory in nature and pretty difficult to embrace at the same time. This leads to frustration, conflict, etc., unless a person chooses one or the other direction rather than trying to put the two

together. I'm reminded of Mark Freedman's comments in his book of 1971, in which he was talking about self-actualization. He said the attempts to become what each person is capable of being, doesn't mean precluding over-compliance with most of society's conventions. And I think it also is one way people can blend both the idea of individuality and conformity together. It doesn't mean we have to be extremes. I think it's also true when we're dealing with gay and lesbian issues. We're not talking about people who are totally different. We are talking about people who have some differences that are significant and important. Not all people who would call themselves gay or lesbian are exclusively so. We are not dealing with just the extremes in behavior.

There is also a major role change that comes about in moving from childhood to adult. Childhood is often marked by attitudes of dependence, obedience and also abstinence from sexual behavior, at least in some people's minds.

Adulthood, however, is marked more by attitudes of independence, self-direction, assumption of responsibility and sexual performance. If the distinctions between the two, between being a child and an adult, are very rigidly held, that can create a lot of difficulty for a child who is trying to assume the role of an adult. A book called Normal Adolescence, put out by the Group for the Advancement of Psychiatry, in 1971, comments that perhaps we're really training our children better on how to be children, than how to, in fact, assume any adult roles in our society. I think that is very true. As far as identity goes, that's a pretty big topic.

In pulling together some ideas to talk with this panel about the issue of identity, I found it is pretty hard to get good, concise information that really addresses the issue. There is a lot of language or words that sound like they have some meaning but it's hard to find out what they actually mean. I'll try to touch on some of that. Identity is a problem, especially in complex societies, like our own. In a society that is very limited in terms of male and female sex-related roles, there really is no adolescence. You have an initiation rite or a passage rite and you become an adult. In our culture, there is a lot of blurring of distinction between male and female sex-related roles. In fact, there is no easy shift from child to adult. Normal Adolescence mentions five particular reasons: Rapid Social Change - who is the model; parents, movie stars, movie characters like E.T., whatever. Who do

the kids pattern themselves after? There is also Geographical Mobility at a much greater rate than ever. So there is a constant need to adapt to changes. The stress on Individuality, freedom of choice, further complicates the issue. And then there are also complications simply because of the multiple models from which to choose. And a sense of Classlessness, with everybody seeking to upgrade their social status. There is a lack of contentment with anyone being perhaps where they started. Everybody wants to be better. That very much is fostered by advertising. There is always something more that you can have. You don't have to settle for what you have. As a result, this leads to a very real necessity for experimentation and choice, and also the ability or possibility of there being inappropriate choices and a lot of conflicts. The further blurring of traditional sex role behavior, where men and women are doing things which at one time were thought only appropriate for the other gender, further confuses a kid growing up. If you are a male, what does it mean to be masculine? For a woman, what does it mean to be female or feminine? As these change, it more and more creates difficulty for an adolescent who is looking for structure, whether they will admit it or not. Sexual identity, which is probably the most difficult task in seeking an identity as an adolescent is further made difficult because there is a wide richness of choices in light of these unclear sex-defined roles. This is made more difficult for gay and lesbian youth for whom there are only negative ideas of self. They not only have to overcome their own homophobia but then they have to develop an understanding of what it means for them to be gay in a heterosexual environment. Society really doesn't do much on that level to make it easier.

Adolescence usually is divided into two phases. The first phase has to do with the instinctual forces gaining strength. All of a sudden there is a breakthrough of control - the outbursts, the so-called "acting out" behavior, stronger erotic and aggressive impulses. Prior to this time, there was perhaps an indifference to undergarments. Now, all of a sudden, the sight of them triggers fantasies, sexual desires and daydreaming. It's a struggle between, if you like Freudian psychology, the id and the ego. Energy is really tied up into maintaining control, which is why a lot of kids are so often worn out. They find studies uninteresting and not very easy to do. The second phase picks up where the first phase ends, somewhere in the mid-teens. It has to do, again, with the balance of power between the impulses of the

id, and seeking to control it with the ego, and being more in the favor of the ego, the self. This process is not well understood. There is certainly a lot written about it but nobody really understands quite how it happens. At any rate, there are a number of possible reasons, some suggesting there really is an hormonal biological process, which may be becoming more regularized and it takes a while for the person to adapt to the changes going on in their bodies. Also, there are a lot of psychological adjustments to those changes and thus, as people do that, they become more familiar with what is new about themselves and that helps to decrease some of the anxiety. Also as they move away from dependency on parents especially. As sexual feelings are often dependent on parents too, this would be suggested in Freudian psychology as incestuous. There is more of a shift towards their relationship with their boyfriend or girlfriend. And then also as biological changes further the menstruation process there is a greatly increased capacity for abstract thinking and that generates all the questioning of things like religion and the philosophical questions that we all have to face. For the first time, the adolescent is able to really begin to deal with fantasy and thought, where before they were acting out their impulses. So, for the first time, they have more control and can utilize their increased skills, to handle and control the sexual and aggressive impulses. Also, self-observation and evaluation is increased at this time.

As far as when adolescence, it ends, there are many theories on that. Some say it never ends. Some say when you are forty. But for other people, and more in a psychological sense, it ends when the disequilibrium of that second phase, is replaced with a relative sense of equilibrium and ability to move on, to start forming relationships and to move away from a preoccupation with self. That doesn't mean that it necessarily is very easy or works out in a totally acceptable way. It's not a static time. It is very dynamic. It's a constant battle between the impulses, the controlling, rules and values that we developed, that we've inculcated from parents, society, church, whatever. And there is a dynamic that goes on between all of those things that helps the individual to face the challenges of adult life. When that happens, we'll say that the person has ended adolescence and has become a young adult.

I'll back up a second. Around the change in sexualized energy from acting out aggressive impulses, etc., into fantasy and thought, I think

here is an area that again gay people have problems. They first have to give themselves a push to even have the thoughts and feelings and that's not easy if they are trying to do it by themselves, and feeling they're the only ones who have ever thought these thoughts. Most kids, of course, think things they come up with are being discovered for the first time. Another thing too -- when I was talking about the importance of spontaneity, creativity, flexibility, the things that are necessary to cope with the challenges in adult life from this dynamic balance -- again this is an area where society has not helped the gay person to adapt themselves. Precisely because they are not looking at sexual orientation as a given, but in fact, that the orientation ought to be heterosexual. Constantly, what I'm finding is that, the gay and lesbian person are confronted with a lot of theories that make sense but are aimed precisely at heterosexual development. It leaves them in the dark as to what's going on, it prolongs the conflicts of adolescence, and therefore, they maintain a sense of adolescence longer than is necessary.

I think, too, we have not dealt with the way in which we socialize children. Men, for example, are often socialized to be sexual and aggressive. When you put two people together who are socialized in a similar way to be sexual, I think it's kind of silly for us to wonder why people have sex, or when you have women who are socialized to be cooperative and understanding and caring, to wonder why they may have difficulty with sexual issues. Those are just not dealt with very well by our culture and are ignored when it comes to gay and lesbian youth.

I think there is a certain amount of postponement that goes on for gay people. I'm not sure if that's more for men than women, but perhaps so. Certainly in the area of dating, which is a very natural part of the socialization process - of moving from adolescence into adulthood and trying out new behaviors and learning how to relate to other people - which is, of course important for any adult, is prevented because of peer group pressure, and the fears of anyone finding out that they're gay. Especially for men, this gets postponed into perhaps the late adolescent period or early adulthood. I think it still is an issue, but less so as kids come out at an earlier age. There is a postponement there because people are trying to go along with what is expected of them from parents and teachers, their peers, counsellors, or whom ever.

Occupational choice is also an important area. Again, there's the assumption that if you are becoming a man, there are certain things you should be looking into, while at the same time society is changing its attitudes about sexual stereotypes and sex role stereotypes. There is a lot of confusion for the person in terms of feeling that, on the one hand, they should be aiming themselves at somewhat traditional jobs and on the other hand aware that there are changes in the way society looks at males and females in the work force. At the same time, there are a lot of social and sexual stresses going on. I think it becomes very difficult. And that really isn't dealt with all that well in our schools.

Ideally, adolescence is considered completed when there is an attainment of separation and individuation from parents; when the sexual identity and the gender identity - a sense of what it means to be male or female is established. And, specifically, male or female as gay or lesbian. A commitment to work in the sense of moving along with the traditional set up of our culture and also the development of some sort of personal moral value system. And most importantly - a capacity for lasting relationships where immediately there is a problem in terms of no support for gay people and lesbian couples to form lasting relationships.

The last point that I have here is the change in the relationship with parents. As a person moves into adulthood, the relationship with their parents hopefully changes to a relative sense of equality as adults rather than, "I'm still the little boy or little girl." But that could be pretty difficult if you are nurturing a major secret from parents which gives the parent power, whether or not they know they have it. That maintains the adolescent nature of gay and lesbian people, I think. There's a shift that takes place in late adolescence from seeking and finding a person's sexual identity, to finding out what that sexual identity means. Again, this is postponed for gay people precisely because it's not okay, at least publicly. So there's a shift also in a sense of concern for partners, having a tender affection, as opposed to purely seeing the other person in terms of the pleasure of sex that they can offer. It's treating a person as a person in a fuller sense. It's a shared sexual experience rather than a one-sided sexual experience, usually on the part of the boy. Girls are getting a better attitude. And again, as I said before, the self-centeredness of sexual preoccupations changes from early adolescence to hopefully a more mutual

interaction as a person get into adulthood. And I think sexual experimentation is very important. Around the age of sixteen and one-half, seventeen or so, males and females - especially males, are physically at their peak. Women mature a little bit later in the fullness of their sexual abilities. But it's a time when the body is screaming out for sexual releases and the system telling them not to. The reality is they are doing it with a lot of guilt, consequently. I think that is a throwback to our puritan days that really needs to end, because it creates more problems than it really helps.

I think it's important to look at sexual experimentation from a number of perspectives. If you had questions about your orientation, it could solidify them from reality testing. If the person thinks he or she might be gay and finds that he or she don't really enjoy sex with another man or another woman, and in fact find it much more pleasurable with somebody of the other gender, then that might suggest to them that this perhaps really is not what they thought it might have been. Conversely, if they find they are in fact experiencing a lot more pleasure with somebody of the same gender than with somebody of the other gender, that might help them in getting a more solidified idea about what their life is about or at least what some of the issues are they are going to be facing, and need to face. I think that's true for both gay and non-gay children. When we have realistic experience, our own experience namely, I think we can make much more reasoned judgments about partners, about our performance, what's important, what's not important for us, then when we're basing our decision making on parental fears, limited biological and anatomical studies that have been presented within school -- if we even get that. Generally they provide a lot of hearsay; and a lot of ignorance and myth.

I've forgotten where I picked this up this quote - but perhaps the pressure society puts on against homosexuality, might in fact have some positive elements ones, such as fostering independence. I know that certainly is true for me. And it may also help them become inner directed as opposed to relying on societal structure. I think a lot of gay and lesbian people do reject adult values and social values as adolescent. Partly because of the pressure, once they do start to come to grips with what it means to be gay or lesbian. It may very well help them to get away from some of the myths, not all of them certainly, but to develop more of a strength

to face the challenges of adult life as gay individuals.

I do see a real need for a balanced sexual education as essential, not just anatomy and biology, but a lot more around the real problems that people face such as abortion, birth control, sexuality expression that is not traditional, at least in the majority sense. By that I mean, of course, gay and lesbian individuals. I think there is certainly a great need for inclusion of gay-related issues in dealing with youth. I think there is a need to end administrative discrimination against gay and lesbian teachers which fosters a fear and hatred that is destructive both to adults and children. This makes it very hard for anyone to ask honest questions. Another need is to learn firsthand of youth issues to facilitate a response to the real life situations that are faced by gay and lesbian adolescents. I think there is also a need to stop reacting to homosexuality as a problem, and to regard it as what it is -- a given. It does exist. We, the adult population, in general, need to do more reading to learn and to expunge our own prejudicial ideas and attitudes. I don't see that as anything that's going to change quickly, but I think it needs to be acknowledged. What I'm saying is that I think we need to change ourselves before we're going to more clearly see what some of the issues are.

As an introduction to dealing with gay and lesbian youth for someone who is in a counselling position and has never dealt with the topic, I have them go out and buy a copy of Gay Community News and asked them to record for themselves what was it like before they went, while they went, and after they got it, if they got it. How many other magazines did they buy and hide it between? What kind of anxiety did they experience, etc. Until we're aware of what our own attitudes are, our own prejudices, our own fears, we're not going to deal with anybody else's realistically, it seems to me. We need to develop trust with adolescents and to do that we have to give them a reason for trusting us, which is not easy. They certainly don't very often trust adults.

In terms of general adult behavior towards adolescence, I think we need to learn to listen, not to moralize inappropriately, to be reassuring, and give factual information, even if the behavior is not within our own value structure. I think there's a need to facilitate self-acceptance. There is a need to educate people who work with youth in schools, clinics, hospital settings, etc. And one related

area that I would touch on is the need for support during the grieving period that parents' experience. I see this constantly in my involvement with the parents' of gays when they discover that their son or daughter is not going to fulfill their dreams. Why not make money available for teenagers, for example, who do need counselling to deal with some of their frustrations and confusion around sexual identity? That's a big problem. Where can a kid go for therapy, for counselling? And if they do find a place, such as the Gay and Lesbian Counseling Service, how can they afford it? Most agencies are not able to do it gratis. Also, I think money could be made available for training of mental health counselors and school counselors in programs such as the one that we have at the Mass. Committee for Children and Youth. The training we established is an all-day program on dealing with gay and lesbian youth issues. I would like to see, public support for coupled relationships. I think there is a real need for portrayals of gay and lesbian people in books, films, tv, that are realistic, without being sensationalized. Society maintains a situation of refusing full adult status to gay and lesbian people as opposed to allowing people to function as adults. That just prolongs adolescence and adolescent conflicts through oppression, which simply ought to end. It's about time.

WHEATLY: Ron, how many of the guidance counselors, would you guess, have any awareness of gay and lesbian issues?

WOZNIAK: Well, let me put it this way. I went to Washington this spring for the National Convention of Counselors. I went to the gay caucus meetings. Out of something like 500 workshops, there were four on gay issues. There were very few counselors that were willing to come over and get any information from the caucus. And in all the years I've been reading the Personality Guidance Journal, issue #81 which I have some copies of, is the only issue, where the issue was even addressed. The reality is that it's not dealt with very well at all.

WHEATLY: How do you think you could go about legitimizing interest in gay and lesbian issues on the part of guidance counselors?

WOZNIAK: I think we have to start it in all possible ways. There is no one way. You'd rather reach people who are coming from different perspectives and different interest areas and levels. You have to try and reach those. Articles would help, and publicizing, for example, gay caucuses.

WHEATLY: Do you think that their self-identification is the problem of the counselors, their gender identification?

WOZNIAK: I think that precisely is the major issue in dealing with sexuality and, specifically, homosexuality. I think that's one of the contributing things that gay people have to offer to society in general: An opportunity to look at sexuality new, as opposed to what we all grew up with. We did what we wanted anyway, but felt guilty about it. We have an incredible amount of guilt for very normal human feelings.

WHEATLY: What could the city do to make it okay for the counselors to investigate gay and lesbian issues so they could feel more comfortable in dealing with gay and lesbian kids? If they are intimidated, they are not going to be of any help to the kids. They're threatened with job loss.

TAYLOR: How do the kids find you?

WOZNIAK: It depends. It's very difficult. I don't believe in being out just for the sake of being out. It's the relational issue to me. If I come out to somebody, it's because I have some relationship with that person. One of the things that I do is drop comments. For example, when I have groups of freshmen, I tell them that I'm here at the school, Monday, Wednesday and Friday morning, and I'm not here Tuesday, Thursday and Friday afternoon because I'm working at a clinic with gay people, i.e., "This is a topic that can be talked about." Just by the fact that it's mentioned. Just little things like that. I give a talk each quarter to students there. It's "one shot", not a lot, but a beginning and the kids listen when you talk about sex. No matter what they say, they listen.

MCNAUGHT: Ron, given your statement that it's important to have experiences in order to be making decisions, and that gay adolescents are frequently denied such experiences and therefore their adolescence frequently extends beyond that of heterosexuals, is it advisable that gay kids and lesbian kids be encouraged to come out at school functions, such as dances, etc? What would you recommend in terms of providing them a social setting? And what are the alternatives?

WOZNIAK: First of all, my own belief is that nobody can determine for another person if, how, or where to come out. I don't think that people ought to come out unless they're really ready to, the bottom line being when they feel that no matter what the worst is, they are ready to handle that. At that point I'd say, "Yes, you should come out." That's their decision. I think in high school it's one of the most difficult times for an adolescent gay person because there is very little peer support. And, again, it's just the whole thing of you can't go beyond the group. If a boy looks at his fingernails the "wrong" way, the kids laugh at him a little bit. It's not serious. If it's a more serious infraction of the group norm, then it's not laughter. The laughter becomes aggression. It's a tricky thing. Some kids are very mature in junior and senior year; other kids are still kids. So, how are they going to be able to deal with relationships? How are they going to be able to handle rejection? The more experience we have in relating to people and identifying and learning about ourselves, the more we're able to handle rejection. So again, it depends on how precocious the kid is, what kind of a background they come from. Are they able to take risks and get rewards for it?

MCNAUGHT: What's the safest place though? If the school is not going to sponsor a special function for a gay student, the parents are obviously not, the church is not, what is the safest? If you could create an environment in which kids could come together, experiment, get that experience that they need in order to get through adolescence, what would it be? Who would sponsor it?

WOZNIAK: First of all, you don't have to set it up; it's already there. The problem is with the guilt attached. First of all, there is no safe place. Any homosocial settings, same sex settings, serve that function to a degree. It does happen in schools, but limitedly. It happens much more on camping trips or campuses, where kids live on campus.

MCNAUGHT: You're talking about sex, though, right? I'm talking about the important process of dating or getting to know somebody. We set up opportunities for straight kids to date, to learn to get to know one another, that important socialization process.

WOZNIAK: You have to really look to the future. I don't think there is any short term or immediate things that are going to change. It has a lot to do with the fact that once kids get into a group setting, into a peer group, you're not going to change them very much. By that point, their attitudes are pretty well set and until they are ready to start looking at things and moving into adulthood on their own they're not very open to adult influence. I think we really need to be aiming more at giving very basic things like helping parents learn how to communicate with children; how to start talking about important things in life like sex; and how not to put it in an unreasonably large place in life. I think it's very important aspect of life, obviously. But it's not the only aspect. Our attitude is such that we can talk about almost anything but sex. That's an area that needs lot of work: basic communication between parents and children. Parents need to be able to become more comfortable talking about the realities of life. As we work on that, I think people will become less caught up with our puritan past and more able to deal with the realities that they experienced in their lives.

SGT. MYLES MCGRAIL: Youth Officer, Area A, Boston Police
Department

MCNAUGHT: Could you tell us about your work with gay youth?

MCGRAIL: We don't deal primarily with gay youth. In fact, in my experience in the last nine months, we've probably had two gay juveniles.

CRANSTON: How do you know that you've only had two gay kids out of all of the ones you dealt with?

MCGRAIL: Only by what they were arrested for.

MCNAUGHT: What would bring you in contact with youth?

MCGRAIL: Primarily, shoplifting. That is the probably the greatest problem that we have. There are other cases of breaking and entering buildings, automobiles, assault and batteries in schools. The majority are simple assault and batteries, by that I mean no weapon is used. Those are the areas that primarily we deal with.

MCNAUGHT: What about hustling, Detective?

MCGRAIL: That's in the jurisdiction of the Vice Squad who do a very good job in that.

MCNAUGHT: If somebody calls and says "My car was stolen", and the suspect turns out to be a young person, what happens then? Do you sit down with the youth or ...?

MCGRAIL: I've got to qualify that, too. I don't make the arrest. My job primarily is in the court. I process the papers, I make out the complaints and I follow through with the arraignment of the child. On the day of the hearing, I am the prosecuting officer. I interrogate the officer who made the arrest and whatever defense witnesses may be put on the stand. I have no contact with the youth on the street myself as far as the arrest goes.

MCNAUGHT: Do you have contact with the youth once it goes to court?

MCGRAIL: Yes.

MCNAUGHT: How is that handled? Is it handled differently than an adults?

MCGRAIL: Again, my job is paper work. I make out the complaint and go into court. The person who deals with the youth, once he goes into the court system,

is the probation officer. They are not police officers. Probation officers find out the background, the family situation.

WHEATLY: What kind of cases were these two that you made reference to earlier that had to do with gay?

MCGRAIL: They were young boys brought in by the vice squad for soliciting. One of the boys went to the Youth Service Board that is the facility that is available to the court, comparable to the adult court sentencing a child to Deer Island, I don't mean to make the direct comparison - it's not a good comparison. But that's primarily what it is. It is a form of punishment for a child.

WHEATLY: Your service is below what age? Below seventeen?

MCGRAIL: Below seventeen.

CRANSTON: If a seventeen-year old person is arrested for soliciting?

MCGRAIL: Treat him as an adult.

CRANSTON: Do you have any feelings about that? Do you feel that all seventeen-year olds should be prosecuted as adults?

MCGRAIL: You would have to take each individual case, I imagine. I've seen some pretty big seventeen-year old kids, and some pretty small seventeen-year old kids, both physically and mentally.

CRANSTON: Do the courts make any distinction?

MCGRAIL: No, it's the law.

KANE: Have you had any cases that have to do with child abuse?

MCGRAIL: We don't handle the child abuse. They have what they call a CHINS department, a Child In Need of Services. They handle the child abuse cases. If it's a serious abuse where a crime is committed, the police enter into it. But that would be at the division level or in case of a homicide, headquarters would enter into it.

KANE: In the two cases of soliciting, was this in the Combat Zone?

MCGRAIL: It was Park Square.

TAYLOR: Could you give us an idea of your training? Why you are in this position? How you got there?

MCGRAIL: Actually, I had no prior training in Juvenile. I was in Roxbury and I was transferred to District 1 and they told me that there was a spot open in Juvenile Court and asked me if I would be interested, and I said yes. I felt that it would be a bit of a challenge. Well, we have laws covering that, too. I brought along some of the statutes. We'll start with a child under fourteen, male or female. "An indecent assault on a child under fourteen, male or female, is a felony." By a felony, I mean it's punishable by 3-1/2 years or more in the state's prison. Over fourteen, "An indecent assault and battery is considered a misdemeanor."

CRANSTON: Male or female?

MCGRAIL: Male or female. That's punishable up to 2-1/2 years. That's the distinction between a felon and a misdemeanor.

MCNAUGHT: What constitutes an indecent assault?

MCGRAIL: It would be a touching, touching a child, clothed or unclothed. Now we come to rape. Male or female, the law makes no distinction there. Any insertion, be it oral sex, anal sex -- that's with any kind of a weapon, any kind of object, finger, anything -- that is now considered rape. A child under sixteen cannot consent to a sexual act. It's considered statutory rape.

CRANSTON: I know the equalization of male and female is fairly new. Regards to the male, is that a common thing now that the law has been equalized?

MCGRAIL: In my experience, it hasn't been. Except for those two cases, we haven't had any. And in that I think it was solicitation only, a child soliciting. The other divisions I can't speak for. The Boston Juvenile Court only covers the downtown. East Boston has their own court. Charlestown has their own court for a child between 16 and 17, if there is sexual contact with an adult, the adult can also be tried for contributing to delinquency of a minor. That's a misdemeanor. And the second offense of rape is life imprisonment.

MCNAUGHT: Is that mandatory?

MCGRAIL: No, it's not mandatory. It's at the discretion of the court.

MCNAUGHT: And the difference between rape and statutory rape is the use of force?

MCGRAIL: It's the age factor. In statutory rape you wouldn't have to have force.

MCNAUGHT: In statutory rape, also a felony?

MCGRAIL: Yes.

WHEATLY: Statutory rape could include just touching? I mean rape is insertion here by definition, but statutory rape can mean touching?

MCGRAIL: No, that's Indecent A & B.

WHEATLY: In those two cases, what were the circumstances of the arrest, do you recall?

MCGRAIL: As I recall, the officers observed the boy stopping people walking by and asking people if they wanted oral sex and named a price. Then the officers moved in and made the arrest.

CRANSTON: It's been my experience just being a Boston resident that on any night of any day of any week, of any year, you can see people stopping cars and presumably soliciting people. Why have there only been two arrests?

MCGRAIL: I can't answer for the Vice Squad. I know that there aren't that many officers in the Vice Squad, first of all. And I suppose they do the best they can.

KANE: In your District, do you pick up kids who are homeless, who were not in the shelter, who were on the street at three or four in the morning? Do the officers pick them up and bring them to a shelter?

MCGRAIL: That's a good question. Whether or not there were grounds for arrest would remain at the discretion of the officer.

WHEATLY: What's the general atmosphere with your colleagues, as far as lesbian and gay people? Are they comfortable, not comfortable?

MCGRAIL: Are the officers comfortable?

WHEATLY: Yes. How do they feel about gay guys, for instance? Just the subject in general? Could you give us some idea of how much prejudice you feel there might be among officers dealing with kids?

MCGRAIL: I don't believe there is any more prejudice towards those people than there is towards anyone else. Like I say, I can't speak for each individual officer.

CRANSTON: Do you feel there is any need for additional programs regarding sexual minorities in the police department? Do you think there is a need for more education about gay issues?

MCGRAIL: I don't think so. I think the average police officer is pretty sharp. They take a person as they find them. In other words, if I go up and shake somebody's hand, I don't ask, "are you gay?" If the guy is a nice person, I shake his hand. That's the way I take them.

MCNAUGHT: Detective, can you explain to me -- if a young kid is charged with hustling, is the person who hustled, the john, also arrested, or not?

MCGRAIL: It has been my experience that he's not. I think the only reason the officer would arrest a so-called john is if he made an overt act - an actual touching.

MCNAUGHT: If they came up on a car and you had a kid that was thought to be a hustler with an older man, and the older man was touching the 16 year old's genitals, clothed, in that situation -- would the adult be brought in for statutory, or would that be indecent...

MCGRAIL: Indecent A & B.

MCNAUGHT: Would he be brought in, or do you think most of the arrests are made before people are actually found doing it?

MCGRAIL: I think the arrests are made before in most cases.

MCNAUGHT: Are there services provided for youth in the department? If a fifteen year old was found on the block and was brought in to District A, is there ever a circumstance in which he's brought into sergeant so and so's office, and the sergeant says, "Look, we haven't seen you around before; I'm sure you are new; stay off the block?"

MCGRAIL: No, but I'm glad you mentioned that. That's one of the bones of contention. I don't know whether you're aware of that or not, but the Youth Service Board is overcrowded, overworked, over everything and many times a child is found guilty, whatever the charge might be, and the judge would like to put the child in a secure setting, finds it impossible because there is no room at the facility.

MCNAUGHT: What facility is this you're talking about?

MCGRAIL: The Youth Service Board.

KANE: There are a number of facilities for people on the street.

MCGRAIL: Yes, and the child sometimes goes to a foster home which in many cases isn't the best environment because the foster parents, unless they are really caring, they're really not that interested in that child. I'm not saying all of them are that way; there are some very good foster homes. I'm not knocking that at all, but I believe there should be a central facility in each section of the city where the child can go and have this mandated by the court. The child could go and be with his peers and have rap sessions, much like Alcoholics Anonymous. After all, a child who gets into trouble is looking for something and I think what they are looking for is love and caring, and someone who would be interested in them. Nowhere are they going to find that except among their own peers. That's why so many kids get into trouble, as we know. If you don't go along with your peers, you're called chicken. Next thing, they're before the court and in bad trouble. If they had a facility, where all of them could go -- I know it costs money -- I think in the long run it would be worth it. I think it would take over some of the burden of the Youth Service Board, the Department of Youth Services, and the other agencies that are trying to get these kids back on the right track.

TAYLOR: Would you have a separate group for gay youth and another group for non-gay group, or would you have them together?

MCGRAIL: I'd have to think about that.

TIM: I'll start by just saying that I come from a very small New Hampshire town where I lived for nineteen years. I never had to deal with my sexuality until I moved to Boston to go to Northeastern. I was immediately thrown into a whole jungle of people and had to deal with what I wanted in life. I've always known I was different, but after two or three weeks, I finally realized how I was different. I started going to the bars three weeks after I was in Boston and I've been going to the bars since. When I first started going to the bars, it was horrible. The bars were absolutely terrible for me. It's not the actual bars, because I still go to the same ones. I enjoy them now. But when I was coming out and first dealing with sexuality and the whole thing, to see the things that went on in the bars was murder for me. You can't get your questions answered; you can't talk to people there. If you want to know things about health problems, questions about the drugs that you see, and things like that, you can't ask about it. And in the bars, you see a lot of drug abuse. I've never seen so many drugs. You see a lot of alcoholism. That was one thing that I was worried about when I was going to the bars. I didn't want to become an alcoholic. I've seen so many, and so I'm very cautious about how much I drink. You see a lot of openness about sex in the bars and that's terrible for somebody who's still questioning his sexuality. People come up and make passes at you and if you're at all inhibited, you cannot say "get lost", if you're not interested. The biggest thing in going to a bar before I came out, would be guilt. Psychological, it's murder going to the bars. When you're walking there, it's sort of like you're looking around all over your shoulder to see if anyone sees you, and then once you get in, you're looking around to see if there's anyone in there that you know. Heaven forbid that if you should run into anyone you know.

FREEMAN: Is that guilt or fear?

TIM: It's fear that turns into guilt. Initially it's fear of somebody bringing you out of the closet. But then it turns into guilt because once you leave the bar: "I just did something without my parent's knowledge, without my friends' knowledge; I'm hiding something; I'm actually lying to people". It turns into guilt, so it's both. One brings on the other.

KANE: Do most people go alone, or with somebody?

TIM: They go alone, usually, when they first start going out. With me, I moved to Boston without knowing anyone. I moved in with a heterosexual roommate whose first question was "Are you gay?" And my immediate response was, "Me?" "Are you?" He said, "No!" I said, "Oh!, O.K., that's good."

TAYLOR: Tim, what you're talking about in terms of the bars and your initial experience sounds awful. You go on like you never want to go back again, but it doesn't sound like that happened.

TIM: You mean, why I kept going?

TAYLOR: What was going on in terms of the bars as a place for you to be that made you want to go back?

TIM: It's a place to socialize. It's a place to see other gay people; to feel at home.

TAYLOR: The only place?

TIM: For gay youth? That's the only place I knew of at the time.

FREEMAN: One of the good things for the bar that I'm hearing you say is that you made some friends there you were able to socialize.

TIM: Once I started to come out to myself -- not to other people, but admitted to myself -- I was able to talk to people and actually felt a lot of friendships through the bars. And that's the positive thing with me. I accepted myself and I could talk to other gay people. I walk into the bars and their reaction is, "Wow, you know all of these people?" I know quite a few people when I go in now. And not just people who go there, but people who work there, the staff. They recognize me by face.

FREEMAN: One of the things you mentioned at the beginning was that when you went to the bars, you were looking for some information about yourself, or homosexuality, or your health, you weren't able to get that information. Have you been able to get that information?

TIM: When I started to come out to myself, there was nothing for me. I didn't know where to look. Then, fortunately, I did hear about BAGLY, the Boston Alliance of Gay and Lesbian Youth. That was good for support services in the sense of how to deal with

your own sexuality, friends, and family. But as far as answering other questions about alcoholism, drugs, different areas in sex, and things like that, that doesn't answer those questions. It doesn't answer questions about how to be politically active if you want to get to that stage. The Boston Alliance of Gay and Lesbian Youth is great for someone who is just coming out. That's the stage that I found that I was when I was just coming out. I started going in there around January and after two meetings, I came out to my best friend. And she was fantastic, she didn't mind at all. And fortunately, everybody I've told since then has been fantastic. I haven't had one negative response yet.

FREEMAN: Terrific! How does that help with the guilt?

TIM: It's great, because it helps you to say to yourself, "Why didn't I tell people before?" For me, I know I couldn't have told people before because I was still questioning it and I still question it at times as to the degrees from heterosexuality to bisexuality to homosexuality -- because I have friends who are bisexual, friends who are heterosexual, friends who are homosexual. And you have to figure out where you fit in there. And you still question it.

MCNAUGHT: Let's say you had a drinking problem, which you don't, but if you went to a service at Boston City Hospital, would you tell them that you were gay?

TIM: I could put it in a different perspective. If I was out dancing and I hurt my knee, which I did do, my excuse was that I had had too much to drink. I didn't remember where I was, I didn't remember who I was dancing with -- I had total amnesia as far as any questions the doctor asked. Although I knew exactly where I was, exactly who I was dancing with, I knew exactly how I moved to make my knee pop out of place. When I had to deal with a problem that arose because I'm gay, I lied about it.

MCNAUGHT: Tell me what was going through your head. Why didn't you tell the doctor you were gay?

TIM: I was worried that he might react, "Oh, my god, you're one of them?" Just like that. Now I think to myself, if I told him, he probably would have just said, "Oh, O.K." And I feel that's the way a lot of people's reaction is once they get to know you. It's just another part of you. And that's how I came out to my friends. Once I felt that they knew me, I developed the attitude if they could not accept my sexuality, they could not accept all of me. That's just one part of me, it was just another area.

WHEATLY: Did you pick up this kind of attitude from your friends or from reading?

TIM: I do a lot of reading.

WHEATLY: Where do you get your books?

TIM: Glad Day Book Shop, generally.

WHEATLY: As a student, how many books can you buy at those prices.

TIM: I agree, and I do get books from the library because I belong to Northeastern's gay social group. We have a library there.

WHEATLY: How long did it take for you to find it?

TIM: I knew about it before I went to Northeastern. But to get the courage up to go there -- I didn't go there until I was out. Until I was totally out. I went there one week before I told my parents.

KANE: You told your parents.

TIM: Yes, they know, and it's interesting having them know. Their first initial reaction was, "Are you trying to deny us?" I said, "No, the reason I didn't tell you before because I was worried that you would deny me." And they said, "No, we would never do that". Since then, I have been trying to get them to understand it and accept it. But I have the attitude that it took me how many years to accept it and understand it -- I know that it's going to take them a while, too. I bring up the issues with my mother on the phone and she would say, "Oh, well, I got to go" -- Click -- because she didn't want to deal with it. The last time I brought it up was about coming to this meeting, and I could hear, "Hmmm, yes, o.k., that's nice." I just stopped and said, "Mother?" She said, "What?" "The least you could do is to share my life with me. The only reason that I told you I was gay was that I felt that you could accept it." It was good because we got to air it out again. I get the idea that she is trying to accept it. My father is trying to accept it, but it's going to take time.

MCNAUGHT: Are you sending them any books?

TIM: That's something that is hard. My priority is to get books for me to read so that I can understand it and accept it. The books that I read, I don't want them to be reading.

FREEMAN: When I came out to my family, I bought a book called Now That You Know. It's excellent. I gave it to my mother, my father and they read it. Then we talked. That was helpful for me.

TIM: Yes, I was going to send them a pamphlet from the "Friends and Parents of Gays and Lesbians," and say, "Here, I want you to read it. If you have any questions, you can ask me."

MCNAUGHT: You sound real together for nineteen. How do you compare to other 19-year olds which you know? Are you way ahead of them in terms of self-acceptance?

TIM: Yes. Very much so. From going to BAGLY, I see a lot of people who have just the opposite experience of me. Their parents deny them terribly. When I talked to my mother I said to her, "One thing that was great with me coming out to you is that you did not deny me." I hear horror stories about people getting kicked out of their houses at age sixteen. These people end up on the streets, literally. I feel that I appear to be over nineteen. That's why I have no problem being in bars. But people who don't appear to be over twenty, try to go to the bars on Friday or Saturday night, and don't get in. They're going to be on the street all night long.

MCNAUGHT: What do they do on the street? Just bum around?

TIM: Just bum around, try to work on heterosexuals' nerves.

MCNAUGHT: What does that mean?

TIM: Just making comments as people walk by and things like that. That's not good for the rest of the gay population.

MCNAUGHT: Camping it up?

TIM: Camping it up is not good for the gay population as a whole because that puts a negative image in people's minds about what gay people are like.

TAYLOR: Is there something that you might like to add to what you have already said?

TIM: I feel there is a need for another type of youth activity. For people who are under age, there is nothing. BAGLY meets twice a week on Sundays and Wednesdays. What's a gay person going to do on Fridays and Saturday nights when all of their heterosexual friends are out at parties?

TAYLOR: What would you recommend?

TIM: Probably, a community meeting place. A place where you could just go, maybe have groups that meet more regularly. The Boston Alliance of Gay and Lesbian Youth is great for some people, but other people are scared to death because some of the people are very intimidating looking. They need some place where just gay people can meet other gay people. That's what I got from the bars. Most of my gay friends that I meet at the bars are adults at BAGLY, it's people younger than me. And I like that mix. I can talk with the adults on an intellectual level and joke around with people who are younger than me at BAGLY.

FREEMAN: Tim, you had mentioned about your relation with caretakers, how you had to filter information when you presented yourself in a hospital and to a physician to get the kind of care that you did. If you were walking home from the bar and you were attacked because the person identified you as a gay person, do you feel that you could go the police?

TIM: No! There is a strong homophobic attitude within the police department.

FREEMAN: Have you felt that yourself?

TIM: No, but I know friends who have, not just queer bashing, to use that phrase, but just in general with muggings and things like that. I have a friend who just got mugged last night coming out of Buddies. He was on his way home and got his wallet stolen, all of his tip money, his Sony FM Walkman, all of that. He went to the Police Department, and the police were just like, "Oh, O.K."

FREEMAN: Was that because he was gay?

TIM: He is obviously gay.

FREEMAN: Identifiably?

TIM: Yes, this person is a screaming gay. And, of course, he would have been open enough to say, I just got off work at Buddies. So, therefore, he got very lousy response from them.

FREEMAN: If you were in need to go to the police, would you?

TIM: Yes, I would still use them. With me, they would not get me off their back until they did something.

FREEMAN: I admire your courage.

TIM: I'm just a very persistent person.

KANE: What is the predominant age in BAGLY?

CRANSTON: We limit the group to twenty-two and under. The youngest person we have at BAGLY is twelve years old. If there was an average age, I would probably say seventeen. There's probably as many fourteen year olds as there are nineteen year olds.

MR. PAUL IAPPINI: Social Worker in the field of Placement/Foster Care, Department of Social Services, Works with "CHINS" (Children in Need of Special Services)

IAPPINI: I'm a social worker. I do protective work. I work with child abuse, sexual abuse, and also up at CHINS, Children in Need of Special Services through the courts. A lot of times, we get teenagers adjudicated into our department and there have been times where we did get gay teenagers. I have one in my case load. He is a sixteen year old and he requested a gay foster home. We don't have any. We checked with the gay community, other health centers, and other referrals. What we try to do then is provide our own foster care. A lot of times these homes don't provide for the specific needs of these children or they don't have the understanding. What I'm doing with this one case is I'm providing specialized foster care through MENTOR, which is a specialized foster care which involves one to one parenting for one child. Sometimes there are many kids in the family. But what I'm requesting from the department is to do some recruitment us to get gay foster parents for gay support in the Boston area.

KANE: This is the first case you have?

IAPPINI: Yes, this is the first case I've had.

KANE: But did the department have cases before?

IAPPINI: They were surprised, but I'm sure they have in the past. They can't deal with that problem.

CRANSTON: Does the child's homosexuality go on record in those cases? Does the child have any say about that? If the kid says, "I'm gay and I don't want that to be shown"?

IAPPINI: Sure.

WHEATLY: How have you made out in finding a place?

IAPPINI: He's currently staying with a friend of mine who is a foster mother through MENTOR, INC. She is a specialized foster mother, but I haven't received the funding yet.

WHEATLY: What is the reimbursement rate for care? What does the foster home receive?

IAPPINI: For our foster homes, they will receive almost ten dollars per day, plus ten dollars a week extra for extra care which can go for the kid's allowance. The specialized foster care which I mentioned - receive almost \$20,000 a year. That will go through an agency like MENTOR, INC., which entails 24-hour supervision by the foster parents, also supervision by a social worker.

TAYLOR: It would helpful if you could quickly tell us the difference between regular foster care and specialized foster care. What are the different categories?

IAPPINI: DSS foster care is our own foster homes. They have to go through some educational process and some training. Some DSS foster parents are good; some are bad. They are not paid as specialized foster care and they tend to have a lot more kids. Whereas with specialized foster care, the parents are well-trained.

TAYLOR: In regular foster care, is it always a couple?

IAPPINI: Regular foster care, they are mostly single parents.

TAYLOR: Male or female?

IAPPINI: Mostly female.

FREEMAN: You said you had difficulty in placing this youngster. Was it difficult because you couldn't find anybody who was identified as gay and would function as a foster parent? Or was it difficult getting approval by the DSS?

IAPPINI: It was a difficulty of finding appropriate foster care, not by DSS, but parents who would understand the situation.

FREEMAN: How is DSS with the whole gay issue? Gay youth, gay foster parents?

IAPPINI: I can't speak for the State as a whole, but I can speak for our office which covers Roxbury and the South End. We are willing to do a home study on gay foster parents - or anyone who is interested.

TAYLOR: Can we back up to what special foster care is?

IAPPINI: O.K. MENTOR, INC. in Cambridge is an agency contracted by the Department of Social Services. It has specialized foster care.

TAYLOR: And specialized foster care is ...

IAPPINI: 24-hour supervision by the parent of a child - it's like a 24-hour job. She is, or he is, responsible for all the aspects of the child's life.

MCNAUGHT: Why would this gay person that needed a gay foster home need specialized foster care?

IAPPINI: I think it's a combination of being gay and also acting out problems.

MCNAUGHT: But being gay by itself wouldn't require specialized foster care, would it?

IAPPINI: No.

MCNAUGHT: And how long does a person usually stay with the foster parent?

IAPPINI: Depends on the family situation. If things work out between the parent and the child, we wait until he's eighteen. We always try to reunite the family.

KANE: Your jurisdiction stops at eighteen at DSS?

IAPPINI: Theoretically.

KANE: When you say this kid was a runaway, what was the situation and had he been in various shelters before this?

IAPPINI: He was living with his mother and they did not get along, so he lived with his grandmother and he did not get along with her. Then he was in the streets, in the shelters and meeting people..

MCNAUGHT: Is this the first one you have come in contact with, would you say, Paul?

IAPPINI: Yes.

MCNAUGHT: How common is this?

IAPPINI: I talked with someone today who has a boy who he thinks is gay. He is fourteen. He's quite young. And I've heard of a case of another worker and I think that worker placed him in group care.

KANE: I was going to ask you about the alternatives. He sort of exhausted his going to shelters. He couldn't keep in going back to them. So you chose the foster care route. Did you consider the group care, is he too young or ...?

IAPPINI: He's the proper age for it. The group care facilities that I know of I don't think are appropriate. They tend to be very tough.

TAYLOR: What would happen if he were sent to a group care facility?

IAPPINI: He would bolt. I'm sure he would run.

TAYLOR: Because it would be hostile?

FREEMAN: Because he was gay?

IAPPINI: Yes.

WHEATLY: What is the age range of your clients?

IAPPINI: We cover the whole family. We have children of all ages. We have babies, too.

MCNAUGHT: If I wanted to be a gay foster parent and I lived in your area, what would I go through? Once I'm cleared, what would you be telling me, in terms of restrictions, etc., regarding the person who was going to be coming into my home?

IAPPINI: You would go through a home study. Two workers would come up to your home, interview you, ask you about your employment, your background, how you were brought up, how you would treat children, treat your spouse, or lover. Then you would go through a training which would involve behavioral situations - what would you do if this happened, etc.

MCNAUGHT: And then once I was approved and you came to me and said "I have a sixteen year old who is gay and needs a foster home," do you have any outline of the do's and don't's -- you may do this, you may not do this?

IAPPINI: With the child?

MCNAUGHT: No, for me the foster parent and for the child, too.

IAPPINI: I think it's understood once you become a foster parent ...

WHEATLY: You are on your own?

IAPPINI: The do's and don't's; you know what they are.

WHEATLY: Are you there as a backup resource?

IAPPINI: Yes.

FREEMAN: Would you place a foster child into a gay family unit, couples, two males?

IAPPINI: Sure.

CRANSTON: A non-gay child?

IAPPINI: Sure.

LUNDGREN: Is one of your requirements that the adult is home during the day when the child comes home from school, or could you have two working?

IAPPINI: It can be a single adult that could be working.

KANE: Do the specialized foster parents get more money because they are not working?

IAPPINI: Oh, yes!

KANE: What would they get, for example?

IAPPINI: MENTOR, INC., I believe, gets \$20,000. The foster mother gets \$14 to \$17,000 per year.

CRANSTON: And what does MENTOR do for that \$6,000 besides maintain a list to make a referral?

IAPPINI: They have a social worker on the case and an administrator.

LUNDGREN: What kind of children are generally placed - are some of them handicapped and need constant care?

IAPPINI: These are children who tend to act out a whole lot and who have not done well in regular foster care.

LUNDGREN: So that's not a route for your average child coming into foster processing?

IAPPINI: No, we go through our regular foster homes placement first.

KANE: What percentage would be in specialized foster care in any given case load?

IAPPINI: I really can't answer that because some workers have more babies; some workers have more teenagers.

MCNAUGHT: Of your regular case load, what percent would need specialized foster care?

IAPPINI: Probably fifteen or twenty percent.

TAYLOR: Paul, what recommendations would you have in terms of evaluation and placement of gay communities or gay youths?

IAPPINI: A nurturing home. A home that would understand gay issues, some sophistication on gay issues. That's all I ask. It could be a gay home or it could be a straight home.

MCNAUGHT: You don't know beyond your own office whether or not there are restrictions against or biases against people becoming gay foster parents?

IAPPINI: No, we actually have one gay foster home in the Dorchester region.

MCNAUGHT: That's outside of your office, so you know some other office is open to it.

FREEMAN: I'm a gay person and if I presented myself for employment at DSS and I was hired, could I come out on my job?

MCNAUGHT: Is there discrimination on the job?

IAPPINI: I feel there is hostility sometimes.

FREEMAN: Would it be a comfortable place to be out with co-workers?

IAPPINI: I am out with co-workers.

FREEMAN: Do people use you as a resource in having a perspective that straight people wouldn't have?

IAPPINI: Some have. Some have asked me questions about teenagers who are being brought up gay.

KANE: Would DSS be involved in actively recruiting gay people to be foster parents?

IAPPINI: I can't speak statewide, but I've been told that I can recruit.

CRANSTON: You indicated that that outreach wasn't terribly successful insofar as you don't really have that many gay foster homes. Will you describe how that outreach occurs? I have never seen a personal ad in GCN, for example.

IAPPINI: We haven't got that far, but I've called friends and clinics that qualify psychiatrists.

CRANSTON: Could you recommend ways that outreach could be improved?

IAPPINI: I think that would be our responsibility; I think DSS should maybe have an article in a gay publication.

TAYLOR: Paul, what kind of response are you getting from gays in terms of their being foster parents?

IAPPINI: People are very positive about it - more of them were interested - they were positive and said they would help me out in finding a home. I think it's a new thing. I think a lot of gays right now are single, have a single lifestyle, or they're with someone and they're not used to having kids.

TAYLOR: So you think there is some education in terms of the gay community even taking on the idea of becoming foster parents?

IAPPINI: Education?

WHEATLY: Well, education - just to learn what the facts are. We don't know the facts. We didn't know the facts until you gave them to us. That kind of education. There are probably lots of gays out there who would take on that risk if they knew that it were possible.

MR. RUSSELL FRANK: Director, Place Runaway House

FRANK: My name is Russell Frank. I'm the Director of Place Runaway House in Boston. We primarily provide crisis intervention counseling and run a shelter for kids who run away from home. We've been doing that since 1968. We're located in the Back Bay and have been there since 1974. Our primary funding source is the Department of Social Services. Originally, it was funded primarily to work with runaway youths, strictly. At this point, that's in somewhat of a transition. The majority of the kids we see are between the ages of thirteen and seventeen. We see a few kids that are younger than that, and we see a few kids who are older than that. There isn't a whole lot that we have to offer kids that are above seventeen; most of these kids are either attaching themselves to Bridge Over Troubled Waters or finding other resources. Part of it is that we just run one residential shelter program for kids between the ages of thirteen and seventeen and the other part is that we are not able to do a lot of drop-in work. We're not able to have kids hang around in that neighborhood.

About thirty percent of the kids live in Boston, forty percent are from outside of Boston out to about Route 495, and the rest are either from the rest of Massachusetts or out of state. About half of the kids are girls, half of the kids are boys. In the past, we were showing sixty percent boys. Now it seems to be evening out. The bulk of the kids are in the fourteen, fifteen, and sixteen-year old range.

My perspective on this whole issue is real general in that it really comes from a real general adolescence perspective. We have found that what works with just about any adolescent will work with one who is considered a "drug abuser". What works with most adolescents will work with kids that are gay and lesbian - and that is attachments. They need connecting points with clearly identified individuals and not with loosely structured social workers or people that are 20 miles away. That hasn't been workable from our perspective. What kids are looking for is people that they can actually connect up with and develop good trusting relationships. Then you can do something for those youths. I think the prime key to being successful with any adolescent is the relationship. And it's one by choice of the adolescent. It's got to be set up in such a way that the adolescent will choose to use this resource as a place to converse with people about problems and get general feedback about life in general. When you

take all the things that confront most adolescents and then start talking about incest, abuse neglect and, feelings like you're not sure what your sexual identity is, it just makes it all the more cumbersome for a kid to try and sort through all that stuff alone. And what we see is kids withdrawing, just going into shells and alienating themselves from the community. They don't feel like there's anybody they can go talk to, who will listen without falling off the chair, which is what most kids' experiences are. They go to talk to someone, a guidance counselor, a school teacher, or a friend of Mom's, whomever - and what they get hit with is somebody's initial shock. And the kids aren't going to hang around and talk to those people very long. That's been our experience. Kids really want somebody that can just listen to what they say and accept whatever their experiences are. You can't fall off your chair when someone tells you that they have been abused by their father sexually, or beaten up by their mother, or the father drinks all the time or "I think I'm not sure what my sexual preference is".

What people need in the City for youth services in general is youth workers, a Youth Activities Commission, whatever -- some sort of lines so that there are people in the communities that you can turn kids on to. What we are running into in the shelter is that we don't have anybody that we can refer to in the community. And I don't mean just Boston, I'm talking Eastern Massachusetts, but it's true in Boston, too. You have kids that can be identified as high risk youth -- "high risk" meaning that at any point in time they may split from home, may fall right down on their face and not want to talk to anybody, may have been in court for some sort of criminal offense that started on the basis of emotional acting out -- and for whom there are no connecting points in the community. As a result, you are seeing kids get serviced in ways that really don't make sense for the kids. Kids have to truck all over town to get into day programs, if you can find any. Most of the kids can't find summer jobs or jobs at all. There's no focus in the communities. Some of this is a result of Proposition 2 1/2, some of this is a result of what the cities and towns wanted to do with their money, and some of it is also the result of the cutbacks from the Feds. And I would say that for the issue of the gay and lesbian youth or any youth in crisis, we see that is not stabilizing as a result of having a social worker, having a therapist. Youth workers who can do outreach on the street corners and can be identified in their communities are great resources. Kids need

to know that they can go to that person and sit down and say, "Wow, I'm having a crisis!" And that person can start to sort out, "Here are the possible resources; here's what we need; here's what we think you need; why don't we give this a shot?"

MCNAUGHT: Can you give me an estimate on the number of thirteen through seventeen-year olds in the City of Boston who are gay and lesbian and who need the kind of services you're talking about?

FRANK: I'd say a hundred easily. There are probably more that wouldn't show up as necessarily being gay and lesbian, but they might show up for different reasons. That may be the real reason inside but that's not going to show up as a superficial reason. The superficial reason may show up as this kid got run through court for stealing down at his corner store or this person isn't staying at home, or is having problems in school. But, I would say that a hundred is a safe number. I wouldn't type them as runaways. I just type them as kids that I really think can use that help.

MCNAUGHT: How many need housing because they have run away from home?

FRANK: I would say it's real small. The things that make kids run are usually combinations of events. Most kids that we see are not running away from home because they are questioning their sexual identity. They do that once they are in the shelter. You just look at them for a couple of days and you really can see they are just not clear about their sexual identity. That's definitely an issue. Whether that's a phase they are going through at this point, or whether that's a real live issue for them for the next four or five or six years, we don't know. It's hard for us to identify within two weeks. Sometimes you can see it and sometimes you can't.

We run into situations where we might be able to see sexual identity as an issue, but in terms of the client, we have to work through the issue of where this kid is going to be housed at the end of fourteen days. Is it workable to go back to mom and dad? We usually sit down and see if we can work through whatever the superficial issue was around this kid leaving home and try to provide an environment for the kid to return home. Then the other question is, "Is anybody, mom, dad or the youth interested in getting any follow-up counseling?" Our frustration is trying to work through those issues and help the youth identify whatever new issues there are, I don't

think that we're being particularly successful at that, partly because the prime issue is where is the kid going to go at the end of fourteen days.

KANE: Why is it fourteen days? Why don't you keep them a month?

FRANK: We shut it off on purpose at fourteen days, based on the belief that if all the resources are where they're supposed to be, there is no problem moving a kid within fourteen days. There is no problem when there is access to a foster home if that's what you need or some sort of counselling services for the kid. There are also federal guidelines that go along with any money that you get. They would like you to restrict any services you provide for youth to fifteen days, max!. And that again is the feeling that you should be able to access any longer term resources within that time frame.

KANE: Can they come back to you for counseling on a day-by-day basis?

FRANK: Yes, but not on a day-by-day basis. Kids will come back. You might set it up where a kid will leave, go to a new environment and over the next week or two, we might set it up with certain kids that they're going to come back and touch base with us.

CRANSTON: Do you have any kind of sense of how many of those kids end up in foster homes, how many go back home, how many don't go back to school?

FRANK: Out of all the kids, ten percent of the kids run from the Place before the fourteen days is up. Half of those kids run on the first three days. There's ten percent of the kids that, for whatever reasons, don't stay in a program probably because they're not going to be able to abide by the rules. That's ten percent. Already we're talking about 120 kids that we know, we're not positively placing. Then it breaks down. About thirty percent of the kids return home. That's not thirty percent of all the kids that come from home; that's just everybody. About fifteen percent go into foster homes, three or four percent go in group homes, some go back and live with friends or relatives, some we program with social workers, and we don't know where they go.

CRANSTON: How many is that "some"? That is what I'm really interested in, the ones that you don't know about.

FRANK: It's hard to say. Can you define the "some" a little bit better?

CRANSTON: I mean the kids who just end up back on the street, or hustling or whatever.

FRANK: That's somewhere within that twenty percent that either are asked to leave or who run. I'd say probably kids that end up back on the street are somewhere around five or six percent, something in that range. Some kids stay on the street for a day, some kids for a week, some kids disappear, some of the kids we see are kids that have probably been on the street for two weeks before we see them. Our experience is that in most cases, the kids that run from the program are kids that are just playing with us. And what I mean by playing with us is kids that have already touched base with numbers of different places in the system. All we are is a place for them to be so they don't have to be some place else, versus this is some place where they really want to be, where they really want to talk about some things that they see as problems in their life. Whether they're problems that they feel are personal problems or problems caused by someone else.

There are a certain number of kids that we see that I would say really do want to help themselves. They get up to that edge - the edge being where you are really going to step over into the real issue, whatever that is. I think that there is a certain number of those kids that we don't get to.

WHEATLY: Do these kids come to you voluntarily or are they sent or referred to you by outside sources?

FRANK: Everybody comes voluntarily in the sense that they are not going to have a place to stay unless they feel like they want to be there, they can give us a sense of their verbal commitment that they want to stay there; that there is some reason for them to be there other than "this is just being someplace else". We get referrals and about a third come in on their own. They might call on the phone but we won't be able to identify them between the phone and walking in the door. We are not going to ask them who they are on the phone.

CRANSTON: So, you don't require a referral?

FRANK: No, kids come in the front door. We sit down and talk to them and figure out what we see as the options. If there is a need for the kid to stay, then we'll talk about that, and what that means in terms of the youth, in terms in getting in touch with whoever their legal guardian is. We can house kids up to three days with no parental permission.

KANE: How many do you have altogether?

FRANK: We have beds for fifteen. We try not to run on a consistent basis of more than about eleven. If it fills up to fifteen one night, the next day we are going to be looking to try and move some kids to some of the other services. It gets crazy with fifteen kids.

KANE: You opened a camp place, the DSS foster homes. You probably want to say that it doesn't work?

FRANK: I think the biggest frustration we see is that DSS has clamped down on all of the resources that they fund. Previous to it being DSS, a lot of the resources they funded were easily accessible by non-profit community-based agencies. We knew who to call that had a counseling contract with DSS and we could get the kid in the door from Place. We would book that kid up for counseling, call the DSS and say, "We have this counseling thing all booked up over here if you'll just call and make the referral", and that's all it took. Now you can't go that direct route. Everything goes through DSS. Their budget this year, which is going to go to the State House, is for \$224M. Three years ago, they asked for \$226M and that included \$10M expansion for adolescent services. At this point, there is a severe shortage of foster homes. There is not enough group care - six or eight beds residential for anywhere from nine to twelve months. There aren't enough group care slots. Other things we are missing: The counselling services are gone, and a lot of support services. That's why we are striking out on the issue of youth workers. I think that's the key. We can't identify services in various suburban communities. We don't have any way to identify them, other than to have one person spend all day on the phone calling around one city or town. And we don't have the time to do that. There's also a severe lack of networking. In Boston, there are a lot of services around. Some of these agencies would work with the gay and lesbian youth and some wouldn't. But nobody can identify which ones are which at this point.

CRANSTON: Except the kids.

FRANK: The kids can't even, I don't think. Some of the kids can, but some of the kids can't. I think what happens with kids at times, is kids don't know how to access things. That's what we do for kids. We show them the access: "here's the door", whether getting in the door requires saying, "I'm abused and neglected" or whatever the phraseology needs to be to

get you in the door. That's all you're doing is teaching somebody how to get in the door. I think there are agencies out there that want to work with these kids. There are counsellors within certain clinics that want to work with these kids. But nobody knows who they are. Usually, when you see problems around service delivery, it's a networking issue, a communication issue.

KANE: Why is it that no one knows who they are? Couldn't that be found out if someone with the time would do that?

FRANK: That is the key. I think that if you had somebody that had the time to find it out, that would make it feasible to do, you would come upon a number of services.

KANE: You're saying that at X agency there's one counsellor who will work very well with gay and lesbian kids, and there's another one who's a horror.

FRANK: Right! But it also changes.

MCNAUGHT: That's the problem with any referral list is it has to be constantly updated.

FRANK: It's less important that somebody have a sophisticated knowledge of abuse and neglect or what it's like to be a gay youth than it is understanding adolescents. That's the first key to us. Where we see problems with specific case workers or agencies is when they don't take a look at the specifics of adolescence.

TAYLOR: One of the things we keep hearing is that gay and lesbian youth are somehow differentiated from their peer group, whether by self or by the peer group. How do you handle that in a residential setting?

FRANK: I think, generally, that statement is true. We've seen kids, where there was some question about their identity or it was an up front, "I'm gay," tend to self-segregate. Most of the kids are real supportive around the issue. Most of the kids are not there to sit down and say, "Oh, wow! Here's this gay kid; I'm not going to talk to him." That hasn't been our experience. Our experience has been that there is a small percentage of the population that's going to scapegoat anybody that's different from them. And that has to do with their ego development as opposed to who the other person is. I've seen kids be very sensitive and understanding around the whole issue and that, I think, says a lot about kids in general.

I think kids are a lot more open to it in a setting where everybody just goes along and says, "It's o.k., this is no big deal. What are you worried about?"

TAYLOR: By everybody, do you mean staff?

FRANK: Staff as well. Everybody is just trying to treat everybody as a nice human being, but not by saying, "Excuse me, I have to treat you special because you're black" or "I'm going to treat you special because you're yellow". Everybody is going to be treated equally and fairly. That is the whole issue that confronts staff people, some kids, and clinicians around, "What do you do about gay and lesbian kids? How does that hit you? How does that hit me?" I'd say probably two-thirds of the people that I work with right now are in a position where they can ask that question honestly.

TAYLOR: Your perception is that if the staff is accepting and sophisticated about sexual orientation, the kids pick it up and respond to them?

FRANK: Yes. I also think that if the staff are good people and they know how to shut down someone's scapegoating someone else for any reason, when it starts out on the smallest level, you set in place a certain dynamic.

CRANSTON: How does that happen? Are the kids constantly supervised?

FRANK: "It's not o.k. to hang around like this. It's not o.k. to put your ashes on the floor. It's not o.k. to keep poking Billy." It's just non-stop.

CRANSTON: I had to ask you that question because it has been my experience, talking with kids not just from Place but other shelters in Boston, that that isn't always what happens. Kids get abused verbally and get ostracized.

FRANK: I'd say that's definitely true. My experience has been that that's a smaller percent of the population than the kids that get good stuff while they are there. I don't necessarily consider it the best possible placement alternative. Another person I know in the field had a discussion around the question, "Should we segregate gay and lesbian kids?" -- Meaning, "Should we have a facility for just kids that are gay and lesbian?" We go back and forth. On the one hand, I could say, "Yes, for those kids that got scapegoated in another facility or at Place." On the other hand, I could say, "No, if you want to try and see how we can all mainstream." A lot of issues,

for some reason, get by without mainstreaming. How can you really do those issues in a good way? Where does it leave the kid who was sexually abused if all you have is a facility for sexually abused kids? Where does it leave them? It leaves them, I think, in that alienated position. That's our concern. I think anytime you watch somebody get blown out of your program because they got scapegoated there, whether they set it up or didn't set it up, everybody sits back and says, "This sucks. What are we all doing here?" It's not fun for whatever reason and I think that some of it is our responsibility and some of it is also the responsibility of the kids we work with - it's constant high risk. You can have a nice kid come in, just a great kid and his issue is he's gay. And at the same time, I can have some kid standing on the street corner for six years and he isn't doing anything else but poking at everybody. At what point do you say, "I really need to move this nice kid, but I don't have any place for him." You no longer have the opportunity to move anybody, where before we had a lot of flexibility in terms of whom we could move and when. You could actually see a kid and say, "This kid does not work out in this setting." We need to refer him to foster care; he will do o.k. in foster care. We can follow up, we can look him up through counselling. There are kids that don't work out.

CRANSTON: Are you suggesting more of the kind of resources that already exist, or are you recommending types of resources that haven't existed yet, specifically with regard to gay and lesbian kids?

FRANK: I think that the gay and lesbian kids you're talking about need resources that nobody has seen yet. I don't think there's been any adequate discussion about what they should be. I think the key is support. I run into that every place. This issue has popped up with kids in general. Wherever you run into it, the key is support and contacts: "What type of relationship does this kid have with somebody? Who is the role model who could provide him with support?" I think that's the key and I think that trying to figure out how you access that in a big system doesn't work. You can't count on it. I mean some kid ran away from home and now he's got a DSS social worker. It doesn't mean anything. All it means is that he's got a DSS social worker and he ran away from home. There's no guarantee that you are going to have a functioning adult at 20. There's no guarantee he'll get good service.

TAYLOR: Any quick, concise recommendations for the City of Boston?

FRANK:

I would definitely try networking adolescent services in Boston, in the sense of trying to get a picture of what's there; some indication of willingness to work with a broad range of youth, including gay and lesbians. I think that is a key first step which is relatively inexpensive. If you want to go to the next step and start talking more bucks, then I'd say get youth workers in the neighborhoods -- every neighborhood. I think that is the quickest way to provide access and support for kids. You've got to go where the kids go and yet we still tend to set things up for adults.

SR. BARBARA SCANLON: Counselor, Bridge Over Troubled Water

SCANLON: I am the runaway worker at BRIDGE. BRIDGE is a multi-component agency and the backbone of our agency is street work. That's what we consider it to be: people go out on the streets to meet the folks where they are. They go out in the late afternoon and evenings to spots where kids are likely to congregate -- kids who may not be accepted into their own communities -- places like the Common and Garden, Park Square, over at Harvard Square, and the Combat Zone. Those are the main areas where they are. We have ancillary services once the child is met and chooses to come in to follow through on anything. Part of our ancillary services are the medical van which also goes out to those various areas so that we can give service directly.

To the gay and lesbian community, we have initiated services insofar as one of the spots the van goes to is Park Square. We do do some special kinds of tests there, but, if it happens to be a gay kid who comes on and has, for instance, a sore throat, we'll do a TC culture on the throat which we may not do otherwise. We have, in the main office, a component that deals with young women who are pregnant and we have a high school equivalency classroom program which has been very successful. We have a lot of kids -- gay, straight, confused, or transvestite -- who can come and be comfortable as they are. We have different kinds of counseling with people with various expertise: alcohol, drug, and general guidance.

My work has been mainly with the runaway and their parents, particularly parents that you can engage. I use the word "runaway" loosely, because I would also distinguish the "throw-away" child, the child that doesn't have the same options as does the runaway child. And the throw-away, as well as the runaway, may be the beginning for the kid who gets out on the street. We believe there are two very good intervention points on the street: right at the beginning and when the kid has gotten tired of the street life.

I spent six and one-half years on the streets with street youth. Street youths are youths that make the street pretty much their habitat. They are very disenfranchised and have very, very few supports, including the gay and lesbian community. The community has not been terribly supportive to the street kid. In fact, my experience was that they were fairly elitist; and I'm not trying to point

fingers. It wasn't that they weren't supportive to kids because they alleged to be gay, but because of the other kinds of things that make street kids less attractive to some folks. Also, there's a whole social condition angle that we have with girls who happen to be out there on the streets. We have the whole paternalistic attitude. We have boys with the attitude that boys will be boys. It's okay for them to be out. They have much more latitude and a lot of freedom from surveillance. I think we have been very lax. For girls, we have taught them that even if they're out there on the streets, women have been taught at a very young age to learn how to say "no." We know how to say "no" verbally, and we know how to say "no" with body language. And young men often have not been trained to say "no" verbally; and definitely many of them have never been trained to say "no" in body language. So, to a lot of these young fellows that are out there, I say we have been very, very lax. A lot of these young men who have been victimized who are out there on the streets don't get asked the same question. We ask the girls certain questions very readily. And we think of asking them very readily. But a lot of these boys are out there as undetected and unprotected victims. Their unprotection, if I can use that, is due to conditioning: We don't warn them.

WHEATLY: Sister, what kind of questions are you talking about?

SCANLON: I ask a girl out on the streets, "Have you been propositioned? How have you dealt with that? Is there any way I can help you to deal with that particular issue? Have you been raped? Have you been medically treated?" For a boy, I do it pretty routinely now, but there was a time when I didn't, and I imagine many other folks still don't. It's not manly to be sexually molested, because rape is a violent act and, therefore, you don't admit to that.

How do the people on the streets survive? Well, they might meet somebody good and I don't mean necessarily a sugar daddy who may be good but may also have ulterior motives, whatever they may be. I mean they may just bump into somebody really good. The chances for that, I suppose, are fifty/fifty. This person may be good, this person may not. They may meet some questionables. By that I mean people who definitely have their own needs. And they use other people to have these needs met. These may be religious groups -- cult-type things. Whether that's good or bad, or whatever - I'm not making a judgment. You see kids selling flowers, but kids get recruited into that type of thing. They become a type of slave, meaning

that you do the dishes, clean the house, and do this and do that - many things that never allow the child his or her freedom. The funny thing is that when a kid runs away they are running to be free, in many cases. That's what we think. We think that they are throwing off authority. Yet, they seem to fall victim to somebody who may be very domineering, or they may fall victim to somebody who may use them sexually, whether it's a pimp or another person. We envision our pimps as this fellow with a slouched hat, driving around in his pimpmobile. And they're out there. But there are also kids who induce other kids into getting involved in sexual kinds of stuff. And that is very predominant in the Boston area. They may survive by stealing on the street. They may steal from Jordan's or Filene's; they may steal from food places; they may run down to the Quincy Market and run like hell; or they may get caught. Sometimes being caught may be a good thing. They may have to get involved in the court system, and, often, if it's a first time, and they are a juvenile, it can be something good, as long as they are not put through the systems. We all have questions about that. They may survive by dealing drugs. They may survive by prostitution, hustling and doing pornography. When we think of the streets, we think of that. Kids consider that the safest method to survive on the streets versus stealing.

I'd like to talk a little bit about prostitution and hustling. I would like to use the term prostitution with females, and hustling with males. We did a study which we haven't completed analyzing, but I'll share some of the findings with you. It involved in-depth interviews with 28 males and not as many females. We haven't really written up the female study yet but we have written up the male.

The young women have different kinds of issues -- some are the same, but some are different than the young men who get involved with selling their bodies on the street. Women have to deal with pimp. Most young women are involved with pimps; sometimes not willingly. If they are out on the street for any length of time, a pimp assumes he is to take over. So, the young woman has less money. She is often beaten more if she doesn't make her quota and her quota may vary. She also has the problems of pregnancy to deal with which entail either continuing her pregnancy, having the child -- whether she wants the child or she doesn't -- or giving it up. She deals with all of those issues or she may decide to have an abortion. That latter decision can lead to all kinds of psychological issues that she may also

have to deal with. She also has to deal with being the subservient person in this society. The black women who are involved in prostitution, and there seem to be more black women visible in the lower street levels, get into prostitution perhaps for social status and feelings of self esteem. They have new groups of peers, new groups of friends, clothing and so forth versus the young white women getting involved in prostitution sometimes as an act of defiance: "I'll show you!" Back in the '60s, it was inter-racial dating. Now, how does a kid get a rise out of a parent? Maybe by being involved in prostitution and/or by saying they are gay. That gets a rise also, whether they are or they aren't. Prostitution for the white female seems to come out of a different motive than prostitution for the black female.

Male hustling in the Boston area takes place primarily down around the Park Square area, bus terminal, the parking garage near the bus terminal, "Vaseline Alley", - the street that's parallel with the Greyhound and the block - the bars, and the Arcades. For women, we see the peep shows and we see the Zone, we see houses, hotels as well. Once in a while, before elections, we see a sweep of the streets. We see Chinatown for young women, and the young women claim in areas of Chinatown that the Oriental men are much more gentle. Central Square in Cambridge is another area, the pizza shops and the donut shops over there.

For the males who are involved in prostitution, there are all different kinds. There are those who make their living from prostitution. A lot of these young men have no sense of future. No sense of future is definitely an adolescent thing. With the adolescent male who is hustling, there seems to be a deepened sense of no future for them. When they are nineteen, they are old; or they consider themselves old and very unattractive. These men are very mobile; a lot of these guys move down south or west in the winter; and sometimes when they get down there, they are discarded for younger men. Somehow they make their way back to the Boston area or they find themselves a new john down there in the South. These people seem to be very seasonal. They do not live at home; they have very little contact with home; and they have no sense of feeling good about family. We have another group of young men who live in the Boston area, who don't leave home at all and they hustle. Some of these young men bring along so-called girl friends with them. If you ask them to sexually identify themselves, they consider themselves either bisexual

or confused. They are very much more violent than the first group. The first group seem to come in and go out much more quietly. But the second group, no. Then we have the group of young runaway kids, or younger kids who may not be runaways who live at home, and they see the group that hangs out in the Park Square area, the block, more as the peer socialization type thing. They also may hustle, but there is definitely peer socialization that is like a puppy dog thing; they hang on to each other. There is a socialization in both of the other groups but it's a little more mature; yet, it isn't deep, either. It's every man for himself. Out of the twenty-eight that we did really in-depth stuff with, we found that they came from families that were definitely troubled. There was a lot of fighting, alcohol, neglect, and poor relationships. Most of them saw themselves as isolated, victimized, and those who identified themselves as gay to their families were then further isolated. They didn't see themselves as having good friends, and they didn't see themselves as being candidates for good friendships. They were aware of this lack of friends and one of the things they would like a great deal is an honest, trusting, non-sexual relationship. Many of these were the hustlers who were involved in sex for money. Those who had been involved in foster care had even less sense of themselves, had less attachments, were much more isolated. Sixty-eight percent of them had very young sexual experiences which were coercive. They were as young as age four. The other thirty-two percent described their first sexual relationship as pleasurable and most of it was peer level. Only two described their pleasurable relationship as being a sexual relationship with older folk. Eleven out of that twenty-eight were victims of incest, which is high, but we deal with a skewed population anyway.

WHEATLY: Male or female?

SCANLON: I think two incidents were women, but most were father, stepfather, or uncle. Twelve of the twenty-eight were induced into hustling by adults while hitchhiking, the remaining sixteen by friends. It was suggested as a means to get money. Twenty-eight out of twenty-eight were invited to participate in pornography. They put themselves in places where these particular offers would be made. Twenty-one out of twenty-eight actually engaged in pornography. Over half of the twenty-eight did engage in sado-masochistic stuff. And that varied. They would do that for money. Most of them didn't do it because they chose to do it. It wasn't something

that they wanted to do. There are a lot of risks and the typical adolescent feeling is that of immortality. As we get older and grayer, the feeling of immortality disappears to a degree. The risks are disease, robbery, arrest, violence, rape, murder and psychological injury.

I would like to make a couple of recommendations to you. My biggest thing, of course, is prevention: "How do you prevent these kids from getting out in the streets?" First of all, we are not going to prevent it totally and I am an idealist in some sense and I would like to think that we could but we can't. But education, particularly for professionals, I think, is a real important kind of thing. Warn them that these kids are there. They are under their noses. They are a captive audience. We are finding these kids sexually molested when they were four and five years old -- victims of incest.

With the kids who are on the street, who don't get into hustling or prostitution, what distinguishes them from those who do? It seems to be relationships and early sexual experience. Those were two major factors that we seem to find. So, education for a young man on how to say "no" is critical. If there is any incestual kind of thing, deal with it when they are really young.

Help kids build relationships. Fewer kids are going to see themselves as different if there were something for them in their community to build good relationships. Teach them about gay kids, lesbian kids, runaway kids, and all of their various issues. Take one issue a month at a panel of principals or teachers or social workers. A lot of social workers never ask these kinds of questions either. They should have their finger on it. Support living situations in the community, alternate living situations. We have a house in Brighton we set up for young people between the ages of seventeen and twenty-one and we hope to do a house for sixteen and seventeen year old kids who are not going to return home and have so few supports.

Where do we have our supports? Think about it. You get supported somewhere or you couldn't walk into this office day after day or any office day after day. Whether you get it from your family, or you get it from friends, or you get it from an educational media, business media, job media, you get it somewhere. A lot of these kids have no support. We need some way to build up these supports -- the school, the Church. We need some way to also bring

together a group of these folks -- not have them presented to by a gay panel because they will freak out, but by a variety of folks who can speak on these issues who may or may not be gay or lesbian. Support educational programs. One of the things that we found very supportive, is the GED program. Out of the twenty-eight who graduated in May of '82, fourteen went on to junior colleges, which is really good. These kids at some point in their life stopped and said, "Where am I going?"

When I first started, I said there were two points for intervention: at the beginning or after they have fallen a sufficient number of times. They are in the gutter, so to speak, literally or figuratively. Support various kinds of employments; summer type things that they can engage in.

MCNAUGHT: You made the comment that, in addition to being gay, they are street kids which make them undesirable. Could you very briefly discuss what that element is that makes them undesirable to the gay and lesbian community? Second, what resources could be developed?

SCANLON: I'm not sure. There are individual persons who are trying to change that. But street kids are non-appealing in many cases: They don't dress very well; they don't speak very well; and they don't have a very good image of themselves. And if you don't love yourself, it's very hard for anyone else to care about you. How can people respond to that? I think that they can respond in the same general way I outlined before. I mean, why are they out on the street? They are out there to make money. So, why not respond by supplying dinners or food. Feed people. Before you do anything else, feed people. Don't isolate them because life isn't isolated either.

WHEATLY: You said you started educating the kids on how to say "no".

SCANLON: I think that can be done at a local school through guidance counseling. Where do the girls get taught?

WHEATLY: Their mothers.

SCANLON: And/or their fathers.

WHEATLY: But parents won't touch that subject.

SCANLON: Then the parents have to be educated, too. You do it through a t.v. type thing. We have cable t.v. floating all over the place, now, don't we? Doesn't City Hall issue a license for that?

CRANSTON: Do you think that the kids on the street who are in prostitution and hustling are further victimized by the laws against it and the way that's handled?

SCANLON: Of course they are further victimized and one of the things that would be real important to do is to set up a real good relationship with Probation Officers of the adolescents. We do that. We know them well.

MR. ALAN TWEEDY: Staff, Boston Children Services Agency

TWEEDY: Boston Children's Services is a very old, private child welfare agency. We contract with the State Department of Social Services for delivery of services. It's been around since 1800 and does adoption and foster care. Primarily about 65% to 70% of the services delivered to our children are through State contracts -- through Region 6 which is Boston and Region 4 which is the Greater Boston region, the suburbs of Boston. We are located at 867 Boylston Street, right across from the Prudential Center. I run a family resource program that is in the placement department. We place kids who have been in residential treatment eighteen months and longer and match them with families -- either foster families or adoptive families. The ages of kids vary from seven to seventeen. The agency does a lot of the protective service work and does a lot of the 51A's, that is, screening and assessment, as well as placement, foster care, and emergency foster care. People who want to adopt babies and older children come to us and have home studies. The one that I run is a very special program for the kids.

We don't see gay kids within the foster care system usually. They don't stay. If they do surface or they do disclose their same sex, interest or identity, they usually blow out of the foster home. They don't last. They are on the street. And there is a great need for a lot of education among foster parents and social workers. Ed Roche came to our agency once and asked if Boston Children's Services would be interested in doing something separate for gay kids. There's a lot of resistance at my agency and I think my agency is pretty reflective of mainstream social services. The question of gayness makes people nervous. It makes social workers, and case workers who are straight nervous. When it comes up, they want to make it a non-issue. When it happens in families, they help families keep that down. So, there is a tremendous amount of education that is needed in the social work profession about gay issues. I know that Gary Drake and the Task Force for Social Workers have done a lot of work to that end. But there is a lot more work that needs to be done.

I'm particularly concerned about foster care and gay kids in residential facilities. The 16-year old boy we have in our program who is working with one of my social workers is getting a lot of good service because and my staff are sensitive. He's struggling with questions about his identity; has been involved

in a lot of street scenes in terms of selling himself; has been in the foster care system since he was eleven. He was an abused child. His parents locked him up in a box until he was removed by the Department of Public Welfare when he was eleven years old. He has been in two group care facilities. I have a lot of concerns in terms of what goes on there for a kid, a fifteen-year old kid, who has been involved in a lot of acting out sexual stuff with kids within a group home. Nothing gets dealt with in terms of any kind of help. In fact, this particular child also had another friend in the community in which he was living with whom he ran away. They were looking together a sort of perfect family. They went to some extended families in Kentucky, then on to Florida, and then he came back.

They stay in touch. This other person was nineteen years old. They were involved with each other. There were some love letters between them. These love letters fell into the hands of some of the other kids at the group home and they were used in a very negative way against this kid. We were working with this child in terms of looking for a family for him when he wasn't running away. When we tried to talk to the group care staff about this, they just said, "That's not our problem." They couldn't even get to first base in terms of recognizing that this is an alternative: "My God! if we do that, then we might even give some validity to the fact that there is identity for him in this."

This kid is also presently involved with a 45-year old man who is quite interested in his life. We would like to be interested in this 45-year old man. We would like to sit down and talk with him. We are not saying, "don't be involved with him". We want to have him understand where we are coming from and the plans we have made for him. We have just successfully moved him to a family that's very relaxed and open about his gayness and who are saying, "We'd like you to make a decision about it but are open to sitting down and discussing it. It's not such a big, terrible, horrible thing." The foster father, in particular, would like to meet - I'm going to call him "Fred" just to give him a name - Fred's friend." The foster father is a black man. This kid is white, and the foster mother is a white woman. They are very receptive in dealing with the issue. Since we've said we want to see him, he's driving up and he's giving Fred money. We do have some concerns about whether this guy is a good guy or a bad guy; whether he's using him or setting him up for some stuff, maybe a prostitution ring, we don't know. But we want to be able to deal with it.

Fred is at the level where he is still struggling with all this. He is not fully to the point where he can say, "This is what I am and I can deal with it." I would like to see some money placed in developing - and this is something that I've really struggled with for a long time - separate programs to deal with gay kids for foster care. I used to think that you could mainstream them into the regular network of social service agencies in term of the regular foster care system. I don't believe that any more, except in terms of a goal to work towards. There is so much in the social work community that is homophobic which conspires against creating open dialogue. There are many very fine gay people out there doing child welfare work and work with kids at agencies, but we have to deal with numerous issues at our agencies. You name it and we have to deal with it. I'm open about my sexuality at work and I don't perceive any kind of difficulty around that, but I worked at the agency for a number of years before I decided to share that. There's a lot of fear among gay clinicians and social workers about sharing that at their places of employment. A lot of work needs to be done with that still.

FREEMAN: The consequence of the fear is what?

TWEEDY: There are still feelings that maybe you can't work with kids because of what you'll end up doing with kids. The issue still is: "As long as you don't push it in people's faces"... Four years ago, I pierced my ear and that was the beginning for me of coming out and dealing with my sexuality at work. I got pulled in by my boss and by her boss, and they said, "How dare you do this? We can't send you to South Boston anymore. People are going to have a real problem!" I've never had a problem with the kids I work with, or the clients I work with or foster parents. Every once in a while people ask me, "how come you have an earring?" and I say, "I want to." And then they leave it alone. The people who have problems with it are other professionals because it makes them nervous. And then I always sit down and to talk them about that. It takes an awful lot of energy to constantly be on the firing line. You've got to pick and choose your battles. I think that people make individual decisions from place to place as to how they want to manage that. I have friends who wouldn't dream of telling anybody at work that they are gay.

FREEMAN: Do you see your work with gay and lesbian youngsters enhanced because you can be out and direct about your orientation or do you see that it doesn't make a difference?

TWEEDY: I don't think that my orientation makes very much difference with my clients. I think that my work would be my work. My being out at work enhances my ability to try to educate and raise some people's consciousness. I know that the adoption co-ordinator down the hall will not deal with me, but at least it's out on the table. I have been working for gay people who are interested in fostering and adopting. It's a very tough struggle. I have one male couple whom I have worked with for three years and we have not yet been able to identify a child. We are viewed by the system as deviant. We had a 12-year old boy from one agency who was bouncing out of his second adoptive home and who was enraged with women. He was masturbating in his adoptive mother's underwear. The social workers who were handling the case were freaked out and saw this as a very sexual act. They called me up because I was looking for a child for my couple. I did some work with the social worker in the sense of trying to help her see that it was not a sexual issue at all but rather a rage issue of this child. Very possibly, a placement with a single man or two men might be the very best way to go. She went for it. I convinced her and that was a success because we haven't gotten past a worker in the past. It was in getting past her supervisor that we failed.

TAYLOR: Because?

TWEEDY: Because what message would we deliver to this child by placing him with an openly gay couple? We would be saying, "since you beat off in your adoptive mother's panties, you are sick and here are some sick people for you."

WHEATLY: He was not gay?

TWEEDY: They had some question around that.

WHEATLY: He didn't know whether he was gay or not?

TWEEDY: No, he is only twelve!

WHEATLY: But the supervisor was afraid that was going to be the wrong message to the kid?

TWEEDY: The supervisor thought that it was very much a sexual issue, and that there must be something wrong with this kid's identification. I tried to tell him the kid was enraged with women. He had a very, very difficult experience with his biological mother, who was abusive and rejecting.

KANE: When you say you would recommend a separate program for foster care for gay kids, what did you mean?

TWEEDY: I would like to see someone start to do some work with the kids in terms of doing a gay foster care program. And this is a 180 degree turn for me from four years ago. Perhaps an agency could be found that wants to make a commitment to gay youth and do a proposal with a state agency for developing that or even do it separately. By "separate" I mean that the training and recruitment for those people would be significantly separate or on its own as a separate program. When people come to us and apply to be foster parents, we put them through an initial six-week training series as a beginning step of a screening process. I would like to see that done separately for people interested in taking gay kids. The curriculum for the training would have to be changed to address gay kid's needs. I see gay kids needs as being different. I think there is a conspiracy to keep gay kids invisible.

WHEATLY: We've only heard, so far, today of one case of a gay kid in search of a foster home. I don't know where all of these gay kids are.

TWEEDY: I think that it's because they are not going to tell a social worker they are gay.

WHEATLY: In other words, you're not going to find them unless there's a place for them. How do you do something like that? How do you discover them?

TWEEDY: I think that if you approached anyone at the administrative level at Boston Children's Services, they would say, "We're very much open to servicing gay kids; we believe that they should be just like any other kids; but we don't see them." I mean, we're back there again. And I think if you went to Catholic Charities, or the Department of Social Services, you would get the same thing.

CRANSTON: In the meantime, before this separate agency exists, if a gay couple is interested in adopting, would you recommend that one member of that couple present himself as a single parent?

TWEEDY: Right now, yes.

WHEATLY: Is there any way that you could really hide the fact that there is a lover there?

TWEEDY:

You would be surprised at how many home studies have been done with gay folk who have asked to be foster parents when they have never, ever said that they were gay. And they have been approved because the social worker is just not about to touch that issue. They will say, "Oh, this woman lives here with you" or "This man lives here with you?" "Yes, that's my roommate." And it's just left. Boston Children's Services had two super women who were foster parents with our agency for a very long time and they were lesbian. They left the agency because things changed in their lives after about ten years of being foster parents. When I came to the agency and met them, I knew right away where they were coming from, and who they were. And when I brought that up to someone, they said, "Oh, you think that they are? why do you think that?"

MR. EDWARD ROCHE: Private Consultant and Clinical Social Worker

MCNAUGHT: We are anxious to hear from you about problems of placement. You, at one time, wanted to set up a facility for gay youth?

ROCHE: Initially we put together a proposal for a facility and at that time the Commissioner for the Department of Social Services made it very clear that his constituents -- politically, and socially -- the kids' parents, would not buy that sort of facility. They wanted us to come up with a proposal where we would provide case management services to the tune of about \$15,000. He passed this along to his Assistant Commissioners who told us that he didn't have any money. But we were told that the department would fund a training program for the Department of Youth Service workers. A one shot deal. They thought they could come up with \$25.00!

FREEMAN: For the whole state?

ROCHE: I sent them a letter saying that I didn't feel that we could do it for \$25.00. We went back to the drawing board and started to think more in terms of case management services. We realized that a group facility was unrealistic for a variety of reasons and we put together a plan for case management services. At that time, there was an election and suddenly we were dealing with a whole new cast of characters and that was the King Administration. What we found out was that the DSS under the King Administration was starting to go back to something they used back in the early '70s, where they would essentially send a kid to his last known address and see if he re-surfaced. There seemed to be a lot of dumping going on, particularly if the kid was 16 years of age or older. In your outline, it talks about gays and lesbians. I've only seen two lesbian adolescents, and neither one of them in the context of foster care. I spoke to about fifteen males who are engaging in homosexual behavior, three of which we eventually placed in foster homes. One stayed in the foster home for four days, another one stayed for six weeks, and another stayed for six months. They were all high-risk kids, but were the best of the lot of those I interviewed.

TAYLOR: Ed, why the disproportionate number of males to female? We seem to keep hearing that.

ROCHE: I didn't even hear of females. I got one call on a young woman they wanted to place in the Worcester area and I said that I would check around. And then

I got a call the very next day and they said "Don't bother. It's okay. We placed her with a family in Worcester." There's no particular need. I literally did not hear about the women.

TAYLOR: Does that mean lesbian adolescents have wonderful home lives?

ROCHE: I don't know if it's that or if they just get by. Perhaps it's because they don't engage in some of the same kinds of behaviors that a lot of the males do. This is one of the problem areas that I think is diagnostics. All the kids I saw had problems beyond sexuality. And that's one of the key things that service people were not able to focus in on. If they got a kid who is engaging in homosexual behavior, a red flag went up. They didn't see anything else. I got called one day to interview a kid who seemed that butter would melt in his mouth. He was just a wonderful boy. He went to school every day and was living with schizophrenic relatives in Roxbury. "This is a wonderful boy who needs love and care at home," said the assessment. He was also gay. I had scheduled an hour for this kid and in ten minutes I realized that he was a flaming psychotic. I told them that there was no point in me talking with this young man. I had to come back the next day. I cancelled out the whole day and spent six hours on the phone trying to get this kid hospitalized on a course of medication. From there, he was going to be turned over to the Boston Children's Service Association and they would take him into their Spanish program. So, he was all set. This was not a kid I would call gay. I wouldn't call him straight. I wouldn't call him anything. He was psychotic. This kid could not tell me his home address. He was almost non-verbal -- he was that withdrawn at 18 years old. This was a kid, by the way, who was a DSS kid living at a DARE home in Cambridge. He was thrown out of the DARE home because he was having sex with other boys in the house. When I called his DSS worker, they told me that they would be working on plans for him also. And I called them back about three hours later to try to compare notes and tell them what I have come up with and they told me that they thought they had a foster home for him in South Boston. I said, "This is a Spanish kid who is psychotic and who was having sex with other kids his age." And I was told, "Tell me that later." I explained to this worker that there would be all holy hell to pay if this kid went to South Boston.

There were several situations with the Department of Youth Services where I interviewed kids who clearly were not gay. These were kids who were street kids who would engage in sexual activity with a cat or a dog. But they had no specific sexual orientation as far as an affectional preference goes. This was a way for them to enjoy life and for them to survive. But because they were labeled gay, because they were engaging in homosexual behavior, they found themselves in locked facilities. That was one of the most striking things I found. If the gay kid on the street gets arrested, he's going to face a lot tougher time in the Department of Youth Services and the Department of Social Services than the straight kid. I have seen straight kids in community facilities who had a background of assault with a deadly weapon, breaking and entering, and stolen cars. We had a kid in Braintree who stole two cars a day for a year and this kid was in community placement and doing very well. If a kid gets arrested for prostitution, he is not going to get sent to a community placement. He's going to wind up at a so-called locked facility or secure foster care at Boston State Hospital. A kid that I spoke to at the Brockton Y was locked up because he was arrested for prostitution. He defaulted on the prostitution, was picked up, they found a joint on him, so then they arrested him for the default and having a joint. He defaulted on the prostitution and the joint, so they picked him up the third time. Now two defaults, prostitution, controlled substance, and he had a pen knife on him so now he is carrying a dangerous weapon. The pen knife stuff would not have been illegal, except for the fact that he had those other charges against him. So here is a kid who, by comparison, had done virtually nothing wrong. His criminal record was nothing compared to what we see every day of the week in community facilities. And yet, he was in a locked facility because he scared people and they said "He scares us. He goes out and he comes back with \$100, comes back with \$150 and a big grin on his face and we don't know what to do with him." What I told them they should do was simply let him escape; that he was doing that at fifteen years of age, and he was doing very well on the street. He had a place to stay in Charlestown and was surviving very well, except for a few minor incidents with the law.

There are no good diagnostics going on to sort out who is the kid who is psychotic, who is the kid who is a psychopath, who is the kid who has some sort of serious or realistic homosexual orientation. I think because people are scared of sexuality, they focus in

on that and miss a lot of the other kinds of conflict areas that are going on. These are the kids who are in the DSS or DYS and are multi-problem children. By and large, their sexuality is the least of their problems.

Another problem area that I found as a provider was sources of funding. I had to educate DSS regional directors regarding their own rules and regulations regarding the kinds of funding available to them. I found it very frustrating. I also found that with decentralization, money was called a certain thing at the central office and I would get a lot of cooperation from them; but when I would go into the regions, they didn't have the slightest idea what I was talking about. In those three cases, I described the first one we took a loss. They agreed to fund the kid but then said that since it took them ten weeks to actually approve the funding, they weren't going to pay us for the first ten weeks he was in foster care. We ate our losses and we were not going to let the kid go. In another instance, the office simply said "We won't pay you". But again, we had made a commitment to the kid that we'd place the him. They would fund the foster parents, but they would not provide us with any kind of funding for case management services. In the third instance, they told us they wouldn't fund the kid. This was a transvestite prostitute, sixteen years of age, extremely bright, and again a high-risk kid because he really did prefer to stay on the street. I called his father and told him to take him down to the DSS office, sign him over to the department on Friday afternoon. His father did that. I told the father to leave the office immediately, don't say anything to them, and just drop the kid in their lap. That afternoon I got a call from the worker and said, "Hi, so and so is here." I said, "Terrific; he really needs help. I'm glad you people picked him up." And she said, "We've got no place to send him." I said essentially "That's tough." And she said "I'll call you back in an hour". She called me back and said "We have no money". We essentially had to put them in a position where they had to pay for the kid or the worker would have to take him home because she had no place else to send him. So, those were the kinds of gymnastics that we had to go through to get funding. Again it was a difficult time because my impression from other kids we dealt with in social counselling was that the workers generally want to unload cases. I was in a situation twice where I filed 51A's on kids and they were rejected.

MCNAUGHT:

Why was that?

ROCHE: I said that this is a kid who is in danger. There are drugs in the home. There are all kinds of conflicts going on. He can't be returned to his natural home for a whole variety of reasons. They essentially rejected my statement, saying, "that's not good enough. He has to actually be tortured. We can't have candidates like this."

KANE: What happened to the other fifteen? You had fifteen and started working to place three.

ROCHE: That's another problem area. We get a lot of calls to place kids in a foster home and I go talk to the kid and find out that this was not an appropriate foster care placement. This was a kid who, in fact, maybe did need a secure facility, who did need a community facility in a group setting where he would get a 24-hour a day supervision. What I would get back is, "We can't do that!" "Why can't you do that?" "Well, they won't take him, they'll hound him, they'll run him out of town." Or the group home itself would say they won't take kids who are acting out homosexually. They just weren't available. Then they say, "Let's go the foster care route". From their perspective, it made a lot of sense because it was crisis management: "We've got to get the kid a bed. Let's at least get him into a foster home." I was not part of DSS. I did not have to go along with that kind of thinking. I said, "No, I'm not going to place a kid in a foster home if that's an inappropriate referral." And I would reject referrals. I had a kid who was at the Boston State Hospital and I called in DYS. It was a Friday afternoon. They said, "Look, we don't know where your kid is. We've got 106 kids and 103 beds. Call us back in an hour. We don't know where he is going to be." "Tell me about the kid", I said. "Well, he comes on a little strong", they said "but he's really a soft kid inside. If we get him away from that tough veneer, then we've got a real workable kid -- ideal foster care candidate." Fine. This is the message I get from the DYS worker. I called some people at BAGLY and they were very helpful. They knew the kid. This is a kid who was barred from the block by the other hustlers because he gave them a bad name. This was the kid who had to go to New York because somebody wanted to kill him. He ripped off people indiscriminately. And I'm told by DYS that this was an ideal community case. I went back to the person that referred the kid to me and said, "Look, I'm not even going to write a report on what I've heard about this kid because it would be prejudicial toward him in court. I'll let him fend for himself." And that person has to run back to the

judge and say, "Sorry, I can't seem to come up with anything for this kid." These are the kinds of things that I would face as a provider. I wasn't surprised by that because I have seen that happen before working in group home settings. I realize that if you're going to take referrals from the Department of Youth Services, you really have to have a network behind you that is going to provide you with information.

KANE: Why is it easier to get them in to a foster home than it is to get them into group care?

ROCHE: Because a lot of group homes won't take a young man who is acting out homosexually.

KANE: And they feel they can hide all of these things from the foster family?

ROCHE: Yeah! Particularly where the foster parents that I had found were gay men.

On the issue of funding, ninety percent of the time that I spent was non-reimbursable. That was a problem just in terms of trying to provide adequate services. I have to jack up my price so high that it becomes almost unaffordable. I think the Department of Social Services had a realistic argument when they said, "you are very expensive." It wasn't as if they weren't paying other services exorbitant amounts of money to provide similar services, but they did have a justifiable complaint when they said, "Paying you \$200 or \$250 a week for six months, over and above the cost of a foster home, is a lot of money." My problem as a provider was that I was doing a lot of running around interviewing all these kids and foster parents and I was not getting paid for that. So I had to build into my expenses a lot of this time that I was not getting reimbursed for. So there was a problem there as to how I was going to work that out with the department. They had a good argument, but I think it went just so far, because they are paying a tremendous amount of money for foster home services to kids who are not gay but have at least a serious social problem getting along in the community.

MCNAUGHT: Is the supposition that you ought to be doing this for less because they are doing you a favor in cooperating with you on the gay issue?

ROCHE: No, I think there is a kind of attitude that social workers fall into whether they are in the department or not. We've been used to having our funding come from these magic sources whether they are the state's

or some other magic funding agency. I would walk into people and I'd talk to them about the particular kid and they'd say, "By the way, who is funding you?" And I'd say, "No one is funding me until I can submit my bill to you." "Oh." People kind of assume that if you are working in a specific area, you've got this enormous grant supporting you so that they can just throw a lot of work your way and not have to worry about where it's going to come from.

MCNAUGHT: Recommendations?

ROCHE: There has to be someone in these systems who is willing to make intelligent diagnostic decisions. I don't think that's being done. There has to be someone who can sit down and determine what is really going on with a particular kid.

I think that the departments themselves have to begin leaning on the people that they are paying to provide services. If the Department of Social Services and the Department of Youth Services is going to be using a specific community organization, and is going to be placing kids there, they have to begin leaning on those organizations to provide adequate services to these gay clients. And that goes beyond providing a bed. There are a lot of organizations that will provide a bed for a kid to keep up their numbers. But they also have to go beyond that and provide workers who are skilled in human sexuality and who are able to see beyond the human sexuality and recognize other areas of conflict, which are the real reasons which brought the kid to the attention to the court or to the Department of Social Services.

I think those are the two key areas. I think the people who do the diagnostics are also the people who can do some supervision and training. I think that's very important. And get some of these kids out of the so-called lock-up/ secure facilities.

WHEATLY: What kind of ideas do you have about finding gay kids who need foster homes and finding foster homes for kids who need them? We're not too clear that there are a lot of gay kids out there who need foster homes.

ROCHE: The gay kids who need foster homes are multi-problem kids. They are kids who have conflicts in a variety of areas. These are not kids who are captains on their football teams or straight A students who just happened one day to get thrown out of the house. If this kid gets thrown out of the house because they find out he is gay, he probably can get back into the house before very long. That's been a problem with

the gay community. There are a lot of people in the gay community who would love to take in a foster child and who would do very well at it except we're not talking about choir boys. Those are easy. You can get those kids back into the house in about a week and a half.

LAFORREST: So what you're saying is that foster care for gay kids has also got to be the kind of care that can address multi-dimensional problems - not just sexual orientation.

ROCHE: The same way it is for most of the straight kids who are in foster parent homes. These are multi-problem children.

MCNAUGHT: Can a person who is good with multi-problem children generally, regardless of their sexual orientation, deal with the gay aspect of the kids with multiple problems? In other words, do you need a group of people who are gay foster parents to deal with gay foster kids who have multiple problems or can a good straight foster parent deal with the gay aspect?

ROCHE: I think a good foster parent doesn't have to be gay or straight. In some sense, I think ideally you would like to look for a personality that would get along with a particular kid best. But I don't think that they necessarily have to be gay or straight.

WHEATLY: Do you think there are enough facilities now to take care of the runaways or the gay kids who are hustling, for instance?

ROCHE: From what I've heard, the gay kids get a bad time at a lot of the facilities for runaways. They are going to face the same kinds of pressures there that any gay adult out in society would. And when you look at the kinds of training that social workers have received, by and large, it is theoretical. Even the a theoretical background they got is bad stuff, bad research, and bad theory. So the workers are at a disadvantage, unless you re-educate them. They are not given a whole hell of a lot to bring to a situation with a gay client or a client who is acting out homosexually who may not be gay -- which is frequently the case.

FREEMAN: What does "acting out homosexually" mean?

ROCHE: It means that they have some kind of internal conflict that's manifesting itself in homosexual behavior.

FREEMAN: Within the house?

ROCHE: Within anywhere. Within the community-at-large. By engaging in sexual behavior, they are acting out. And the assumption is that if they stop having sexual contact with other people, they no longer have these internal conflicts. So what you do as a group home worker is make an agreement with the kid and say, "Don't have sex and I can take you into the house."

WHEATLY: Where do you see diagnostic activity taking place?

ROCHE: I know a couple of people that do it, who sit down with the kid and sort out what's going on. Beyond that, I know of no one.

CRANSTON: What about shelters for a kid that hasn't any place to stay? I send all my kids to Bridge.

ROCHE: Yes, I would send them there. Bridge is the only place I have found that has some real solid talent, sensitivity, overall intelligence as far as approaching a multi-problem child. If a kid were a hustler and were not specifically gay - a heterosexual hustler who was engaging in homosexual behavior -- he may fair very well at the Boston Crisis Shelter or Project Place. I think that kind of a kid can disown the gay part and say, "I was just doing it for a couple of bucks."

CRANSTON: You talked about how if a gay kid is arrested, he's going to have a much tougher time than the straight kid. Is that because of the way the police process the case?

ROCHE: No, I'm not talking about the police at all. That's a whole other issue. I'm talking about whether they're sent to the Department of Youth Services and they say they have no place they can send this kid, so this kid remains locked up at Boston State for eight months.

God help the kid, if he's a cross-dresser. He's got nowhere to go. He'll be in a locked ward until he is eighteen or runs away. I honestly believe this is the best thing you can do for a kid: Take a kid out of that situation on the assumption that you are going to try and help that kid, knowing that the kid is going to run away. At least you'll give that kid a chance to survive on his own. And many of them, in fact, do that. They will survive on their own. They will find friends. They will find shelter.

KANE: Where would you send them? You're saying that this kind of kid wouldn't work in foster care, he had a hard time in group care. What's the alternative?

ROCHE: I've seen 16-year olds whom I would try to make a deal with and say, "Look, we don't, in fact, have any place to send you, but you have some friends who are living on such and such street in the South End. You know I don't think they are the greatest people in the world, but at least they'll put you up. We'll provide you with some funding to live on, some sort of a subsidy. If you'll agree to go to work and go to school, we'll make a deal with you." I think there are a lot of kids out there for whom that would be a workable solution. I've seen them go along with this. That's risky stuff, inasmuch as these kids are going to be involved in a variety of behaviors in the community that the worker may not be particularly fond of, but, realistically, they will anyway. They are all going to go back to the block if just to only check out and see how their friends are doing. They are going to get into bars; they are going to cross-dress; they are going to go back and hang out with other cross-dressers. That's this kid's life. I think we have to adjust our expectations and come up with some alternatives. I think that would be preferable to locking the kid up and cheaper.

MR. GEORGE SMITH: Youth Advisor to Boston Alliance of Gay and Lesbian Youth (BAGLY), Consultant with Gay Alcoholics

SMITH: My name is George Smith. I'm an alcoholic and a drug addict. To begin with, I'd like to talk a bit about my personal experience before I go into anything about AA or the gay community in general. My personal stance, as a gay person and alcoholic, has been to look at it as being pretty typical among people who suffer from alcohol and drug addiction, because I grew up basically with a lot of the feelings that a lot of gay and lesbian people feel - being different; out of place; oppressed. And that added fuel to the fire as an excuse to use alcohol. Basically, the only way I found any kind of relief from this kind of pressure was through Alcoholics Anonymous. My experience of alcoholism has been from Alcoholics Anonymous. I'm going to talk mostly about that. But just as a point of interest, I've been sober, which means for me alcohol and drug free, for three years next month, through Alcoholics Anonymous. I'm going to focus on that as my experience.

A.A., for anyone who doesn't know, is a pretty new organization. It started in 1935 in Akron, Ohio, as basically one man finding out that the only way he could stay sober was to help other alcoholics try and stay sober. He found that the only time that he was able to stay away from a drink was when he was actively involved in trying to provide assistance to another suffering alcoholic. This led to a sort of secret society of alcoholics who met in people's homes and in back rooms of bars and church basements for a few years until 1939, when the book Alcoholics Anonymous was published. After this, the organization just grew incredibly and there are groups now in every city in almost every country in the world. In most major cities in the United States there are anywhere from one hundred to five hundred meetings going on. In the gay community in particular in Boston, there are anywhere from four to five different gay groups, that are listed in the A.A. book ads. A.A. has given the o.k. for gay groups to be listed in their meeting list book, even though A.A. as a group doesn't really believe in dividing into subgroups like womens groups, or young people's groups. They're giving the o.k. for several of them - young peoples groups, womens groups and gay groups. They feel that all three of those have a lot of separate issues. Young people, particularly, have an issue of drug abuse that's not usually addressed in a lot of the mainline A.A. meetings. Gay people obviously have the double issue of anonymity:

Wanting to speak about their own experience but not being able to for fear of exposure in their community. Women, obviously, have the need to address the fact of being women and being alcoholics, -- a double stigma.

A.A. is basically a spiritual program. For a lot of people that might be hard to understand, and I want to emphasize that that doesn't mean religious program, it means spiritual. Inasmuch as I think the main characteristic of an alcoholic, - who's a good A.A. candidate, is spiritual breakdown. At the end of one's drinking and drugging a lot of the time, the first thing to go is usually yourself, self value, contact with a higher power, or spirit, or soul, whatever people want to call it. So A.A. basically begins as a spiritual program, and from the spiritual awakening - I don't want to call it a rebirth - comes from putting down the drink or the drug, the mental and physical recovery as well. A.A. considers alcoholism to be a three-fold disease - it's mental, spiritual and physical, because it affects your body, it affects your mind and your way of thinking; it also affects your sense of value and self-worth and sense of morality. It leads to corruption in all three areas. So A.A. tries to provide for recovery in all three areas, the spiritual, mental and the physical.

Concentrating a little more on my area of speciality, I suppose I'd call it gay and lesbian teenagers who have alcohol or drug problems, and I've attended a lot of seminars on the subject. I've been to a lot of drug centers and alcohol hospitals - we call it them detoxes - and heard a lot of "specialists" on the subject of alcoholism. According to all statistics that are out now for teenagers or people who drink under the age of twenty, or for people who begin drinking at a younger age, the progression of the disease of alcoholism seems to be two to three times as fast, as opposed to someone who doesn't begin drinking until their mid-twenties or late twenties. The way it was explained to me and the way I see it, is that it has three phases. Beginning, intermediate and final phases. The first phase tends to be when people simply begin to lose control. You go to a bar or you plan on having one drink, but wind up having more than you anticipated. You begin to lose your tolerance for alcohol, whereas one drink would have gotten you drunk earlier, now it takes two or three, and your tolerance builds up. You begin to miss things. I'd plan on attending meetings of gay youth, but I would never make the meeting because I would still be in the bar at 8:00 at night, after going

there after work at 4:00 in the afternoon. With the disease of alcoholism, the major symptom is denial. It's very easy to chalk that up to something else instead of alcohol. The basic signpost of the intermediate phase is blackouts. A blackout is sort of a space of time that's missing or hard to remember, where you're functioning and acting as a normal person, you're able to walk, talk and do things but have no recollection of it and don't really know what you're doing. I think a lot of people that are in prison right now don't remember what they did because they were under the influence of alcohol or drugs at the time. Aside from blackouts, the physical deterioration begins in the intermediate phase - the cirrhosis of the liver, the destruction of brain cells, especially in the case of drug abuse. A lot of the times it makes you more susceptible to things like hepatitis. The common cold can be a real disaster under the influence of alcohol. Loss of weight or gaining of weight, depending on the person, but weight changes are also common. A lot of physical deterioration indicates a drug abuse, a lot of it is taking chemical substances which tends to lead to anything from periodontal disease to ulcers due to corrosion of the stomach, and fatigue. And the final stage, which tends to be giving up on life, I guess, would be the only way to put it. Giving up on yourself -- the loss of family, friends, home, job, and the inability to function, is probably the major symptom of the final stage of alcoholism. Inability to function as a normal member of society, depending on alcohol for your sense of direction. A lot of people describe it as thinking of alcohol as the glue that holds the fragments together in their life. And that's usually the turning point. I think nine out of ten times, most alcoholics reach the third stage before they come to A.A. or seek outside help. As I said before, the major symptom is denial. By far, most people have to really hit the bottom. And that basically is the progression of alcoholism.

Alcoholism, according to the AMA, is a terminal disease. It is incurable - it's terminal inasmuch as the only cure for alcoholism is death, and continued drinking, for an alcoholic, is going to lead to death, whether directly, through the cirrhosis of the liver, what's called "wet brain" or the destruction of so many brain cells that the brain literally just puckers up; it collapses upon itself. Death, prison, or mental institutions are the only three places where an alcoholic who continues drinking can end up. It can be arrested, but through A.A.'s experience and my experience, the only way to arrest

the disease of alcoholism is to put down the drink. An alcoholic -- well, this alcoholic in particular -- is powerless against alcohol. That admission is the first step in the recovery program in A.A. -- admitting that we are powerless over alcohol, and that our lives are unmanageable and that no power on earth could keep us away from a drink -- that includes ourselves. And at that point we have to turn our lives and our wills over to Alcoholics Anonymous and the program of recovery that it suggests. And that's where the recovery can begin. The recovery can be just as progressive as the disease. I've seen some amazing turnarounds in people that are coming to A.A. Speaking from experience, I can say that I've come a long way in the last three years. And people that know me can probably attest to the change.

CRANSTON: You see ads for detox units and other types of programs for alcoholics and drug abusers, other than A.A., places that are for profit organizations basically, in private hospitals. Do you have any experience with those, or have any comments about those, in regard to A.A.?

SMITH: It's been my experience that most of the institutions and hospitals, detoxes, half-way houses and three-quarter houses that have had a reasonable success rate are the ones that included A.A. in their program. Many alcoholics, especially those in the third stage, can have serious physical diseases, problems other than alcohol, problems that are caused by alcohol, seizures, withdrawal from drugs, particularly valium, librium and other depressants, which can be fatal. There are a lot of half-way houses, detox programs, where an alcoholic or a drug addict is coming off a binge or coming off a heavy dependency is given a substitute, in metered doses and brought back.

CRANSTON: How long does that usually take?

SMITH: Usually anywhere from eight days to three months. There are a lot of different programs. Different programs have different time periods. Kenmore Detox, for instance, has an eight day program, a twenty-eight day program and a three month program, depending on their recommendation of the person. In others, you can stay for as long as the money lasts. There's a lot of places that are making a lot of money off of alcoholics. I'm not saying that that's good or bad. A lot of them are providing excellent services, and as I said before, the ones that provide the best service are the ones that have A.A. as part

of their program. By no means would I say that A.A. is all there is for an alcoholic but I can say that, by all statistics, it has worked the best for the most. Other people, I'm sure, have stayed sober without A.A., but I definitely believe they're the minority.

MCNAUGHT:

Could you talk about the program at Boston City Hospital, if you're familiar with it? Does a gay youth who goes to an alcoholism program such as the one at BCH have needs that are different than a straight youth? What are those? And what is the situation of drinking among your peers? Is drinking a major issue for gay youth in the city of Boston?

SMITH:

I'm familiar with the Boston City Hospital program only in one or two contacts that I've had. In A.A. we have a tradition of sponsorship where a newcomer or a new person to A.A. finds someone who has a good length of sobriety to be a sponsor, sort of like being a big brother or big sister. That person would share his or her experience with the newcomer. I've sponsored a young man who's fifteen years old, a runaway from Connecticut, who at fifteen was already pretty much into his third stage of alcoholism and drug abuse. He's already been in and out of several drug programs as well as three foster homes, one reformatory and one DYS detention center. At the age of fifteen he was a junkie, was into heroin and acid (LSD), and I sent him to Boston City Hospital crisis shelter because he had no place else to go. He has stayed with a few people in A.A. but being fifteen, and with the police looking for him because there was a warrant out for him in Massachusetts, it was just too dangerous for him to stay with anyone in A.A. He knew he'd be putting them in danger.

As far as his sexuality issues went, he was very much on the edge. He didn't know where he stood on the issue of sexuality at all, which was kind of a problem for him in downtown A.A. because there's a large percentage of gay people in downtown Boston A.A. meetings. So it kind of brought the issue up -- something he hadn't had to deal with in Connecticut and it was leading to some additional pressure on him. I sent him to Boston City Hospital Crisis Shelter and he came back the next day. A fifteen year old really doesn't have too much in common with most of the people at Boston City Hospital Crisis Shelter.

CRANSTON:

What do you mean by that?

SMITH:

He was just scared, first of all. A young person, especially someone that young, really doesn't know what to do. I had someone bring him to the hospital. I think if a youngster has contact with someone who's able to take him or her by the hand, and show them what's available in the city, they might be able to find Boston City Crisis Shelter, Project Place, or whatever. But if they just happen to be on the streets and need help, they will not know where to go. He was very familiar to people from Bridge, and to people from Project Place and still had nowhere to go. He had already been to Project Place three times. He had to leave. He stayed at the Crisis Shelter one day and couldn't take it. Whatever his reasons were, he just couldn't take it.

As far as my peers, I feel a real need for more education and exposure of young people to A.A. Working with the Boston Alliance for Gay and Lesbian Youth, it's very easy for me to see that gays definitely have a separate need -- and in the city of Boston, there's very little provided to gay youth. In the area of alcoholism and drug abuse, there's virtually nothing. The gay community in Boston, and particularly the gay male community, tends to focus on bars and drinking. You can't make any money unless fundraisers include alcohol. We can't get anyone's attention unless we go through the bars to get the attention. We can't reach the gay community unless we put posters up in the bars. Everything is focussed on the bars and drinking and drugging.

I believe that nine out of ten of the prostitutes, male and female, on the street today are there because they need alcohol and drugs so bad that they have no other way of getting them. And there are a lot of people in Boston who would be very interested in studying an alcoholic halfway house, that is sympathetic to gay people. There are several that are somewhat sympathetic but still - a specialized program, sort of a halfway or three-quarter program - if not a house, just a program for gay people - would probably help teenagers a lot. Right now, I'm dealing with another fifteen year old in BAGLY who's just on the verge of death. He has a \$300 a day cocaine habit, and, for a fifteen year old, that's kind of hard to support without compromising yourself. I really can't make any quick recommendations as to what can be done to correct the situation, but it's a need, a definite need, and I don't think Boston City Hospital is going to meet it. I don't think Project Place or Bridge is going to meet it. There's a specialized need that needs to

be taken care of by a special program, not just a subdivision of another program.

WHEATLY: This fellow had been through, you said, Project Place three times, and they weren't able to do anything for him?

SMITH: No, Project Place is only able to keep him for three days before they contact his parents, and contact with his parents would mean that the police would be down here in a matter of hours. And they contacted his parents without telling him.

CRANSTON: Did he leave of his own accord?

SMITH: He left Project Place...he went to the Common Light Shelter for a few days. He stayed at a drug program in Brockton, all in a matter of two months, cause he had nowhere else to go. And each program had a time limit before they contacted his parents, and he just went from place to place, because being with his parents was an impossible situation. His parents were abusive and actively drinking, and he could not stay sober in that house. He knew he could not stay sober in the institution that his parents wanted to put him in.

WHEATLY: How much of their gayness do you feel is responsible for their alcoholism or is their alcoholism a separate thing?

SMITH: I believe that gayness can contribute to alcoholism - as fuel to the fire. It's just one more excuse. An alcoholic or drug addict can find any excuse to drink.

FREEMAN: But, we know, in terms of data, that as high as 40% of gay folks are alcoholic. I can no longer drink, I haven't done it for a year and a half. Is there a connection between gayness and alcoholism?

SMITH: I definitely believe that there's a connection. As I say, it focusses a lot around isolation and not wanting to cope, not being able to cope.

FREEMAN: Seems to me those are real particular needs as they relate to gay people. Can those needs be adequately addressed in a regular A.A. meeting? Or does there need to be another type of services?

SMITH: I believe that there does need to be other types of services. An example would be a lot of women's programs that have started up in the city for lesbian alcoholics. That's another specialized need that is difficult to address at a mainstream A.A. meeting or

even sometimes at a mixed gay men's and lesbian's A.A. meeting. There definitely needs to be more support programs in the city.

MS. ELLEN HAFER: Director of Support Services, Department of Health and Hospitals, Division of Community Health Services, City of Boston

HAFER: There's from twenty-six to twenty-eight health centers, depending on whether a couple of sites are considered health centers or not in the city at this point, and, statewide, there's probably about seventy. We're doing about 850,000 visits in the city. Out of those health centers, six of them are directly sponsored and affiliated with Boston City Hospital. The City puts a bit more money into those programs, and it also puts what they call matching grant money into about 18 other health centers in the city. With that money, they expect to get matches from hospitals and that money goes into direct operating costs. The centers can make proposals as to what they want, and they cut contracts with the City for specific services, but it's fairly flexible as to the need in particular neighborhoods and for different service programs. There's about seven health centers that are under hospital licenses operating under some of the other private hospitals in the city. Many of our health centers still have fairly sizable grants through the state or the federal government; a lot of it is specifically focussed at maternal and children's health. Federal money comes through the state through a block grant now.

Most of our health centers best areas of operations are pediatric and maternal and infant care. Adolescent programming is, without having done a recent survey or anything and I am talking somewhat off the top of my head, the thing that people try to focus on and try to keep on giving primary care in. But it's not always the easiest population to keep tied to the health center. Many places offer special efforts, offer adolescent clinics, offer separate hours and do a lot of outreach to try to meet needs and keep the kids involved. Most of our health centers also have social service and mental health components and do a variety of group activities, individual counseling, some intense counseling - psychotherapy's available. Definitely, medical care is available throughout the whole system and good pediatric care. A lot of the initiatives for youth are in the problem of pregnancy and trying to control that. Often they tie in to things like drug abuse, and preventive stuff for smoking and alcoholism. But it's often piecemeal grants here and there, initiatives by the state Social Services Department that different places will respond to. I work both with the City health centers out of the Department of

Health and Hospitals and with all the health centers in the city.

We've got what's called the Boston Conference of Community Health Centers that operates under the Mass League of Community Health Centers. They meet around common policy issues. A lot of the changes in funding and medicaid have brought people together in a bond, so we have that kind of a forum to deal with issues. The league operates as a trade organization representative of the health centers. I would say up front, I think that in the issue of gay and lesbian rights and needs in health centers has not come to the fore as an issue through any of those processes. We've spent a lot of time talking about how it gets identified and how you recognize that there's a need there, and how you define resources.

I think we do have forums to use that would be good for education and for staff education. There's been more outreach both through Boston City Hospital and B.U. Medical Center on a continuing education program and in trying to have an impact on medical education. And there have been residents placed at health centers and they've offered continuing ed. courses, and grand rounds for the staff at the health centers. So there's vehicles like that we could use to address a variety of issues that will come out of this.

CRANSTON: You mentioned grand rounds. Have there been psychiatric grand rounds regarding the psychological needs of gay and lesbian youth?

HAFER: Not to my knowledge. It's certainly a forum where it could, if it hasn't. But I'm not aware of it.

WHEATLY: I'd be hard pressed to guess wherein the list of your services, something about gays and lesbians might come in. If you're doing an awful lot on the child/infant health issues, lesbian lovers maybe, but

HAFER: In the Fenway Community Health Center -- that's servicing this particular population more openly and aggressively -- they're certainly a part of our network too. I think it would be helpful to a lot of the pediatricians. They don't just deal with medical services. They're not just giving shots when kids come in or giving physicals for camp. They're dealing with complex problems out there. And if this hasn't come up in their training as an issue, to either keep an eye out or be sensitive to, I think it's appropriate that it does. They could have some awareness training that would help them to identify what was going on.

WHEATLY: Would you do any V.D. screening for instance, with men, or women?

HAFER: Yes. That goes on in health services through medical care there to the adults. Sure I wouldn't want to underestimate that there's a large adult medicine component too.

WHEATLY: I'm trying to figure out where in the world, under your scope, would this fit.

MCNAUGHT: What about the mother who comes in and says to her physician, "my son plays with dolls. What do I do about it? I'm afraid there might be something wrong with him."

WHEATLY: Do you deal with behavioral problems?

HAFER: Sure. You know there is a lot of that. Most of the health centers are set up a lot better than a private practice. There's a good integration in the use of different types of professionals to handle family problems.

WHEATLY: So it might be with a lesbian mother or a gay father who has kids that might be struggling with sexual identity? Something like that?

HAFER: Sure. And I think the question that I would have is whether there have been limits in training and whether there is, in fact, some awareness courses that could be given that would help people.

FREEMAN: I'm aware that Marshall Forstein, a psychiatrist at MGH, has done some real innovative stuff in human training sessions with pediatricians, because they can do very important intervention with mothers when the little toddler comes in; helping them to be open when a kid's playing with dolls, or what not, in terms of growing up more healthy, with more choices available to the child. And also bringing up the parent to be told this is an o.k. thing, and you can feel o.k. about yourself as a parent.

WHEATLY: Ellen, what about sex education? There seems to me to be a marvelous opportunity to begin to get some lesbian/gay basic information out to mothers in neighborhoods.

HAFER: Sure. I think it varies with centers. Some of the centers have very sophisticated sex education programs right now. I'm heading down tomorrow to a conference that the Mass. League of Community Health Centers is sponsoring and one of the forums concerns

adolescence. It's going to be an all-day program for providers at the health centers, who are dealing with adolescents and there's a traveling road show out on the Harvard Street Health Center where the kids are terrific. They talk about their problems, and they have a lot of group support and the health center uses some of its grant money, directs it to that resource. It has the flexibility to do that. That's going on. I just don't know to what extent the issue of gay and lesbian needs and issues are addressed.

WHEATLY: Sex education can much more easily take place in a health setting than in a school setting, because schools are just so uptight about it. They don't let anybody teach it, but from a health angle ...

HAFER: Right, and I would say, people are committed to that. The types of professionals at the health centers are committed to the need for that, open to it, and play that role a lot on an individual basis.

WHEATLY: There are a lot of good educational materials that include gay and lesbian information.

LUNDGREN: Can children get services at health centers without the consent of their parents? And if they don't want consent of their parents, how do they pay for counseling services or something when they come in?

HAFER: I'm sure that they can, from what I know. There have been some new regulations by the federal government that limit what people could do with contraceptives, which obviously had ramifications for the broad spectrum of interacting around any issues of sex education. The health centers have, I think, a commitment to providing for the needs of youth if they come in without their parents and they want to be accessible. The purpose of clinics is that kids can come in on their own. They don't have to worry if there's grant money. They are available at a number of centers in the city.

KANE: Do you have a list of the ones that have adolescent clinics?

HAFER: They all would offer services to adolescents. Some places try to separate it out, see whether that works better to make kids feel more accessible. Sometimes it doesn't. It really varies. In most cases their parents would be billed for the services. I know that providers would schedule appointments with adolescents and would see them on issues if they didn't want their parents to be involved.

WHEATLY: Do you have a lot of single mothers, single parents?

HAFER: Yes. More grant money has been aimed at initiatives to deal with teenage pregnancy than other areas of problems for teenagers.

MCNAUGHT: Under the limiting umbrella of the issue of gay and lesbian youth and substance abuse, what recommendations would you make to the city? What could be done in the neighborhood health centers with regard to that particular issue?

HAFER: I feel that we would have to assess it. I don't know what is being done now. Everybody isn't exactly the same in terms of what they've highlighted and emphasized. They really do respond to the neighborhoods within the realm of demand there. Many of the centers do have programs on education around drugs. There's a lot of attempted outreach on that and I think that this could be added to it. There's also a lot of work on alcoholism. There's been special programs that a number of centers have done that I think would be an interesting model. I don't quite know how it would tie into this, but it could be used: They've trained kids to train other groups, to work with groups, on peer pressure models. They do role playing. That's been very effective in the cigarette and alcoholism area. And it's something that could be carried over into drug abuse.

What the health centers are dealing with is the poorer population. That is just something to be aware of. It is a poorer population at most of the health centers for services.

MCNAUGHT: That's brand new to me. Give us a profile because the only one I'm familiar with is the Fenway.

HAFER: The Fenway would be a little bit unusual, because the Fenway draws more citywide, where most of the health centers are very focused on particular neighborhoods. I could try to get you some general numbers that might reflect this, but most of the centers have high medicaid. There's a few centers that have high uninsured populations. Very low Blue Cross, except for a couple of centers.

MCNAUGHT: What was the philosophy in developing the neighborhood health center?

HAFER: A lot of the neighborhood health centers were addressed out of initiatives that were dealing with infant mortality issues in the city. Then, on a broader scope, to deal with the fact that the primary care physician had left the city, so there were not

physicians for kids and mothers to use. There was lack of availability of shots. They were a response to that.

WHEATLY: Decentralization....so that they all didn't have to come into BCH.

HAFER: Right. The high cost of emergency rooms and the style of an emergency room. Many of our health center directors are products of having sat with their mothers in emergency rooms for six hours when they were kids waiting to have their number called. They are very committed to the philosophy of this being accessible in the neighborhood. It's really a response to that need. Now we're somewhat at a different stage. Now, we're institutions in the city. We're very well established. We have to look at ways to be broader based. To varying degrees, we've been able to keep a mixed population in health centers but as I've outlined, it's still primarily a poorer population, and people who have Blue Cross or can get offered HMO's through their jobs. Programatically, I think they're really well-grounded in both adult and pediatric care. Obstetrics continues to be a problem. We offer it but we don't offer it with the kind of continuity that's competitive with what's on the private market, it's been a tough problem.

WHEATLY: Are you computer linked?

HAFER: Many of the centers have their own computer systems.

WHEATLY: I thought maybe at BCH.

HAFER: No. None of them are centralized with hospitals.

TAYLOR: Ellen, given the fact that gay and lesbian issues in general are not an issue like preventing V.D., in terms of the administration at community health centers, how much openness is there to reaching out in terms of helping the gay and lesbian population?

HAFER: I know they're all feeling the shrinkage of resources. That's a problem. But in terms of the staff at health centers and openness to taking on a new issue, or just an issue that might be there that will make them better providers, I think they're responsive across the board. I think they would be responsive to this issue, if it's not already being addressed. Health centers are still in the mood where they feel they'll bend over backwards to try to work with special need groups in their neighborhood and will try to do programmatic stuff that will do

it. At the same time, they're having to face "How do we offer the same basic services with our dollars shrinking all over the place and our grant money shrinking all over the place?" Clearly there is a commitment by the medical staff to being very involved with the broader type of problems of their clients. But they're being pressed right now to produce more visits per hour everywhere, because we just have to do that, and that's what people are feeling. But, I just think that you would find a lot of responsiveness if we developed some programs of going out to staff meetings, doing workshops for staff review with either gay adolescents or the whole population.

TAYLOR: My question was coming in part from a comment that we heard two or three times yesterday in talking about social workers in terms of home placement, foster care -- that social workers in that kind of environment tend to be somewhat freaked out by and unresponsive to the gay/lesbian issue. They generally want to push it away and not respond to it. Sounds like you're not saying that at all.

HAFER: You know, maybe my mind's too far afield, but I don't think that you'd find that. It's just like the abortion issue in some ways, where people are very sensitive. The health centers are structured to be very sensitive to their neighborhoods, so politically, you might not have a center that's going to be willing to have twenty fliers in their lobby all of a sudden. But I think you'd still find that ward and that center open to talking about the issue and saying "how can we best, in our neighborhood, reach out to, and recognize, that this may be a problem here? That our patients and our clients are going to benefit from our staff being more aware of it?" Under Commissioner Lou Pollack's guidance, the health centers have been created as very independent organizations in the city and very reflective of their neighborhoods. They are very proud and have a lot of energy, instead of feeling swallowed up into a large central bureaucracy where you get burned out and you feel you can't take on another issue. Instead, what you have are just people who have a lot of zeal to still be responsive. They still have a lot of vision still, because their organizations are small enough, even though they're a part of the very large common body of organizations in the city and part of a large health bureaucracy.

WHEATLY: Do you hear anything about gay and lesbian kids being harrassed, like in school? Is there gossip or talk? Do you hear any of that sort of thing?

HAFER: I don't. I haven't heard of that surfacing as an issue. But you know, we, as the central organization, end up working a lot more on changes in financial policy, on the latest initiatives in funding grants, and things like that, and less with provider programmatic issues.

KANE: Ellen, if you were going to start something like staff training, which ones would you start with? The most responsive or where they would feel the need?

HAFER: The six that are affiliated with the City are Harvard Street, which is in a predominantly black community, South Boston which is predominantly white community, East Boston, Dorchester House, Whittier Street, which is mixed Hispanic and black, and Uphams Corner, which is predominantly Hispanic. If I looked at what people have been talking about in The Boston Project hearings, it would sound like we might want to do one at Dorchester House. We have a responsive Board Chairperson there, who's active in a number of issues, and it sounds like people feel there's a population there. The Harvard Street Health Center has a growing Haitian population, and when we talk about wanting also to deal with the issue of AIDS. There's a base there; a reason to start to address that in some of those centers quicker.

MCNAUGHT: Ellen, when you were saying that the center has to be neighborhood oriented; sensitive to the cultural, ethnic background. My issue is, that even though, when gay people grow up, they can move someplace and go to the Fenway Health Center, it's the little kid who isn't born into a particular neighborhood, he's born in all of them, who walks into the doctor's office and if he sees, or she sees, one thing on the wall, or one book on the shelf that has the word "gay" in it, then they feel its o.k. You don't have to have posters and major programs, just an indication, whether it's in South Boston or Dorchester, that it's O.K.

HAFER: I think that people would be responsive to that. I think that Boards would, and I think that's the kind of thing you can do.

WHEATLY: What about AIDS education? Is any of that taking place?

HAFER: No, not yet, and I think that is very definitely something that we can do. I'm on the Board of the Brigham and, it's come up there as an issue. The staff is concerned. I think that's an important issue. I've talked with a couple of the health

centers that service the black community. Their staffs aren't saying they're worried about it yet; their patients aren't yet, but it's something they'd be willing to start to hear more about, and learn more about.

FINN: I'm concerned about something here. A few times I've heard it mentioned "the staff would be receptive." Having grown up in the Neponset section of Dorchester for the first 29 years of my life, I can't help but think of the Neponset Health Center and when there was first some discussion about whether to have some kind of a sex education program. There was a real major community uprising. I fear that persons who are disabled, persons who are other minorities, gay/lesbian or whatever, don't have access to the community board. It's the kind of board where people are voted in and there's not a strong gay group in Dorchester. I've heard some outrageous comments just walking through health centers myself - derogatory statements about persons who are disabled, persons who are gay and lesbian. How does somebody who's an outside observer, who sees that a particular person might have a problem of access to services because they're uncomfortable going there because of what they're getting from the staff people - how do I address that to either the staff of the health center or to someone like yourself?

HAFER: If you just called up the board and said, "I'd like to come in and talk about this issue," you might have difficulties with a couple boards which are political leadership entities of their community. I think if you talk with their staff first, letting them take the leadership of raising this, not making it a political issue from the start, you can get off of first base with most of the centers. Suppose the board doesn't buy into it as a big issue and they don't want pamphlets in the lobby. O.K., but if we can help to train the staff so that when a kid does come in with the mother he can figure out some other way... you know, "I really want to talk to this kid alone and can give out the clues that are necessary to find out if this is the issue". I think that's fair, and that's what you've got to get at in the places where you don't want to go in and make it a big community issue.

FINN: How do we go about doing that?

HAFER: I think that we can do that with the resources of the League and the City and by talking directly with directors about it. Then you do the follow-up calls. Centers may not respond at all. Let's say

they didn't. The health centers are all run independently and nobody orders them about what to do. But there are ways that influence can be made. Commissioner Pollack goes out to the board meetings. He's going around right now meeting with all the boards in the city. I'm in contact with the health center directors all the time. There are ways in which to introduce this idea. I think we can be sensitive and work with the directors to address how we can best introduce this issue in their health centers.

FINN: Which means, I could give you a call and say, "I think there's a problem, can you help me?"

HAFER: Yes, very definitely, and I can raise it with the health center director. I could arrange for you to meet with the health center director. I could go with you to that meeting. We could talk about it and find out what the problem was.

MR. PAUL ROBINSON: Executive Secretary of Coordinating Council on Drug and Alcohol Abuse, Boston City Hospital
Assistant Deputy Commissioner for Addiction Services, Director of the Shelter for the Homeless at Long Island Hospice

ROBINSON: Thank you for inviting me. What I thought I would do is to talk about four areas that we are involved in. I am the Executive Secretary of the Coordinating Council on Drug and Alcohol Abuse, as well as the Assistant Deputy Commissioner for Addiction Services. I am also wearing the hat of Director of the City's Shelter for the Homeless out at Long Island Hospice. I'll talk about the Coordinating Council and then about the Dept. of Narcotic Addiction, which is the City's drug treatment program -- our alcohol services at Mattapan Chronic Disease and at City Hospital, then talk about what I know about the Division of Alcoholism and its relationship to the gay and lesbian community, as well as the Division of Drug Rehabilitation, which are the two state agencies in substance abuse. I'll then talk briefly about the shelter that we run.

The Coordinating Council on Drug Abuse was established in 1969. It is comprised of twenty-one members. There are four permanent members to the council: the Police Commissioner, the Commissioner of Health and Hospitals, the Penal Commissioner and the Corporation Council from the city. The chairman of the city's Youth Activities Commission used to be a member but there is no longer a Youth Activities Commission. The other members of the Council are a variety of citizens from a variety of different backgrounds in drug and alcohol, human services, youth and education, etc. It has dealt over the years with the issue of privacy and confidentiality, keeping the citizens of the city informed as to the nature and extent of the drug problem. It has been involved in fund raising. In the early 70's, we created the March for Drug Abuse Prevention. At that point in time, we helped programs similar to the Walk For Hunger. Through the March to Prevent Drug Abuse we helped programs raise over \$425,000 in a three or four year period. We dropped that when CETA came along and got the Mayor to give us money from CETA. At one particular point I had \$1,500,000 CETA budget and with that I hired staff in out stations, in programs throughout the city - youth programs, court programs, education programs, drug programs. I thought that was a very good use of city funds. We also monitor state, local and federal issues. Back in 1975, in response to the Federal government, because there was no planning for drug abuse, at the

city level, vis-a-vis the Federal government, we were one of the first cities in the country to submit to the state a city plan on what we felt were the needs of the populace in the city. For much of what goes on in the area of substance abuse, neither the Mayor, nor the City Council, have much to say because the policies are made elsewhere. I don't know what you say if you live on Newbury Street and a drug program could be put right next door to you. Some people don't want a drug program right next to them. The state makes those decisions. We developed our plan around treatment issues, education issues, prevention issues, law enforcement issues and looked at the needs of the community. We were one of the first entities, agencies in the city, to begin to look at special populations -- youth, gay and lesbian, elderly, minority -- who were not receiving services. In our plans over the years we have indicated to the state that these were issues that needed to be addressed, if they're the ones who continue to fund it. When Elaine Noble came to work for the city, she and I sat down and discussed the issue of having a liaison or having as a member of the Coordinating Council on Drug and Alcohol Abuse, Robin MacCormack who was the city's first liaison with the gay and lesbian community. And Robin did in fact become a member of the Coordinating Council on Drug Abuse. I would offer that again to the city. We would welcome the membership of an individual representing the gay and lesbian community to the Coordinating Council. That's an issue that continually has to be addressed. The Coordinating Council from 1980 to September of 1982 didn't meet. It had the same sort of problems as other Boards and Commissions did at that particular point in time. The City Council never funded the Boards and Commissions Office and so it took a long period of time for the Coordinating Council to reformulate. It reformulated last September and it is meeting now on a monthly basis. We have seventeen members, and there are open spots on the Coordinating Council.

The Department of Narcotic Addiction is the City's treatment program. It has been in existence since 1970. It has provided treatment services to over 11,000 individuals in that period of time. The reason it's called the Department of Narcotic Addiction, is that we believe that the issue of narcotic abuse, heroin abuse, does the greatest damage to neighborhoods, to families, more so than cocaine use or uppers or downers, because of the crime involved, and so we are concentrating on narcotic use, heroin abuse, just the narcotic drugs.

CRANSTON: I just want to jump in for a second. I know in many laws that cocaine is still considered a narcotic even though, pharmacologically, it's not one. The Department doesn't deal with cocaine abuse at all?

ROBINSON: There are other programs out there that can deal with that. When I say narcotics, we're really looking at heroin abuse. The fact is that there are, depending on who you talk to, anywhere from nine to fifteen thousand heroin addicts in the city of Boston. Then, when you look at the number of alcoholics that are in the city of Boston, they are estimated at sixty-five thousand.

FINN: Any statistics, Paul, on how many of those folks that are addicted to narcotics are gay or lesbian?

ROBINSON: I will get to that. So, if you just take those two populations, you're talking over thirteen percent of the population is addicted in the city. You see them on the expressway. Our best "guesstimate" in the Department of Narcotic Addiction is that of our 140 clients, around 4 percent are gay and lesbian.

FINN: Amazingly low, huh?

ROBINSON: I don't know the answer to that, because I don't know other populations like us, so I can't agree with you or disagree with you.

FREEMAN: I'd like to know what percentage that 4 percent is in relationship to the total gay population.

ROBINSON: I don't know the answer.

FREEMAN: If we could identify that gay people are at a much higher risk to be alcoholic or drug dependent, then it would seem that proportionately their need for services would be greater.

ROBINSON: I'm just talking right now about the drug program. I'll get into the alcohol program, because it is a high percentage that we deal with. We have a maximum of 140 clients so 4 percent of 140. We did have a request by the gay and lesbian individuals in the program to have a group around that issue.

FINN: Is 140 the maximum clients you can take?

ROBINSON: Yes.

FINN: Do you ever turn people away?

ROBINSON: Yes. We have 36 people currently on the waiting list and that's where we stop. We don't take number 37 or put that person on a waiting list.

FINN: Is this a free program or according to income eligibility?

ROBINSON: We have a fee. The fee is \$8.25 a week. It's the lowest fee of any program in the city. Most methadone programs charge \$135-140 a week.

FINN: Do they also have such a long waiting list?

ROBINSON: No. I think there are a tremendous amount of people out there who are heroin addicts - who are on heroin and who are into percocet and percodan and synthetic drugs, and there are not enough treatment slots in the entire state to handle those. For every available methadone slot in the state, it's estimated by the Division of Drug Rehabilitation that there are at least 19-25 people waiting to get into that particular slot. A program that began in Brighton a year and a half ago which had a hundred clients in January moved that to two hundred and they have people on the waiting list. The federal government cut back on funding for drug treatment 25% at the beginning of the Reagan Administration. That comes out to be more of a 39% cut given inflation, and a number of programs have closed. I will have for you a list of every funded program in the Commonwealth as of last year, their names and addresses here in Boston as well as outside. But that number has shrunk considerably over the years. I would just say briefly, we used to have five hundred and twenty-five clients. We used to have a program in East Boston, Brighton, Mattapan, and City Hospital. We had federal funding. We were receiving around \$700,000 a year in federal funding. Our grant ended. We opted not to continue with the federal dollars because the issue that the federal government had was that you had to run at 85% capacity to continue your funding. We, as other programs, used to keep 85-86% of the people, even though those people were ready to get out, because if we dropped down below that, funding would end. We also had no guarantee from the state, at that particular point, that they would continue funding the program. We did not feel that it was in the best interest of the clients to bring them along a year and then not have the money to continue the services. We dropped back to 140 clients and we changed the thrust of the program from being a long term methadone program where people could be on it for years to a two year program, where they had a beginning, middle and end. We set up goals for the

program to reduce the use of other drugs, to increase employment, to lower arrests and to begin to get into a drug-free state after 18 months. We've gone from fifteen percent of the people being employed when they entered the program, and 55% are currently employed. We've gone from around 33% having been arrested at the beginning of the program, down to 4%. We have gone from the use of outside drugs being around 58% in the beginning of the program down to less than 2%.

CRANSTON: But that's at the point they leave the program.

ROBINSON: It's within the last six months of the program. And we also set up that they can self-regulate their dosage. No one believes that individuals would want to get off methadone. Over 75% of the people who are in the last phase of the program have reduced their dosage down to around five or six milligrams of methadone.

CRANSTON: Do you keep follow-up statistics on people after they leave the program?

ROBINSON: No. It's impossible. Unless they come back into the program, it's impossible. It's a herculean task and no one has ever provided the funds to do it. The program that we put together two and a half years ago is working and I would just say that people don't like us. The program has to move because the building that it's in, which is near City Hospital, has been sold to a different owner. What would be in the best interest of the clients, and the best interest of the staff would be to move the program onto the campus of Boston City Hospital because it is a Health Service Program and not only do our clients utilize the drug program but, for example, over 50% of our clients that we took in last year, came from the inpatient wards of the hospital. So, we're doing a service. We have a pregnant addict program which we developed. We deal with people who are pregnant, who are having children and who see ob-gyn and prenatal care and women's center and what have you and yet no one wants us. We are going to meet with the space committee at the hospital next Tuesday and we are going to tell them all the reasons why the program should be on the campus of Boston City Hospital and they will vote "no". And so, the city will have to expend anywhere from \$30,000-\$50,000 to locate us off the campus. I just want them to go on record saying "no". That's just my own personal thing. If they say "no", I have a couple of sites in mind. But it's very, very frustrating when you attempt to deliver quality human services. People

still think that they're going to get raped, mugged and whatever by people that you're providing quality services to. I said to the Commissioner, it wasn't a drug addict who raped the nurse in the stairwell six months ago. He said, "I know that, I know that. Everybody else thinks it probably was."

MCNAUGHT: What about the alcoholism program?

ROBINSON: At Mattapan, we run a 28-day rehabilitation program for 40 clients. 20-25% of our clientele are gay or lesbian. In 1981, we held a one-day gay and lesbian conference to educate staff as well as other clients and others in the field to the particular issue. We broke into small discussions and it was very, very well received.

MCNAUGHT: Who initiated it?

ROBINSON: Jim Scott, who is the Director and there was an individual on the staff who was gay.

MCNAUGHT: When you say 20-25%, how do you know when a person comes in whether or not they're gay or lesbian?

ROBINSON: I spoke to Jim about that. Jim is the overall coordinator for the program -- by and large it comes out in individual counseling.

FREEMAN: Do you think that 20-25% is high?

ROBINSON: No, I don't.

FREEMAN: Well, if its reflective, how come 10% or 15% of the general population increases to 25% of your service population? It seems that it's skewed there.

ROBINSON: No. Well, the only other comparison that I can give you is having talked with the former Director of Rosie's Place. I asked her basically the same question: "Did you see lesbian individuals with an alcohol problem at Rosie's Place?" She said 20-25% of the people that we saw who were lesbians had alcohol problems.

FREEMAN: That would seem to reinforce my concern that there are two places where a high percentage of the population, much higher than what seems to be reflected in the general population, is in need of services. Does that say anything to you?

ROBINSON: As far as our delivery of services at Boston City Hospital, no, it doesn't say anything to me, because I think we serve that population. We have been serving that population since the early sixties.

FREEMAN: What about a needs assessment of the gay and lesbian community?

ROBINSON: That would be one of the recommendations that I would make. The state should, and the Division of Alcoholism and the Division of Drug Rehabilitation which has the capability of doing that, should initiate one of those. Three or four years ago, the Division of Alcoholism issued RFPs for alcoholism services for the gay community, for people in the gay community. I'm not aware of which programs were specifically funded for that particular purpose. I know that it is a policy of detox programs and halfway houses to provide services to all people, whether they be gay or not be gay.

FREEMAN: Would it be as easy for a gay person to get access to your services and utilize them as it would be for a straight person?

ROBINSON: Yes.

FREEMAN: You don't see any particular barrier that would keep a gay person from using your services?

ROBINSON: If you're speaking specifically about Mattapan or the Department of Narcotic Addiction, the answer is no. Within our own program staff we have a gay counselor.

FREEMAN: Is there any way that a gay person could know that the environment is open to his or her sexuality?

ROBINSON: No. I was just looking at our brochure and in a sense it doesn't say we offer services to gays, which is a very good idea.

MCNAUGHT: If you were going to make recommendations as to what the city or state could do to better address the needs of gay and lesbian people who have difficulties with alcoholism or drug abuse, what would they be?

ROBINSON: Well, I would go back to looking at the issue of membership on the Coordinating Council on Drug and Alcohol Abuse. I think the other recommendation, looking at the whole issue of human services is to look at a Commission on Human Services which could act as a body for the city to develop policy, hold hearings, make recommendations, perhaps to be made up of a variety of department heads who deal with human services, as well as others within perhaps the state government or maybe the federal government and private nonprofit agencies. Networking. Those would be the two recommendations.

FREEMAN: Do you assert, too, that the third recommendation be that the state initiate a needs assessment on alcoholism and drug abuse as related to the gay community?

ROBINSON: Yes. I think they have the greater resources for doing this than my office in Addiction Services.

PAGE: Project Aware is an interdisciplinary group of professionals, paraprofessionals and citizens who work on the issue of gay and lesbian youth. Project Aware evolved out of MCCY's Project Assist, which began in 1977 when an intern at MCCY began to do some research of the literature on the incidence of adolescent depression and suicide and found that it was a phenomenon that was little understood and poorly documented. Since that time, there has been enormous growth in the knowledge base. I can't claim much credit for MCCY except to say that Project Assist has an interdisciplinary group of professionals and paraprofessionals - social workers, teachers, psychiatrists, citizens, and parents who have been working since 1977 to provide training on the issues of adolescent depression and suicide to over 200 groups in Massachusetts. During the course of that program, they did a needs assessment and began to canvas the community about what the needs were - the more expanded needs, extended needs, of the kids. They found that in many, many instances, there is a question of sexual orientation involved. At that time, Eric Rofes, who many of you probably know, was a member of the Project Aware Board, and a teacher at the Fairweather Street School. He was beginning to play a major role in identifying gay and lesbian youth as a separate program focus and was instrumental in coordinating with Sara Benet and other members of Project Assist to form Project Aware, which, as I recall, began in 1979 or early 1980. It began, as MCCY projects tend to do, as a loose confederation to define whether or not this was an issue which warranted separate focus. It did. It began to solidify. It began to set itself up as a cohesive group, and in the early spring of 1981, conducted a needs assessment of the community with respect to gay and lesbian youth.

I'll go over the basic methodology of the survey. We sent a questionnaire to 200 agencies in the Boston Area. We got 40 of them back, for a 20% return rate, which, according to the folks who are doing this kind of a survey -- and given the nature of the survey -- represents a very good response rate. The survey response is 16 from hospitals or health centers, 8 from counseling centers, 8 from youth agencies, 3 from recreational centers, 3 from schools, and 3 from religious organizations. Two key questions were asked: "What percentage of the adolescent population you serve is gay or lesbian identified? A little under half reported 0-5%, three reported 5-10%, five

over 15%, and 16 didn't know, meaning that there was an enormous gap in their knowledge of the orientation of the clients they serve. Secondly we asked "How many gay/lesbian youth present concerns about their sexual orientation?" With respect to the services that were provided to these kids, the overwhelming impression one gets from this survey is that (1) there is a strong denial that these kids exist, and therefore services are not needed, or (2) if they're to provide services to these children, they'll refer to agencies which either don't have services or the services that agencies had thought existed did not exist. So, there is either a lack, or an absence at the beginning, or a lack that's developed over time.

On the survey, they were asked to list and write factors contributing to the inability to provide services. The factors ranked according to priority, were (1) there is no need, (2) financial resources, (3) finding trained staff, on down through "legal ramifications". One important thing to be kept in mind in looking at this survey is that the members of the Project Aware Board did have access to the major institutions which provided services to these kids and who were asked to respond to the surveys. So, there was a built-in check mechanism. They were aware, for example, if some agencies said "there was no need" or "we don't have kids who fit into this category". They knew of many kids who tried to get services who were denied or who felt that their concerns were overlooked, so that we were quite aware of the bias, the homophobia etc. I think Boards of Directors, as well, were identified as an obstacle to services being provided.

That was the result of the survey. We circulated the "Needs Assessment" and our findings to what we considered the appropriate community. Around the same time, Project Aware held a benefit to which Sophie Loewenstein was invited to speak. That drew between 40 and 60 people to the Harvard Graduate School of Education to kick off Project Aware and to identify this as an issue of concern to the MCCY community. Following up on that, the Aware Board began to develop a curriculum which would be appropriate for a presentation in community relations workshops. I brought copies of the actual workshop programs. This again was sent out to the mailing list which we had developed as we had worked on Project Assist. We conducted this workshop on December 8th, 1982 and it was excellent, although it was very small. There were only ten to twelve people who attended, and they included people from the Health department of the City of Boston. It was very

candid and very well received. Our hope is to do other workshops of this kind, and they are currently in the process of being developed.

FREEMAN: How has the training program been received by schools, agencies, and community groups?

PAGE: From reading the survey analysis, one of the first points that they made was that people were extremely shy or even hostile to the idea that there was this population out there, and that they had clearly identifiable needs. One child guidance clinic, while acknowledging that 20% of its clients did raise concerns about sexual orientation, stated that they would be unwilling to receive training: "We would find it hard to justify since there is no expressed need." When asked if Project Aware could visit their agency to discuss these issues, they responded, "Yes, but it would be a waste of time" despite the fact that 20% of its clients have problems that dealt with sexual orientation. I believe there is a deep-seated resistance even amongst people who are agencies which are noted for their professional qualifications.

FREEMAN: Do you think that's anything other than blatant homophobia?

PAGE: Depends on how you define homophobia, Bill. I think that it probably is grounded in people's resistance to matters having to do with sex at all, be it hetero-or homosexuality. I think it has to do with a Puritanism.

FREEMAN: I'm frightened to see that 38% of the agencies were not willing to receive any further information or training. Yet many did indicate relatively high percentages, 15-25%, of the young people they served did have concerns about sexual orientation. Now that they have this tool to have more information, are you being approached by agencies and schools saying, "Oh indeed, come on down, and do some training."

PAGE: Nobody's been beating down our door to give training to these professionals.

TAYLOR: You advertise through direct mail, plus some other means of advertising?

PAGE: Correct.

TAYLOR: Do you know what percentage of your direct mail responded to the workshop?

PAGE: We had 10 to 12. We generally send out between 500 and 1000 pieces. Contrast that with Project Assist, where often we'll have between 75 and 125 people come. And that's on adolescent depression and suicide.

MCNAUGHT: If you could make a recommendation to the Mayor on what he or City government per se could do to improve the effectiveness of your existing services, what would that be?

PAGE: I think the two needs the youth themselves expressed were (1) a forum for expression and (2) a safe place in which to interact with peers. I would think that the narrow focus should be first encouraging programs such as BAGLY and others, that provide some safe place for kids to interact with one another. Secondly, I think that the Mayor could operate on a variety of planes: I think that he could encourage training for the Boston public schools. If you had gone to the Project Aware seminar in December, and had heard a child who went to a Boston public school tell us repeatedly that his life was threatened because he was gay, that there is the acute fear of physical assault and perhaps death in the school system, you would agree that needs to be addressed as a fundamental issue. You can make that available through City edicts or through encouraging training, direct or indirect, but I think the emphasis has to be on not only the civil rights of these kids, but also on their physical and emotional safety. Identify homophobia for what it is. One in ten of these kids have some form of acute questioning about their sexual orientation.

TAYLOR: Are there any youth counseling options that are identified as tapping people who are sensitive to counseling youth in this area?

PAGE: In the Boston Public Schools? I suspect that there are very few. The boy I mentioned was so articulate in saying that despite all the counseling in the world, you really can't avoid the fact that every day you walk into school, your life is possibly in danger. He became a truant, and then finally dropped out in his 11th grade year.

CRANSTON: Are there any statistics about the drop out rate in gay youth?

PAGE: I would suspect that it is unusually high.

MCNAUGHT: Can we take existing resources in 1983 and try to sensitize both the directors and those youths who are participating, so that gay and lesbian youths can participate safely, or do we, in 1983, need to talk about the pipe dream of having separate resources, separate summer camps, separate times on the basketball court for gay and lesbian youth?

PAGE: If it's all right, I'd like to just speculate personally. From what I've been able to gather from talking to these kids and from the people who work with them, their homosexuality is not necessarily the dominant theme in their life. They're not a "gay child" per se but their being homosexual is just one of many characteristics which becomes extremely important when it's suppressed or oppressed. In the rest of their life, they're active in school activities, in the band, and so forth, and homosexuality doesn't become really even a pressing issue for some of these kids.

MCNAUGHT: Unless it's made an issue.

PAGE: Unless there's a way in which it expresses itself which focuses unfavorable attention on one particular characteristic. That's where they find the need to get away and express that particular need.

MR. KEN SMITH: Director of Administrative Services, Gay and Lesbian Counseling Services, Director of the Gay and Lesbian Hotline

MCNAUGHT: What issues are raised by people who call the Gay and Lesbian Hotline and what kind of sensitivity training do you do with your staff? Where do you send people who call if they're young and they're looking for support?

SMITH: I recently trained twelve people over this past weekend for the gay and lesbian hotline. Many of the calls we receive are on gay and lesbian youth. We mostly just make people aware that they will be getting the calls and the referrals are available. The hardest part is that there aren't many available referrals. Since January, we have received an average of a thousand calls a month at the hotline. We're open from 6:00 to 12:00 Monday through Friday, so we could do more, but that's all we can offer right now. We've had, since the beginning of the year, 35 calls from youth, age 10-15. Approximately 80% of those are male. From 16-20 years old, we've had 350 calls. Most of these calls tend to be youth wondering, "What am I doing? What can I do?" They don't even want to say they're gay. They basically say, "What are you?" Sometimes they'll call us and ask what we are and what we're doing there and eventually if they continue talking we'll find that they have gay and lesbian tendencies, they're wanting to experiment but don't know where to experiment or how to. They've had experiences with their parents, their brothers, their friends. I have an enormous list of issues that have come up for gay and lesbian youth. A lot of them just want to know where they can do something about it.

MCNAUGHT: Where they can have sex?

SMITH: Generally sex tends to be the issue, but I don't think all of them really want that to be the option. When I was gay youth, I was leading a versatile lifestyle, taking out girlfriends and being with boys. I wasn't looking for a place to go to have sex. I was looking to feel at ease about it being o.k., because I felt like I was a nice person and I had nice friends, but I didn't know it was o.k. to be gay. I kept thinking I had to hide that. I think a lot of these young people are looking for a safe setting from what I see in all the issues that come up. Their home setting isn't safe: their father would beat them or their mother would throw them out; peers, brothers and sisters, don't accept them. They're being harassed at home. And then the

issues go all the way down the line through school, to social settings. Many of these people aren't known; they're not obviously gay or lesbian, so people don't know and they're going through the internal struggle.

WEST: How have the people who call found out about the hotline?

SMITH: Most of those calls tend to be people who look in the phone book under "gay". That's helped us get referrals through agencies - the counseling service and the hotline. I would like to eventually, as we find money, have a brochure made up specifically for the hotline and to distribute it through all schools. It's just something that's going to take a while for me to get the funds for. Most of these people look in the phone book.

FINN: So, Ken, if I called up and said, "I'm looking for a place to go", where would you send me?

SMITH: BAGLY has been a major resource because it's the only one I know of. Mostly, I've heard positive responses to BAGLY, but, unfortunately, there are the ones who aren't interested in a BAGLY setting. They complain about what they got there. I'm not concerned about that; I'm just concerned that there be more than BAGLY, because many people don't want that option.

WHEATLY: What is it about BAGLY that they don't particularly like?

SMITH: I think sometimes people aren't that willing to come out. A lot of people aren't ready to walk into a setting and be considered gay.

KANE: Where would you send them if they did want counseling?

SMITH: The Gay and Lesbian Counseling Services, for one example.

MCNAUGHT: It costs, doesn't it?

SMITH: Unfortunately, most of those kids can't pay, and we're supported by client's fees. If it were alcohol related, we could sway the fee to a point; but most of those kids aren't dealing with alcohol; they're dealing with their identity.

FREEMAN: So what do you do?

SMITH: We offer befriending on a very simple level. We're there over the phone. If they want to talk to us, we're there. That's a major part of the Gay and Lesbian Hotline; we're befriending and we're there to listen, to suggest, to just be an ear to bounce off of. And a lot of these kids call back over and over again.

WEST: Ten year old kids aren't going to go to the telephone book very often and look up "gay" are they? I mean, they may not even know the word.

SMITH: Actually they do. I think, out of curiosity, a lot of those kids do. A lot of them are crank calls, but they end up being serious calls. They call and say, "Are you gay?"

FREEMAN: That's real common to look up the word "gay" everywhere. I remember as a kid doing that.

SMITH: Most people think they're the only one. If they find the word "gay" is written down somewhere, "Hey, somebody else has to be". That option is very rewarding for a lot of those people. A lot of those kids think, "My God, somebody else has a voice that's gay."

MCNAUGHT: I also think that almost every prank call is coming from a closeted gay person.

SMITH: Many of those are.

WEST: What is the youngest identified caller that you're aware of?

SMITH: The youngest that I'm aware of would be ten. I've had a couple of sad stories with that age range. Where they're just scared to death. One example would be a youth that was ten who said that his father was having sex with him and he didn't know if it was o.k. Boy, there's a whole side of that where you don't know what to say. Part of me, for example, might react to that and I have to be careful not to say, "That's horrible". We basically just listen to his fears and say, "Well, how do you feel?" "Do you feel safe? Do you feel o.k.?"

WEST: Is there a great deal of incest with gay youth?

SMITH: There's enough that it's an issue, but I don't feel qualified to answer the question. We had several calls from gay and lesbian youth saying that their parents sleep with them. A gay boy whose mother says, "Well, let me show you what sex is." We've had

a few of those calls. Girls who sleep with their mothers -- there are many examples of that. I recently had a 16-year-old boy call saying that his mom wanted to take him out to show him what gay bars were.

TAYLOR: One of the statistics we keep hearing is the number of gay males versus the number of lesbians. You mentioned a statistic in terms of numbers of calls and the proportion of male to female calls. What do you feel is the basis of that? If there are not 80% more gay males than lesbians, why the disproportionate numbers?

SMITH: It seems like it's so much easier to be identified as a gay man than it is to be identified as a lesbian woman. That's not coming from a gay male's perspective so much as it is just statistics. When I do an outreach for volunteers, I get 85% men and 15% women. A lot of times it seems that a lot of the resources are geared towards men, a lot of the opportunities are geared towards men, but in general, it seems everything is 80% to 20% for the calls and the services.

CRANSTON: Ken, how many of the calls you get are crisis calls? Suicide, drug crisis, law crisis, kids getting kicked out of the home, runaway kind of things.

SMITH: Not a large percentage. If "crisis", means referring elsewhere, very few. If "crisis" means that they're just needing to bounce off of someone, several, because most of these youth feel in crisis by just trying to figure out what the hell's going on. They're trying to find a way of dealing with their feelings and their fears. We don't have many suicide calls. It might come up as a topic during conversation. I was with the Samaritans for a year, so part of our training is geared toward suicide awareness anyway. With a crisis, if we're able to refer them to a place we feel is appropriate, we do.

KANE: Do they ask about specific health questions? Do they ask questions about drugs or alcohol or V.D. or any of those things?

SMITH: All of those issues come up. Lately, a lot of the youth have been afraid of AIDS. "How could I have sex with someone if I can get AIDS?" These kids are thinking, "My God, I can't be gay or lesbian because there's no way that it's safe."

FREEMAN: How is the hotline financed?

SMITH: It isn't, basically. It's a program of the Gay and Lesbian Counseling Service.

FREEMAN: So it's really paid for from clinical fees?

SMITH: Whatever the counseling services bring in, the hotline expenses are paid for through that.

KANE: What is the Gay and Lesbian Counseling Service? Does it have anything besides fees; are there any grants?

SMITH: We get some Department of Public Health money -- very, very little.

KANE: Do you get third party payments?

SMITH: Yes. Blue Cross.

FREEMAN: I'm hearing you say then that the hotline is an overhead expense of the agency.

SMITH: Very much so.

MCNAUGHT: Ken, what recommendations would you make to the City with regards to the needs of gay and lesbian youth?

SMITH: As much as possible, publicizing the resources that are available. I don't think a lot of these kids truly know how to reach out and get the help they want, and there are some really wonderful resources out there. They just have to have the knowledge of those resources. I wish there were more resources, more safety valves for youth. There ought to be safe settings in schools, because the peer pressure in high school and in grade school is so horrible. They need a safe setting and an educated counseling staff in all schools who at least are aware of gay and lesbian youth needs and the fact that there are a lot of gay and lesbian youth. They could make an announcement that they are sensitive to gay and lesbian issues somewhere in the school. A lot of kids would then at least know they could go there and say, "Listen, I have these things going on with me and I like to know that I can talk with someone". I've talked to gay youth who have said, I went to my counselor and he said, "I think you better get over it. Go date a girl. You're still in high school. You're not gay. You're too good looking to be gay." Stupid ignorance. Ignorance is the worst part. Comments like that scare kids back into themselves. And, God help the people who are obviously gay, who are in a high school setting and who have nowhere to go except to that setting day in and day out. Those are some of the reasons why suicides occur among gay youth.

KANE: Did you pick the hours, Monday through Friday? I wonder if there would more need on weekends?

SMITH: In the last year and a half, I've restructured the hotline. The services fell apart for many reasons a year and a half ago, and they ended up with four volunteers instead of forty-five. It's hard to find volunteers; it really is. I've had a major problem finding women, but this past weekend we trained four new women and six men. Having women on the lines is helpful because a lot of women don't want to talk to a man in that setting and a lot of people aren't willing to give up their Saturdays.

KANE: So, it's really because of the volunteers?

SMITH: One thing I've added is a taped message that says, "Hi, we're not here right now, but please call back at these hours, we're here from 6:00 to 12:00." So, folks do know when we're available. I'm trying to get a weekend shift, maybe a Saturday afternoon and early evening and that may happen soon. I hope so.

WEST: Have any of your callers ever identified themselves as both gay or lesbian and disabled?

SMITH: Yes. And very desperate. Most of those calls are desperate in the fact that they don't know what to do. One thing I've noticed is that those folks call to say, "Well thanks for being there." People I've talked to on the staff say that people who are handicapped or not able to be out feel real pleased to be able to talk to someone. When I worked for Samaritans, I had several calls from people who were incapacitated with polio and identified themselves as gay or lesbian. It's sad.

WEST: And how about elderly?

SMITH: Yes, yes. Feeling oppressed, feeling like there aren't any resources, feeling like nobody cares because the old are not as attractive as the youth that are running around in bars. I wanted to start a noontime support group.

KANE: Can I go back to your statistics quickly? You got a thousand calls since January. What percentage is youth?

SMITH: I would say 25% is youth, at least.

FREEMAN: How would you know?

SMITH: All calls that come in we keep statistics on, if we can get the information. A lot of times, we can't. But every call that comes in we at least keep a pencil mark about. Many of them are hangups, many of them are pranks, masturbators, and people just playing with the phone. But we keep a record of all calls. Mostly we keep information on their age, their location, their gender, where we referred them and what their existing issues were.

KANE: Do the non-youth callers ask pretty much the same sorts of questions or is there a difference?

SMITH: The same basically, because people come out at all ages. Coming out seems to be the major issue on these calls. We do lots of referral and information-giving and an equal amount of befriending. People are just glad to know there's someone they can talk to.

MR. KEVIN CRANSTON: Youth Counselor, The Boston Alliance of Gay and Lesbian Youth (BAGLY)

MCNAUGHT: From your perspective as an active member of BAGLY, and from your vast experience with youth, what are the major issues facing gay and lesbian youth?

CRANSTON: First of all, I'd like to make it clear that even though I'm 25, BAGLY is a youth-run organization. We limit the membership to people 22 and under, I'm one of the two adult advisors to the steering committee who are elected by the membership of BAGLY. There's a nine-member steering committee; the other seven people are youth, and hold a variety of positions: counseling, facilitating, publicity, fundraising etc. It's basically a support, education, somewhat of an advocacy organization, and a non-profit corporation, with tax exempt status pending. We meet at the St. John Evangelist Church on 35 Bowdoin Street which donates its space to us, and we make a donation to them, in lieu of rent. The group has two meetings a week, one on Wednesday nights, where we have a "new person's meeting" from 6:30-7:30 p.m., during which we introduce the group to new members. The 7:30-9:00 p.m. meeting on Wednesdays is a very large group, usually 50-75 kids. We're almost three years old. We were incorporated on July 31, 1980. We don't have hard statistics, although we're working up a questionnaire now. The kids come and go constantly, and I'd say we've seen 400 kids in this space and have spoken to easily another 300 kids over the telephone. We have a telephone, 497-8282, and if a person doesn't answer that phone, you get a tape recorded message which gives them my home phone number. We do get crisis calls from kids who really need to talk to somebody when the gay hotline is closed. The central feature of the group is our Wednesday night large discussion meeting. Very often there will be a speaker from outside. We stick to one topic for the evening. We sit in a very large circle and as best we can, we try to keep it an orderly, structured meeting to cover a variety of topics: family, parents, school, coming out, health issues, political issues, legal issues, whatever seems to be of interest to the group. Those are the topics we do repeatedly, sometimes four times a year, particularly parents and schools. They would be the most important issues to gay youth. We also have a Sunday afternoon meeting from two to four, in which we have small rap groups and socializing. People bring music sometimes; it's a bit of a party. We're reinstating the women's group within BAGLY, which we're trying to do every other Wednesday. The women who come to BAGLY who are interested in being in a

strictly women's group can get together by themselves. We also sponsor Saturday and other day activities when the weather permits and our finances permit. Some of the things have been skating parties at Spin Off, Paragon Amusement Park and the Museum of Science. We've gone on the Swan Boats and all sorts of outdoor activities. We try to make it as recreational as possible. We're contemplating trying to do an away trip this year if we can afford it financially. The summer camp idea is something we'd like to try in some way too. We know it involves getting parental permission for kids, and the economics restricts a lot of kids. We don't want to be divisive. We try to keep the group as community based as possible. The main thrust of BAGLY is to build community among the kids, to build connections. Very often people read BAGLY wrong; they say Boston Area Gay and Lesbian Youth and it's the Boston Alliance of Gay and Lesbian Youth.

MCNAUGHT: What's the distinction?

CRANSTON: The distinction is that the kids have formed the group, the kids wrote up the constitution, the kids do all the work, do all the fund-raising, and run the group, run their meeting, and take responsibility for the group. It's an alliance. We try to develop future gay leaders in the group as part of our activity. The kids really rely on each other. Kids come into the group without homes, without jobs, without friends, and they find them because they become roommates with some friends and they seek out resources for each other. It's really remarkable, because the group is very diverse in terms of socio-economic background, race, religion, age. The age range is really 12-22. -

KANE: But you said heavily 15, 16, 17.

CRANSTON: Right. Predominantly fifteen through seventeen probably is the biggest chunk of the group.

FINN: Do you have a regular Monday through Friday office?

CRANSTON: No, I'm afraid not. We used to rent a space on Tremont Street and the rent went up to \$600.00 a month. The kids maintained that space remarkably for almost a year, and we found that we were putting all our energy into fund-raising and had none left over for running the meetings or anything else. We lost the space and were homeless for a couple of months. We scoured the local area looking for spaces to meet in, found out how tight space is and how expensive space is. We found a friend at St. John the

Evangelist. The pastor sold the group to the parish council but several members of the parish council quit over the decision. We were surprised it passed there. Then he had to go to the Calvary Fathers who own and who have ultimate responsibility for the church. Surprisingly, they approved it. We felt we had one chance in a million of getting it, and we got the one chance.

FINN: Is the Church accessible?

CRANSTON: I think so. It's not accessible to someone on their own but it's not too difficult to get into with a wheelchair. Basically, you need a couple of people to help you down the four steps, but there are no doorways that restrict people.

FINN: Is there an accessible bathroom?

CRANSTON: No, I'm afraid there's not.

FINN: Then the site, just for your own information, is not accessible. Do you get problem kids from the suburbs?

CRANSTON: Generally, I would say most of the kids come from within Route 128. But, if they can get on the T and get to Park Street station, that's where most of the kids come from. That's a major issue, because we get calls and letters from places like Butte, Montana all the time. People all over the country read about us in GCN and they think "I'm a gay youth. There's a gay youth group." We get calls from kids in New Hampshire, Rhode Island and Worcester who just can't make it into town. BAGLY wants to be an inspiration to get other groups to start. We did inspire RIGLY, Rhode Island Gay and Lesbian Youth, because some kids got tired of coming up to Boston and formed their own organization.

KANE: How do they hear about you?

CRANSTON: We've done a lot of publicity through local media: radio, public service announcements. We did a PBS special called "Growing Up Gay" which I thought was excellent, and that has brought us probably the biggest group of kids we've ever gotten.

MCNAUGHT: Beth Winship, who writes "Ask Beth" for the Globe has mentioned BAGLY. She does a regular column, is very good on gay issues, and names BAGLY all the time.

CRANSTON: She's connected with Project Aware and learned about us mainly through them. We also advertise. We put posters up occasionally in places where gay youth hang out, like Park Square and Copley Square.

MCNAUGHT: Do the posters get torn down?

CRANSTON: Pretty much so, yeah. Posters aren't terribly effective. We do get some kids through that. We do radio and t.v. shows whenever possible, especially talk shows, but they don't usually bring in nearly as many people as the PBS show. The Boston Globe did an article when we first got started and that really established the group. And mainly word of mouth, kids just tell their friends, bring their friends and find out. We see those four hundred kids but we know there's ten, twenty, maybe thirty times that number of kids who are ready to find BAGLY, plus a whole other group of kids who don't even have any information available to them to decide whether they're gay or lesbian. There's a lot of kids who come to BAGLY who identify themselves as bisexuals, and there's a lot of kids who come who aren't sure. BAGLY is the only place they can ask the questions. We make it clear on our tape-recorded announcement and in our materials that we are a place for kids who aren't sure. You don't have to be gay to come to BAGLY and you don't have to call yourself gay when you walk in the door.

FREEMAN: What are some of the other issues that you see in BAGLY that are presenting themselves among the kids? What issues do the people who present themselves to BAGLY have?

CRANSTON: Well, for one thing, I want to emphasize that gay kids are kids. They're adolescents first and every problem that an adolescent has - finding a job, getting through school, dealing with parents, just all the basic issues of being a human being, all these kids have. Laid on top of that are the additional social pressures of being homosexual. I really want to emphasize that BAGLY realizes that most of the things they talk about are general issues, questions about drugs, questions about health, basic psychological development issues and its sticky because the kids come to BAGLY wanting to know about their gay self. But we try, as best we can, to broaden that and to ask and address the general questions. The kids want to know about "Am I going to be happy as a gay person?" "Am I going to be able to find a lover?" "Am I going to be able to get married?" I would say roughly half the kids in the group, when asked, "Do you intend to raise children?" say "Yeah, I fully intend to raise children". They don't know how they're going to do that; they have no idea. They get told by older gay people not only that you can't have kids, but that's one of the things you have to give up to be gay, and they just

refuse to give it up. I think that's some of the contrast you see when you talk to the kids in BAGLY. They have higher expectations of life than even people my age, and I'm not that much older than the kids. But I think their horizons are much broader.

FREEMAN: As a gay person growing up, I experienced loss. To be gay meant to not do this, this, and this. Are you saying that there's less of that in this population of gay people than maybe there was for you or for me?

CRANSTON: I think there's less of it from individual to individual. There's a lot of individuals who haven't experienced that loss, who are very optimistic about life. There are just as many individuals who experience every bit of the loss that we experienced in our coming out. Things haven't really changed on a social level all that much, but they came out earlier. I think that's a crucial point. They started working on these issues earlier. They didn't invest themselves for ten years in playing the heterosexual role and then find that it doesn't work for them. At age fourteen, fifteen, sixteen they're dating, but they're dating gay kids. Every year, we have a gay prom to address that loss, so they don't have to give it all up. But the loss issue is still really important I think for all the kids. There are real experiences of loss and real fear of loss over the long haul. I don't think that's gone away.

KANE: Do you refer kids who are really in serious trouble to professionals, clinics in the community here?

CRANSTON: Yes. My referral list is pretty short, though, because I've had numerous experiences of referring kids to some of the more traditional youth services and having them come back with horror stories. I mean physical abuse, verbal abuse, refusal of services, being turned away at the door of a shelter, with "We don't take your kind of kid here."

FINN: Do you document any of this?

CRANSTON: No, we haven't really. We need to do it; you need to do it. Part of the problem is that kids don't want to be identified; they don't want to give too many details. Also, the kids who suffer the worst loss are the hardest kids to hold on to. I hear a lot about it on the phone and then they're gone. They leave town or, who knows what happens to them. My worst fantasies, I'm sure, are realized all the time.

KANE: Do schools and social agencies hear about you?

CRANSTON:

I'm getting increasing numbers of phone calls from social workers who say, "I've got this kid in my office right now. He or she is ready to encounter his or her sexuality and wants to meet other gay kids. I heard about BAGLY through the Boston Globe" or whatever, and they call me to check it out. I give them the right answers, presumably, because generally the social workers send the kid on to BAGLY. Sometimes parents bring their kids to BAGLY -- a surprising number! We have a twelve year old whose parents drive him every Wednesday. He's an exceptional case. We keep him sort of separate from the larger group, because he's a gay child, he's not a gay youth. He's not an adolescent really in the same sense. He's just barely pubescent. He looks older. He was a kid who went out and decided he wanted to be gay one day and went to the Fenway 'til he found out about it, and met a guy, who brought him home, and then the kid freaked out when they started to have sex. Luckily, this guy was a very sensitive gay man who said, "Put on your clothes"; took the kid for a walk around the block; let the kid ask all the questions, and then told the kid about BAGLY. It was a lucky story, because the other scenario is more common, where the kid gets exploited and abused and that's the first step into hustling. One of the things BAGLY tries to be is someplace to go when they're on the street, but we can't serve that need. We're just a bunch of kids, and we have no money and we have no space. One of the greatest needs for crisis youth is a shelter. Emergency shelter is desperately needed for gay youth. You need a gay youth shelter entirely separate from a straight youth shelter; a place where kids know they're not going to be abused; where I know they're not going to be abused so I can send them there; where there's enough room for them; I mean, we need more than fifteen beds. I get fifteen calls a week, easily fifteen calls a week, from homeless kids.

TAYLOR:

Your ideal shelter, what would it be?

CRANSTON:

It would be downtown, someplace close to where the kids are. What happens is that the kids are homeless; they go to Boston because they hear that Boston is a mecca for gay people; they get on the street; they maybe get into a bar; the bar closes and if they didn't hook up with somebody, they're homeless. So, they go where the lights are, and that's Park Square. That's open all night. If the kids are in Park Square for more than twenty minutes and are under age twenty, it would be a miracle if they aren't approached. I was approached when I was in college, just walking around town. It's so easy to get into hustling; it's pathetically easy.

TAYLOR: So it would be in the center of the city?

CRANSTON: Yes, in the center of the city. The ideal shelter would be large. It would have at least a hundred beds. I think you need a hundred beds because you've got to put these kids up for a long term. When Russell Frank says there's a hundred high risk kids, he's dreaming. There's ten times that number of kids in the city. I know a hundred high risk kids off the top of my head. I can walk around the city, and if I want to take them by the hand, I could bring a roomful of kids into this room. There's 20 high risk kids at BAGLY every Wednesday.

TAYLOR: Limited stay or unlimited stay?

CRANSTON: I think unlimited stay. I think these kids need homes. Especially, they need foster homes, and some of these kids can be placed in foster placements, but there's a lot of these kids who can't be placed. They're really multi-problem kids.

TAYLOR: What kind of staff?

CRANSTON: It doesn't necessarily have to be a gay staff. There have to be some gay people there. I would prefer a lot of gay people there, but they have to be people who are really ready to handle gay kids, and talk about really disgusting stuff, really horrible experiences. For example, I know a kid who got a \$200 castration. I need someone who can handle a bathroom castration. These kids get bathroom hormone shots routinely. This happens all the time. These kids get into this stuff because they get more money if they have tits. Pardon my french, but they get more money if they are transsexuals, or pre-operative transsexuals, or good transvestites. Instead of getting \$15 tricks, they get \$200 tricks or \$100 tricks.

MCNAUGHT: How would you describe the trick? The average gay man who is picking up a boy is not interested in breasts.

CRANSTON: The average gay man isn't the person who's dogging the collar around Park Square.

MCNAUGHT: Describe him.

CRANSTON: He's a married professional man, with lots of money. He's looking for the quickie after work. Some of them are looking for a more intense experience. They're looking for S & M tricks. A lot of these guys want to pick up a transsexual because they don't want to admit to themselves they're sleeping with a man.

TAYLOR: So they want something more bizarre?

CRANSTON: They want a real thrill and they're willing to pay for it. They have the money. You should see the cars. They're big, expensive cars.

TAYLOR: And kids will alter themselves for the money involved.

CRANSTON: For the money, because they're drug addicts. It's almost impossible to be a hustler for more than a month without doing drugs because of the sense of loss. The psychic horror of it all has to be deadened somehow. Kids sleep on the street and it's cold. So they take drugs and they don't feel the cold. You drink so you don't feel the cold.

TAYLOR: Anything else about the shelter or any other recommendations?

CRANSTON: I think the shelter has to provide more than a bed. I think Ed Roche pointed out the need for diagnostics, good diagnostics. If the kid wants to stay more than just the night, he has to start working on getting it together. The kids need vocational guidance. You know, a job is a wonderful thing for a kid who's together enough to work a job. A lot of these kids aren't together enough. Some of these kids need hospitalization. Some of these kids need massive, intensive, long-term psychotherapy because as Sister Barbara said, so many of them have been abused before they even got on the street. Certainly, all of them have been abused on the street, by each other, by their john, by muggers, by the elements, by themselves. They abuse themselves. They attempt suicide. So the shelter has to offer a lot of services. I'm talking about a lot of money, I realize that, but I don't think it's frivolous at all. I think it's a dire necessity that's just been denied. I have no place to send kids. I send kids to Bridge. Bridge is a wonderful place, but it can only do so much. It's the only place I'll send kids, because it's the only place I think their real problems will be addressed and where they'll get loved and cared for. Unofficial approaches to taking care of their needs will be sought. Kids won't just get dumped. They'll do something with them.

FREEMAN: Kevin, of the kids you usually see, of the 100% that you see at BAGLY, what is the percentage of high risk? I would see high risk as substance abuse or homelessness.

CRANSTON: Substance abuse and homelessness together? I'd say probably 30%.

TAYLOR: Mental issues beyond just your average, every day, neurosis - what would the percentage be?

CRANSTON: Not too much higher than that. Usually that's underneath the substance abuse. Substance abuse is the first flag that goes up. It's really hard to avoid substance abuse being an adolescent. A lot of those 30% are really very psychologically normal but they're just adolescents. I went through it too. It's next to impossible to go through a Boston high school without having tried the whole range of drugs. The kid who has gotten out of high school without ever smoking a joint is almost unheard of.

FREEMAN: That's a minority then. Of 100%, we're talking about 30% being in crisis. Of the 70%, what are their concerns; more general; developmental?

CRANSTON: Right. They happen to be adolescents and they happen to be gay.

TAYLOR: Would some of those kids be candidates for this place you're talking about?

CRANSTON: Some of them, because I have some real nice normal kids who got kicked out of their homes, but as Ed Roche was saying, a lot of these kids eventually go back home. They need short term.

TAYLOR: So, of the candidates for this ideal shelter, how many of those are at-risk and how many of those kids have just been kicked out of their home?

CRANSTON: Of the kids that need a place, I'd say 80% are high risk. There's a small percentage of kids who really just need a bed for a weekend so they can get over their anger at their parents and do what it takes to get back home. Not too many of the kids get back home. A lot of those kids didn't really get kicked out. They give you this big horror story because they hear it from the other kids, and they know what to say to raise the eyebrows. Just as they wanted their parents to get upset about their leaving, they want everyone else to feel sorry for them.

TAYLOR: Other recommendations for the City of Boston?

CRANSTON: Education of school guidance counselors should be mandatory. I don't just mean an afternoon workshop. I mean real education which would include high school principals. I think we should have sex education in the Boston Public Schools, but I don't think homosexual issues should be restricted to sex education. I think it should be in the social

studies department, because I think the understanding of homosexuality is a social issue. I want kids to know about homosexuality when they come out of high school. And they do know it. More and more kids know that their friends are gay. That makes it easier on some levels but harder on others because it increases the denial. The closer it gets, the farther away you try to get from it. In terms of services, I think there should be free counseling for gay kids, or affordable counseling, which doesn't exist. And good diagnosis with that, not just namby-pamby "feel good" kind of stuff. Vocational services, shelter. I think kids should have education available to them. When you go to BAGLY you can't necessarily find out about V.D., health, drugs, psychological development, those sorts of things. BAGLY serves the needs of kids to get together with each other in a safe, nonexploitative environment, but they also need something that the adults are involved with. Some place they can learn from adults, gay adults, a community center.

TAYLOR: When Exodus, for instance, does educational programming around gay issues, should we make that more accessible to kids by offering BAGLY a special fee? What I heard was that kids don't want education in an environment where it's primarily adults.

CRANSTON: I'm not so sure that's true. I think the older kids are looking for connections with adults. It's hard to make that transition. The younger kids just want to hang out with kids because they're afraid of adults, for the most part. Some of them are sexually attracted to adults, but that's all the more reason to be afraid of them, I think. It's a deep threat because there are power issues involved. I think kids do want to learn from adults. The kids are captivated whenever we have speakers who sound like they know what they're talking about. The kids want answers. They have these questions and they can't get the answers from each other. There's a certain amount of in-group sterility, to use a harsh word, but there's only so much information they can give each other and they want reliable sources of information. I think Exodus Center's programs are excellent but I think they're too expensive for these kids.

TAYLOR: And they won't call and ask for scholarships, is what you're saying.

CRANSTON: They don't know they can, a lot of them. You know you try to tell the kids.

TAYLOR: Even though it says so on the literature.

CRANSTON: It says so on the literature, right, but a lot of the kids don't even see the literature. I mean, we put up all the stuff but kids just don't have the wherewithal to find these things. It has to be more accessible, and that's why I recommend a community center; a place where kids can be both safe and in contact with the adult gay community.

MCNAUGHT: Why is it there are not more adults involved in BAGLY? I know it's a gay youth group, and they want it that way. But you've just talked about the need for more adult participation, why?

CRANSTON: There have been quite a few adults, psychotherapists and other professionals in various types of service who have offered their services to BAGLY. We try to incorporate that as best we can. Not everyone wants to run a group meeting with sixty or seventy kids. It's a little crazy. But also, a lot of people say, "I think it's great you're working with BAGLY, that way I don't have to do it."

MCNAUGHT: The grapevine rumor was that adults weren't welcome in BAGLY.

TAYLOR: That's what I heard too.

MCNAUGHT: That you don't want adults involved and that's why a lot of people I know have never volunteered.

CRANSTON: Some of that came from when BAGLY was formed. I think that's one of BAGLY's weak spots. That's why I think there needs to be an organization other than BAGLY but may be connected with BAGLY in some way. I feel very strongly about the need for a youth-run organization, because I think that's the reason BAGLY succeeded where other youth groups have failed. In the past, there was a Board of Directors that told the kids what they were interested in doing, and it just didn't work. The kids felt distanced from that Board of Directors. There have been people who came to BAGLY who had very good intentions of helping, but there's also ulterior motives. The kids have their antennae up whenever they see an adult.

MCNAUGHT: How do the kids from the suburbs, who come into the city to work out their identity issues, deal with the 20% that have serious substance abuse problems?

CRANSTON: Not very well, sometimes. BAGLY used to have a reputation for being a hustler group, and so "preppy" kids would come in and go, "Oh, I'm not into that;

it's too heavy duty." Or, they'd see queens, you know very effeminate men, or they'd see some of the lesbians in the group who are leather lesbians. That freaks people out. They're punks, or they're some combination of all those categories, and that does freak out some of the more mainstream, typical kids. And frankly, most of the kids are typical preppies from the suburbs. Nonetheless, all you need is three queens in the room and that's all you see. It's a tough issue and we try to build a connection, as much as possible, between the kids and they realize they're not as different as they appear to be. I don't think it's such a bad thing that people get freaked out. I don't want to lose anyone, and some people you're going to lose anyway for a variety of reasons, but I think it's important for the kids to realize not everyone is like them. One of the chief experiences of coming out is building the connections with other gay people, and realizing that as much as we have this one thing in common we have a lot of differences. We've got to work that out somehow as a community, and that's why I think it's important to bring people together to see each other, and to work, and to deal with that.

KANE: So much of these two days we talked about all the kids with these ghastly problems and I wanted to keep perspective. Tell me, is it all like that?

CRANSTON: I talked about the ghastly problems in terms of the shelter. But, I think that the largest need is simply socialization; basic socialization. These kids have to learn how to live in the gay community, how to live in the larger community, how to develop into productive adults, and how to love themselves and each other. And they need role models. That's why they need contact with adults and not just with each other. They serve as good role models for each other on a lot of levels, but also they respect adults. That's the thing with adolescents, they're half and half.

FREEMAN: What is your response to the question about separate facilities for gay kids? I'm not talking about shelters. I'm talking about basketball court time, etc.

CRANSTON: I think its important to have it available. It's not right for all kids, because there's a danger. I'm not a separatist when it comes to understanding the community. I'm not an assimilationist either. there are kids who have straight friends and they want to keep their straight friends, and so I would like the level of acceptance of gay people in the mainstream

youth facilities to go up at the same time as the separate facilities are made available. I want the best of both worlds. I do believe in separate facilities because some kids are scared to death of talking about being gay in an all straight environment. They need an absolute guarantee of safety before they'll do it.

HUMAN SERVICES PANEL

HANDICAPPED

PARTICIPANTS

MS. DEBORAH CARNEY:	Project Coordinator, Deaf Community Center Residential Programs
MR. SEARS CUMMINGS:	Greater Framingham Association of Disabled Citizens
THE REV. JOHN FITZPATRICK:	Executive Director, Deaf Community Center in Framingham
MR. JAY GRILLO:	Deaf Community Center in Framingham
MR. MICHAEL LA PENSEE:	Special Needs Counselor, Deaf Community Center in Framingham
MR. PETER MYETTE:	Coordinator, State Office of Handicapped Affairs
MR. JASON SCHNEIDER:	Advocacy Worker-Day Support Specialist Boston Center for Independent Living
MS. JEAN WASSELL:	Member, Disabled People's Liberation Front

HANDICAPPED

WEST:

The Handicapped Commission is now twelve years old. It was back in 1971 that the Commission was established by people, who themselves were disabled, who came into City Hall and said, "We have needs within the disabled community and we want the City to address those needs". At that time, they began a monthly meeting and for many years there was nothing more than that meeting. It was, in itself, considered a solution. It was only later that the City began to realize that they did not have the expertise to adequately meet the needs within the disabled community. So, they finally decided to put together a staff and some money into the Commission. That was in 1979. We served at the pleasure of the Mayor and received a special allocation for \$50,000. It was for three people: a director, an executive director and a secretarial person. The first Administrator came into the office and served from 1979 to 1981. When I came into the office in May of 1981, the office had to lay back and do some reorganization before we could go forward. We went through a seven or eight month stage of reorganization and we became fully active a year and a half ago. When I first inherited the office, they had been cut from \$50,000 down to \$32,000 during Proposition 2 1/2. I had \$32,000 and two people. This year I have been approved for four people and \$88,000. So, even though this has been a cycle of cutting in human services, we've been able to produce a quality and quantity of work that is being recognized by the City in terms of money and staffing. We're darn proud of that.

I would break down the services we provide in three ways: Direct Service, Planning and Coordination, and Advocacy.

In terms of Direct Services, we have a client case load of approximately 100 open cases at any one time, and those cases can involve anything as simple as getting a handicap sign placed in front of someone's residence to as complex as a person calling up and saying "I was a victim of violent crime ten years ago. I've never gotten any compensation. I can't afford to buy my artificial leg this year," or someone calling up and saying, "I'm having trouble because my heat was cut off". When we investigate, we find out that not only was the heat cut off, but they have no water, they have no food, they have no money; they are sitting in the apartment alone with three coats on and a can of beans. So, it's a case of getting them hooked up into the whole human

service organization. Our direct client case work includes not just getting a service within the city of Boston, it also means that we contact whatever agencies we interface with, and, as most of you know, most of the persons with disabilities need at least four or five agencies working with them at any one time when they have great need. We're sort of a watch dog and we've got the reputation of being "nudges".

We also do special direct advocacy projects. For instance, in the winter, we have a special volunteer network for when people get snowed into their houses. We have a system of networking with church groups and boy scouts who will shovel the person out of their home or bring groceries into them. And we open that up to our clients and elderly people in Boston.

In terms of Planning and Coordination, we help in the planning and coordination of all services in the city and that's not only the public sector but also the private sector. Within City Hall, we have worked within all the major offices. We work with Cablevision and helped to create the deaf media coalition. We are going to be advocating for a channel for deaf access. We also advocated for employment access and other programming access for people with other disabilities. We worked with the Boston Public Library. We're going to be establishing a resource office for people with special needs. We have worked with the school system in providing awareness training to children. We're doing an employee 504 Census. Within the next two months, we're going to be receiving between 12 and 15,000 responses that we will go through to try and identify employees with disabilities throughout the city. We are getting more city-wide information for 504 compliance. We are writing a new ordinance for handicapped parking that will raise the fine to \$100 and have a special tow line for towing cars. We are establishing a special permit for people who drive people with disabilities. We worked this year on things like the Boston Wheelchair Marathon Division. We became an official division in the Boston Marathon. We worked on Summerfest. In short, we try to impact every area of City programming.

In terms of Advocacy, our major role is legislative. In order to become more in tune with state legislation, all of the offices throughout the state that service or advise a municipal government have formed a new group called, "The Massachusetts Conference on Handicapped Affairs." I'm chairing

that this year and we're putting in six pieces of legislation and supporting another five. We will be going up and testifying on those bill and following them through the State House.

We have a Board of nine members, nine disabled consumers. For a long time that Board was nearly defunct and only had one or two members on it. Now we're up to nine members representing all the major disabling types of conditions and services and agencies throughout the city.

With regard to minorities within a minority - this is our first step. This will lead us into other minority statuses so that we will next provide outreach into the Hispanic community, the Black community, the Asian Community and women's needs.

TAYLOR: Doe, you have used the term 504. Could you please explain that?

WEST: 504 is the Civil Rights Act for persons who are disabled. It is part of the Rehabilitation Act of 1973. Section 504 contains the language "non-discrimination on the basis of handicap". We just went through a very frightening time when we thought the Reagan Administration was going to try to take that act apart. They have basically laid back a little bit for right now. But this language has also been incorporated. If you remember the year that Proposition 2-1/2 passed, Proposition 1 passed too. Proposition 1 was the amendment to the Massachusetts Constitution putting in the language from Section 504. We now have a constitutional amendment in Massachusetts that has not yet been tested. That's a little tool in our back pocket. When you hear 504, that's the Civil Rights language for persons with disabilities.

MCNAUGHT: It would be very helpful to us if those of you who are disabled and gay or lesbian would talk to us briefly about the concerns that you have that are not being met.

WASSELL: I am speaking for a lesbian blind woman. In addition, I am a parent of four children. Two of my daughters are lesbians. Although they are not disabled, I am very concerned with their welfare. None of us know that we will not be disabled in the future. In fact, I call this a disabling society with all the things that might potentially disable us. I would like to give the testimony on behalf of Linda Grisback, a blind lesbian and member of the Disabled People's Liberation Front. This is an

important hearing, and I am happy to present my thoughts on this subject, which is of the greatest importance to me as well as my sisters and brothers who are also lesbian and gay. The matter that concerns me and DPLF the most is that when our disability or our sexual preference are causes of discrimination against us, we are unable to sue through the Mass. Commission Against Discrimination. The most urgent recommendation I and DPLF make is that every effort be brought to bear to include disability and sexual preference under the laws overseen by MCAD. Incidentally, we do not see one as primary and we urge that legislation be promoted equally as a package. Secondly, we urge the public agencies such as the Commission for the Blind, Mass. Office of the Deaf and Mass. Rehab Commission be sensitized to the needs and rights of disabled lesbians and gays. This includes sensitivity training of administrators, counselors and workers. These offices could lessen the isolation of disabled lesbians and gay clients by setting up and sponsoring support groups and family counseling around these special issues. We urge that the Mayor's Office of Handicapped Affairs continue the direction of this hearing; that they work closely with Brian McNaught, the Mayor's Liaison for the Lesbian and Gay Community. A joint project could sensitize City Councilors as to particular problems of lesbian and gay disabled people who also vote and should be represented as strongly as other constituents. Thank you for this opportunity to speak on this important issue. The Disabled Liberation Front will closely monitor the progress made in this area.

WEST: Is there anything else that you would like to add?

WASSELL: We have often, in our groups, spoken of this matter and we did note that in Toronto the disabled community was granted inclusion under the discrimination law and they refused it until sexual preference was added. It was a remarkable show of unity that we would like to see emulated in Boston.

FREEMAN: Did that testifier say she wanted to see MCAD protect disability and sexual preference? Disability is protected in 503 and 504, isn't it, Doe?

WEST: Not for implementation.

MYETTE: 504 is a Federal statute. Chapter 151 is non-discrimination in terms of state legislation. Currently, there may be a few things in the area of housing where disabled are covered with the investigation being done by MCAD. But overall, the

disabled are not covered. We have a broad constitutional amendment which requires we go to court. We have very little enforcement power within this state. By and large, by statutory law, there are very few areas where MCAD covers the ordinary disability issue.

WHEATLY: Jean, could you say something about how your testifier has been discriminated against - the difficulty of being blind and lesbian?

WASSELL: She wrote a very good article in Gay Community News around this issue about two or three months ago. The thing that Linda articulated very well was that many times she has felt isolated from the women's community because of her disability; and she has felt isolated from the lesbian community because of her disability; she has felt isolated from disability groups because of her sexual preference. She has just felt isolated on every front because of her triple oppression as a woman, as a blind person and as a lesbian. We know a woman who is also black. So if you look at the layers of oppression that some disabled lesbian minority people face, it is a very isolating condition. We find that we need to jump on progressive left communities many times about disability issues. You know, it's distressing because it's hard enough when the establishment constantly ignores this. But when groups who consider themselves progressive continue to do the same kinds of things - do not provide signers; do not provide accessible places for meetings - it makes you wonder about the real consciousness of some of the groups.

WHEATLY: Have you folks discussed the kinds of things that might overcome the kind of ignorance of a blind person, for instance?

WASSELL: I think it has to be attacked at many levels. It has to be done through commissions; it has to be done through government agencies; it has to be done through the system. It also has to be done by issues, the way we're doing now. We are picketing the Sack Theatres which have been very insensitive around the issue. We have, for a long time, boycotted them. We think there are many ways to deal with this and that they all need to be employed.

WHEATLY: How would you go about having organizations help break through that sense of isolation? I'm looking for practical ways.

WASSELL: You might take the Mass. Coalition of Citizens with Disabilities and have other groups that are interested or of good will and get in touch with them and ask them what kinds of things should be done. There are so many ways. Sensitizing yourself is the number one way. In your group, you could have workshops and provide outreach to groups around those issues.

WHEATLY: Programs, speakers? Would Linda be a person, for instance, who would come and give a program to organizations?

WASSELL: Yes, she is very good. In fact, our group has done things around sexuality and disabled people. We went to a sex educators and sex therapists meeting and did a program on that. We've gone to colleges and have spoken to them. I think that we do have a lot of things that we can say that would cause people's consciousness to increase.

MCNAUGHT: As a reminder, our four basic issues are, "what are the unique needs of lesbian and gay disabled persons in regard to City services? Are City services responsive to those needs? Are private agency or state agency services responsive to those needs? And, is the gay and lesbian community responsive to those needs? Starting with number four, it would seem to me that it would be a good recommendation to make to the community that if an organization is having a forum or an open meeting, they always keep in mind the need for accessibility and the need for a signer, even when they do not believe in advance that they will have disabled people coming to the event. Our suggestion would be that disabled people would be more comfortable coming if they knew it was accessible and that there would be somebody doing sign.

WEST: I think that a direct response from our office could be the development of a flyer on what "accessibility" is and is not. I have come to many "accessible" events and found a ramp up to a back door and you basically fall out of your chair backwards. The bathroom is not accessible. And they say, "Well, an interpreter costs money. Can't you find a volunteer?" One thing we can do is a fact sheet of what accessibility is or is not.

MCNAUGHT: I think that would be very important. People are presumed to know and many of us don't know what is accessible. The needs haven't been articulated.

SCHNEIDER: And let people know that community events are going on. When I have talked to friends of mine who are Jewish, gay, and have a disability, they have never heard of Am Tikva. If someone's blind, they don't read the Gay Community News because they can't see it. So perhaps one of the ways we can work together is the Mass. Commission for the Blind, or MRC or whomever can put some of that stuff within its own circulation. It certainly something I can work out of the BCIL. Tell our membership, some of whom are gay and very, very, very closeted, that these kinds of things exist. I think the central method of integrating the two communities is to make people aware and they can take it from there. In a sense, put out the welcome mat, so that people realize that there are things available to them, should they choose to access them. And leave it right there. I think that too much outreach scares people and they get suspicious: "Now what's going on?"

"Are you going to invade my privacy?" "What are you looking for?"

MCNAUGHT: This morning we discussed the fact that one of the problems in dealing with the subject of aging is that the vast majority of older lesbians and gay men are closeted. You just said that your constituents who happen to be gay or lesbian disabled are very, very closeted. Is it true that it is less likely that a person with a disability will come forward and get him or herself involved with the movement? Is that a generalization that is not accurate? It would be helpful to understand what the dynamics are.

SCHNEIDER: My experience leads me to one conclusion and that is that people with disabilities, especially people with acquired disabilities -- for instance, they had a car accident in 1978 and broke their neck, especially men, have a lot of issues around sexuality. They often go through years of counseling, sometimes successfully, most often not, in order to deal with what they think is their inability to perform that most central function adequately. When you couple that with the idea that they might be gay, that blows their mind. They just can't handle it. They can't talk about it; they can't come out to other people. And then you deal with the gay community. We see what some of the dynamics are by watching somebody in a wheelchair come into a bar. People will talk with them, but that's as far as it will go. There is just no hope of ever making any connections with these people because gay men stress the physical. I couldn't begin to guess how you would address that problem.

WEST: We got into that a little bit this morning. People that are elderly also express that one of the major frustrations is the feeling of no longer being able to compete. How do you address the issue of a person who comes into a bar with residual paraplegia?

MCNAUGHT: That may not be much different from a heterosexual who is, in the same circumstances, going into a heterosexual bar. It makes the issue no less significant.

SCHNEIDER: The only reason that it is more significant is that the person in the chair is in the bar in the first place. That takes a long time.

MCNAUGHT: Because they have no other alternatives in terms of socialization in the gay community.

WEST: If they can into that bar.

SCHNEIDER: If they get into that bar. That's the whole other issue of accessibility.

MYETTE: I think of the more positive things that I do here today, than I see problematic things. Things are coming from the blind woman's statement that pointed us in the right direction - talk about sensitizing people to talk about discrimination. I think that those are how to change people's behavior. I think that sensitizing people in the field will take us a long way. I think that you're also in that process. There's a certain amount of resources that we have in this combined group.

There is something about overcoming discrimination whether you're gay or disabled that affords you, in many cases, the ability to deal with the opposite issue. A young man, back in 1976, who was gay, was shot in the South End. He became a paraplegic and ended up, of all places, at the Veterans Administration. He was an outspoken gay so he was quite capable of being an advocate for himself almost as soon as he became disabled. I think there is some positive aspects there.

The thing that really concerns me is gay youth, particularly where we are providing social services to someone who is disabled, who is struggling to make it, who doesn't have parents or is under the Department of Youth Services or is institutionalized and is trying to survive as a disabled person in that system and at the same time is gay. It complicates the issue dramatically. Sensitizing people to understanding that is part of the issue is one of the major contributions that we can make.

WASSELL: I think we can call that attitudinal barriers, attitudinal variance. You know, there is one community that is not here and I feel remiss. I mention it because we deal with street people a lot and I would say that most of the street people are disabled in one way or another. We have to keep in mind that drug and alcohol addiction and mental and emotional problems are also disabilities. Our group went to the Pine Street Inn once and complained that they had kept out a man in a wheel chair "for his own good" because it was dangerous in there. We pointed out that it was a lot more dangerous out on the street and that he had a right to make that decision himself. They wanted to know, "How do we treat him?", and we said, "You treat him like anybody else. He makes his own decisions. You don't make them for him out of some patriarchal wisdom." I think that homeless, disabled people have been really overlooked and many of them are gay. Shelters for gay people, whether they are disabled or non-disabled, can be very dangerous places. I think that that's an area that really needs to be looked into.

SCHNEIDER: I think that as AIDS becomes more of a problem, we're going to have to think about that issue more and more. I don't know how many people with disabilities have AIDS. I don't know of any cases. But it makes sense because a lot of people with disabilities operate with different immune systems anyway. Sometimes weaker immune systems. Eventually we might have to start thinking about addressing the needs of people who are disabled and also gay and making whatever services we put in place available to people with disabilities.

WEST: Last week I asked to be on that AIDS committee because I was wondering how or if the needs of a disabled person with AIDS would be addressed. So, we already have made that contact.

TAYLOR: Are there issues of disabled citizens that we have not touched upon?

FINN: Counseling.

I understand that, in general, counseling is an issue for persons who are gay or lesbian. I can see where somebody who was disabled in a wheel chair or a person who is hearing impaired might have a problem finding a counseling center that was accessible and had sensitive therapists - sensitive to the needs of persons who were disabled, persons who were gay/lesbian and someone who also was able to

interpret or sign. That's a whole lot of stuff to put together for one counseling session. I see that as a problem.

I'm particularly concerned about persons who are developmentally disabled, mentally retarded, who haven't come to terms with their sexuality on their own yet; persons who haven't had sexual experiences. My perspective is as the sister of a person who is developmentally disabled who I suspect might be gay, but I'm not sure how to get at that. I can't find any counseling agencies -- even those who claim to counsel gay men and lesbians -- that have any level of sensitivity to persons who are mentally retarded. Perhaps, because professionals carry with them all sorts of strange attitudes about the developmentally disabled population. I think that this is a concern of a lot of other people as well. Any suggestions?

CARNEY: It's terribly difficult when you're dealing with the MR population -- that is, not severely MR, maybe moderately or maybe they're only retarded because of their disability. They are functionally retarded. In the city of Boston and throughout Massachusetts, there are only three people that can deal with these issues.

FINN: Are you're talking specifically about counselors and therapists who deal with the development of the disabled population and who are not specifically in tune with issues of gay men or lesbians.

CARNEY: I meant who can deal with gay and lesbian issues. I meant three of them who are willing, who are able to deal with that when they are dealing with a developmentally delayed person or with a person who is not necessarily retarded but because of their deafness or blindness has become retarded.

FINN: And how does a person who is developmentally disabled find these resources?

CARNEY: They have to ask.

FINN: Whom do they ask?

CARNEY: Other support people who work with them, or family, etc.

FINN: If I were developmentally disabled and called the Greater Boston Association of Retarded Citizens, and I called all the other ARC in Massachusetts, and I called up the advocacy groups specifically for DD persons, and I called every group leader who ran one

of my socials and I called the person who is my day activity or my vocational supervisor, none of these people so far would have been able to give me a professional answer.

CARNEY: Who would call them? The chances of you as a developmentally disabled person calling them are almost nil.

FINN: Why? Do you understand what I'm asking?

CARNEY: I understand what you're asking. I'm also telling you that identifying this population is almost impossible. Because they really don't have the awareness, they don't come to meetings like this and listen. They don't understand what's happening really.

FINN: I guess I disagree with that. I know some pretty mildly retarded persons who are on the ball.

CARNEY: I would think that they are exceptions.

FINN: Well, actually the greatest bulk of persons who are mentally retarded are only minimal. They are persons who are only 75 to 80 on the IQ scale. But anyway, how would I look that up?

WEST: We are going to have to make sure that gay and lesbian issue are included in family therapy conferences. We also realize, in discussing it, that the information has to go to the schools and the universities. You have to contact the people when they are getting their degrees. You have to get them before they close their professional minds. My first Masters was in counseling and I heard a little bit about sexuality and the disabled, but heard nothing about lesbian or gay disabled. I think that's terrible. I think that's where we can start, because we have three people able to serve and we won't get more until the schools offer it.

CRANSTON: Could you comment on the awareness of sexuality and the disabled, in general -- not just gay/lesbian sexuality?

WEST: Right now, the best known group in Massachusetts works under a man by the name of Dan Shawn out of University Hospital. He has a sexuality readjustment workshop once a year. He's considered the expert in the field. I had a woman graduate student who came to the office asking my help on her paper on sexuality and disability. We went through every book in the library to find information on that and there

is very little. Right now, I would say the field is growing slowly. Up to about five years ago, they were telling women who were in wheelchairs to never have babies. They were also telling women with lupus that having a baby would kill her. It's a field that is starting to be discussed but there is not a lot of understanding; not yet. But I see that as positive. Because the field is growing, we can put in information and awareness around gay and lesbian needs in a new field. That's good, really.

SCHNEIDER: Also, sexuality counseling is becoming a part of the rehabilitation process. That's a fairly recent development also. It never occurs to a lot of the counselors in rehab hospitals that people might be gay. Somehow we need to get to the institutions which are teaching the rehab counselors that it's possible that people are lesbian and gay. That's where I think a lot of the open discussion of sexuality comes.

LA PENSEE: It is very important that we talk about the grassroots level. If people at the grassroots level feel comfortable about their sexuality, the professional people will respond. It disturbs me that there are almost no disabled people who are gay here, right now. One of the things that I felt that should have been done was much more advertising in the newsletters and the daily club activities of the daily disability groups.

WEST: We were hoping to do that.

LA PENSEE: I understand that. Again, I think that is a weakness. It disturbs me greatly. The people here have great intentions of trying to help, but I think it's very important that the population you're talking about be here as well.

I'm also concerned about welfare. If you need to give out a financial statement and you're living with a lover, you will not be considered as a married couple. That is a form of discrimination. As we know, a lot of disabled people come in contact with Mass. Rehab, Social Services, Welfare, etc. I think that needs to be considered as well.

Another suggestion I have is to have these meetings at night as well. You're eliminating at least 95% of the population from participating in this meeting because of the time.

The social alternatives in the gay community are bad. The gay culture seems to revolve around the

bars, fortunately or unfortunately. That needs to be addressed. We need to try to get the City and/or private providers to establish social centers where gay and lesbian disabled people can go, feel welcome and not threatened. There is a good article in today's paper about the power of the gay voter. And it talks about the basic problem a lot of gay and lesbian people have in going into a bar, coming out and being accosted. That will probably be a doubled or tripled problem for a disabled person, particularly the wheelchair bound or mobility bound.

Lastly, I think a lot can be done through public awareness training -- again, at the grassroots level, not necessarily the Brians and the Does of the world. You people are fine to do it, but I think you should be supporting the grassroots levels; get the grassroots to do it themselves.

Indeed, have a workshop. Force your people, whoever they may be: Administrative Assistants, the Fire Department, the Police Chief to attend the workshop. Then have the grassroots level come in and talk about themselves and educate the people instead of a so-called expert doing it. People are their own best experts. They know what they need, they know what they want.

TAYLOR:

One of the things that strikes me from talking is that the handicapped community needs to know what services are being provided within the gay and lesbian community that they have access to. But if someone provides services to the disabled communities, aside from the few individuals or one or two organizations we may happen to have on our mailing lists, I don't know how to find them. Therefore, our services tend to be very unresponsive to them. It seems that one of the things that can come out of today is a networking back and forth so that the people within the gay and lesbian community who are therapists or counselors who would like to understand more about working with the handicapped know where they can go and vice versa. Are there other issues or some key questions we want to hit on?

CRANSTON:

One little thing, in talking about awareness and sensitivity development in the community, I remember a few years ago there were gay people learning sign language together and that seemed to have started a little community which I saw in certain bars. Deaf people and people who were learning sign language socialized together in public. I don't know where that community went. It seems to have disappeared. They don't come out to the bars anymore. I saw

something starting that stopped too soon. I'm curious why.

LA PENSEE: My response to that is people in general think sign language is beautiful. They think it's a very aesthetic language, it's very easy to learn and it's very poetic. Not at all. You're talking a totally foreign language when you get into the language that most deaf adults use; a totally foreign language than what you're using now. There tends to be somewhat of a sympathy, because there is a difficulty in communication. You can use all of the body language you want, but when you're getting into serious discussion, it's not very easy to get anything across. And reading it doesn't do it. Writing on a piece of paper is frustrating and very tiresome. People try to learn sign language and once they get into it, they realize how difficult it is. It tends to go by the wayside.

SCHNEIDER: I think that most of us here are not aware that a deaf culture exists and that it is completely, completely different. Go to a deaf club some time and you'll see a whole different world. What you said was very accurate. People begin to learn sign language because they think it is so simple. And then they are just not interested anymore. It's fun for a few minutes. The place that that kind of community does exist is in the lesbian communities. Many lesbians sign and there's true commitment. I haven't seen that happen in the gay male community yet.

CRANSTON: I've seen some of it.

SCHNEIDER: I mean on an ongoing basis.

CRANSTON: I'm familiar with that community because I lived with someone who went out to become an interpreter and devoted himself to a career of working with the deaf. In a way, he felt more accepted in the deaf community than he did in the gay male community. I saw a beginning of an awareness happening in those gay bars even if it was just a token of awareness. Something really was happening. The best part of that was people were feeling that they could communicate with someone when they came out of the bars. I think that was important. And that's gone. I think that's sad.

CARNEY: I think that the deaf lesbian community within the city of Boston is very much the leaders within the deaf community. Right now, there is much emphasis on deafness becoming an authentic disability and being

recognized as such. Their energies are going to the deaf community, whereas they were mixed before. I think when and if that issue gets resolved in the legislature, then they can start to work within the lesbian community. Right now, they are teaching themselves how to advocate. They are very busy focussing on their own disability. They're putting their energies to do that rather than separate themselves into the gay and lesbian community. I think that's admirable. I think that's where a lot of the deaf lesbians have gone.

LA PENSEE: I wanted to add to what Debbie said. The deaf community is five or ten years behind the times just because the communication skills have not allowed the information to be relayed in the normal fashion. In 1972 and 1973, when the Rehab Act was starting to get into focus, many of the other disabled groups had their voice and had their power and had their say. Now it's coming time for us to come out and say, "deaf people have their rights, too." They are very much focussed on Civil Rights and the social-sexual kind of thing will be coming later, I'm sure.

WHEATLY: This is a general question. Is there prejudice against or acceptance of gays and lesbians within the deaf and blind communities?

LA PENSEE: In my opinion, it definitely is. There is very much a feeling against deaf gays and deaf lesbians in their own community. Primarily, I think that it is because many deaf individuals were brought up in institutions and they know that hearing people, i.e., you people, have labelled institutional living as being different. Any kind of difference within that difference, is not accepted by the deaf culture. The awareness is getting there. Within our own community, we're starting to see that people are accepting differences in lifestyle.

WEST: You have to realize that there is no group "the handicapped." There is not really a group "the deaf". You have individuals. You have individuals with individual personalities, individual needs, individual likes who happen to have deafness to some degree. So it's different. Any deaf person can sometimes get permission to speak for the deaf but you can't tell the needs of "the deaf" because it's not there. It's important to realize that we have all of the attitudinal problems that are there in the whole world because we live in the whole world.

MCNAUGHT: You just described the gay community, too.

TAYLOR: I'm wondering if some of the people who haven't had air time would like to ask questions, make a statement, or say what your needs or interests are?

MCNAUGHT: Father, when you introduced yourself you said that you work with a group in a residence.

FITZPATRICK: It's a residence run in conjunction with the Department of Mental Health. It's a licensed facility. We have staff and there are eight multi-impaired deaf men.

MCNAUGHT: And you said in that group you have had gay deaf men indicate special needs that they have to be met. Have you come here to find out, possibly, how you can meet those needs?

FITZPATRICK: Some of the men have wanted to come into Boston, to go to movies or to a bar. We're always looking for a social interaction situation for them. We can find them for a heterosexual, but with a homosexual, where can we find them? The staff goes with them to any heterosexual social situation because they need guidance. They have to be taught the ways of the world: mobility training, how to get there, how to take care of themselves. We have to do the same thing when they come into Boston for any kind of homosexual social activity. We're very interested to find out where the activities are. I just joined Exodus so that we could find out some of their activities. I think that it's very important that our staff go to some of these workshops, because our staff is helping the men work through their desires to explore different lifestyles. We have a gigantic problem with parents in helping them work this through. We all have an immense amount of work to do ourselves. I happen to be wearing a collar, I wear a lot of hats but I don't see an awful lot of collars in the room here, unfortunately.

FREEMAN: Father, I would like to ask you if the difficulty is fiscal or is the difficulty attitudinal with your staff? Since homophobia is rampant and representative in every culture, every institution and in almost every environment, what would we find your staff's attitudes towards gay and lesbian clients to be? Where is your staff in dealing with gay and lesbian clients? Have you done any education?

FITZPATRICK: No, we haven't ...

CARNEY: We started ...

FITZPATRICK: I think we have to do more with the staff, an immense amount of work to help them work through. In general, the staff sometimes have to be like parents of the handicapped. They are very over-protective. This is one of the terrible problems that we constantly face working with handicapped people, even when they grow as old as Jay, who is 27 or 28. He is not a child anymore. He wants to decide to do things for himself. Our job, as staff, is to facilitate that and help him do it. However, we do many things as a group -- they don't have complete freedom and responsibility. It's a thin line that we are walking all the time -- not being over-protective but giving them enough advice, counsel, protection when it's necessary: and still allow them freedom for their own privacy and their own lifestyle. I'd be very interested in training for parents and staff in these issues.

CARNEY: I've been working on this program for a year and a half, and last May, Jay decided he would like to go to the Cape Cod March. I thought it was a wonderful idea, so I let him go. But I almost got run out of the house on a rail. They were horrified. He got delayed, he got rained on and he walked home from Shoppers World. But he was fine. There were a lot of problems, a lot of problems. Other people who were involved were horrified that Jay did this. Since that time, the staff has come a long way and we're paying a consultant to come in and do in-service training on clarifying our own sexual values as staff. Our main emphasis is on homosexuality, that is, gay men. We don't have any women living in the house. There are two or three men in the house who have never said anything, never expressed any kind of sexual desire, sexual needs, sexual identity need, either heterosexual or homosexual until they were suspended from work for performing fellatio in the men's room.

These men are developmentally delayed or psychiatrically impaired and they don't have the language or the knowhow to express what they're feeling. So you need a trained staff to go in and weed through all the garbage thrown up in your face to get down to the problem. You have to deal with it. So, that's what we're doing, but it's costing us money to train our staff to be attuned to the messages that the men are throwing at us.

FITZPATRICK: I think what's really nice is that Jay asked to come today. I told him that I was coming here. Debbie said she would like to come, and then Jay decided himself. He's one exception to what people were

saying about some who are afraid to speak for themselves. Jay is not afraid to. He's got some convincing to do with his mother still, I'm sure. But we will work on that.

WHEATLY: Are you aware that parents of gays meet once a month?

FITZPATRICK: No. I was hoping that maybe Exodus runs some programs and maybe we will invite Jay's mother to go to one of those. Jay has invited me to go to the gay parade.

MCNAUGHT: Is he marching?

CARNEY: He just said that he wants to be open but he knows sometimes he has to be private.

TAYLOR: Should we focus a little bit more on the response from the City to the gay and lesbian disabled citizens? Recommendations? Suggestions?

MYETTE: I would like to throw out just one quick thing. I went to a meeting of the Boston Fair Housing Commission. We had someone from Elder Affairs, someone from the Gay Community, someone from Disability Community meeting with their staff at the same time. It was encouraging to see that kind of commitment. I think it's a good springboard for looking at City services.

MCNAUGHT: One of my recommendations to the City would be to make sure that when there are openings on the Commission's nine-member board, that a disabled lesbian or a gay man be appointed; that the Fair Housing staff and Commission ought to have disabled persons who are openly lesbian or gay. We have to talk not just about advocates but bring people in who can talk for themselves. I can't talk about disability. I can bring others in to do it. It's important that, whenever we have an opening in a City department, that a gay and lesbian person who is out be considered. It doesn't do a lot of good to have them in the closet. We have plenty in City Hall who are in the closet. We need people who are out. We want to make sure that the agenda of that program is always conscious of gay and lesbian needs. This provides the community a sense that it is being represented in a first hand way, beyond one liaison. I think it's very important.

LAFOREST: Is it possible for the Commission on the Disabled, along with the Housing Commission and Elderly Affairs to host a day of training, information and workshops to providers and staff -- to anyone whose services

affect Boston citizens? Could they host a very well designed set of conferences on sexuality and disabilities within which homosexuality can be discussed and raised? It might be a very good recommendation.

WEST:

Yes, I think it's possible to do it in two ways. We can make a program that is special and unique through contacts already established with universities in Boston especially those with rehabilitation counseling training. We can also contact Stanley at University Hospital. He has the name recognized in the field. We can make sure that Stan addresses the issues in the area. If we do it in the City, it's a start, but if we can get Stan to do it, we've already got credibility.

WHEATLY:

It seems to me that it would be very useful if we, the general public and the gay and lesbian community, could be provided a directory of the organizations that deal in the various kinds of disabilities. I wouldn't have the foggiest idea how to get in touch with any of them. I would also have no awareness, and I think this holds true with most people who do programmatic work for organizations, of how to find a signer. Also, I really need to have you tell me, as a non-disabled person, what your needs are as sexual beings. I don't know enough about the prejudices; I don't know how to go about addressing your sexual needs; I don't know how to respond to you. I think that calls for a certain amount of forwardness; or aggressiveness on the part of the people to educate me and others like me.

SCHNEIDER:

But that gets into a very funny area because then you start approaching the group as "a group." Quad #1 can get an erection and quad #2 can't, depending on what part of the spinal cord is injured. So for us to say, "These are needs. This is what you must do with a person with MS. This is what you've got to do with a person who has got SCI." -- We can't.

WHEATLY:

But I need somehow to begin learning those various distinctions. I don't know where to go to get them.

SCHNEIDER:

The methodology is to talk to people. I get so nervous when we start talking about institutionalized approaches. I can suggest to you that you maybe spend some time with Stan over at the University Hospital; that you perhaps talk to people who are aware of the physical function of people with disabilities. You will find more and more that they are aware of sexual processes. But really to get at the center of that is to talk to people themselves. And, in a sense, not to go in with any kind of preconception of what you must do for them.

WHEATLY: I know, but I'm just asking for your knowledge. And I don't know where to interact with people on an individual level. I don't know where those places are.

SCHNEIDER: You're talking about awareness training.

WEST: Right! Some of that can go into articles and newspapers. I think that the first thing that we can start to do is to give out that information. The listing of agencies may be fine but they need to know the difference between contacting MRC or MCB as opposed to a consumer organization for information. I think that kind of training and information can go through the community very easily. It only means a little writing and we can do that.

LAFORREST: I think the gay and lesbian community also is learning an awful lot through these encounters about the people that the City is trying to provide services for. Maybe the Mayor's Office could bring together the leaders from the gay and lesbian community to connect up with leaders of the disabled groups who could talk about and give information about people who are deaf, people who are blind, etc. The community might look at its own activities and its own social attempts and wonder whether or not it could reach out into the disabled world and build some bridges for communication.

MCNAUGHT: What have we not talked about that it would be really criminal not to have on the tape, keeping in mind that the panelists have to take the transcripts from this meeting and to the best of their ability analyze what's been said and pull out from it recommendations. Please don't presume that we have an understanding of what you consider to be basic issues. It's important not only for us but for anyone who reads the record of this day to say, "Gosh, I didn't know that!" about people who are disabled and gay and lesbian. If there are things that really need to be on the record, let's make sure we've done that.

MYETTE: One of the things about working within the disability movement is the constant realization that 10% of all of the disabled people are gay. It seems to me that the gay community has a responsibility to that 10% of disabled persons, particularly in our institutions, adults and youth. I don't how to get at that. If I did, I'd have tried to do it by now.

MCNAUGHT: So often for me, it's an issue of money. I have a thousand ideas and things I want to have done. I am

willing to go do them, but where do you get the money to set up the home for older gay men and women, a home for gay and lesbian youth, to do something special with the disabled? That is my frustration.

MYETTE: You don't get it from the disabled.

WEST: Maybe I'm being a little bit of a Pollyanna; but when I got my office, they gave me \$32,000 and two people. We did not get a paycheck for two months because we ran out of money. We didn't have money so we had to become very creative. If you look at the record, we're pretty successful because we started communication that was never there before. And when we think about it, this day could have been done without money. We can go to the gay and lesbian community and discuss and that doesn't cost money. And sometimes, if the right people are in the room, that will mean money later. I'm only saying that it is easy to have money become a barrier.

SCHNEIDER: The fact is, we need to have some kind of group discussion going about what the needs are and how we're going to address these things. I think we're doing a lot of circling here which is appropriate for the first meeting. Something I'm aware of operating in both the gay community and the disabled community is that having a meeting with gay people is an easily facilitated event. You announce it in GCN and if people are interested, they come. However, getting meetings with people with disabilities is a whole different affair, requiring often two weeks notice so people can get a ride. For instance, there's nobody here in a wheelchair. I could give you a dissertation on why that is. Part of it is not because people didn't want to come. Part of what we have to be aware of is getting out and really reaching the disabled community. That is a hard job.

MCNAUGHT: I want to address that concern about this being a beginning and how it has to continue. My recommendation with this and every other issue we're discussing on the Boston Project, is that the next Mayor's Liaison to the Gay and Lesbian Community establish a task force on Gay People and Disability, a task force on Gay Youth, a task force on Gay People and Health, and that many of you be included in that in an ongoing way. That is one clear recommendation that I'm making on everyone of our topic areas.

SCHNEIDER: I really feel that I'm sitting in a room with a group of professionals, by and large. Before we do that, we have to have some level of commitment from people with disabilities to work in an ongoing group. I

cannot talk for somebody who uses a wheelchair for mobility. If there was someone sitting here in a wheelchair, we'd probably be having a much different discussion.

FINN: I think that they will be here.

WEST: The problem was that we were only able to tell people about this one and a half weeks before. We knew that was a problem, but it was a part of the structure that we inherited. So, you have to live with that. You either say, "Oh, well. We only have one and a half weeks. We know it's a problem so we won't do it." Or you say, "O.K. We're going to get very few people but if a few people show up who like what we said, and agree, then they are going to help to spread the word." So the next meetings will be larger and larger. We accepted the problem, we accepted the responsibility for the problem, knowing there was a long term solution.

MYETTE: I think, for your panel in particular, it would really be worthwhile to pick up a copy of 504 Regulations from Vocational Rehabilitation to understand the impact on the disability community. It was a pivotal point for getting away from the medical model. There's an interesting dovetail between this particular regulation and issues within the gay and lesbian community. First of all, the regulations were written by disabled persons throughout the country. Secondly, there were a number of times where the issue of confidentiality -- of not identifying oneself as disabled -- becomes an issue. How does one avail themselves of services? I found some very interesting correlations when we were talking to the Boston Fair Housing Commission because we were talking about some of the same problems of discrimination for gays in housing as for the disabled, particularly mentally handicapped. I certainly recommend you get a hold of the Regulation, see its implications for the gay community as well, and understand its pivotal point in dealing with disability.

. WEST: My office can supply that very easily.

LA PENSEE: I want to bring up an issue of identity. My parents always brought me up with the attitude I was a person with a handicap, not a handicapped person. It's semantics but it plays a big role in the way you perceive people. I'm not sure disabled people and/or gay people perceive themselves as disabled first, gay second; gay first, disabled second. That's a whole issue that needs to be looked at, too. Where do most

people feel more comfortable? Do they feel more comfortable going to Brian's office or to Doe's office? If they have the same handicap and gay condition. I don't know.

LAFORREST: What we are discovering is that many of the people who are excluded from the services that go along with citizenship, because of insensitivity, share the same problem. For instance, to be a black gay or lesbian means that you have a double bind. On one hand, you are often excluded from the white gay community; on the other hand, you are often excluded from the black community. It's a double edged kind of thing that cannot be divided. One of the conclusions I think the Project is going to have is that all minority groups hang together around making a case for increased sensitivity to the whole person. If you don't hang together you will, as Franklin said, all hang separately.

FREEMAN: I as a gay evolving person, start to realize more and more as I get older, and hopefully wiser, that I'm responsible for my own life; I'm responsible for my happiness; I'm responsible for much of the pain in my life; I have to take responsibility for it. I can't wait for other folks to interpret what I need and what I want. The best way to do that is for me to present to institutions what I need, what I want. Other people can't presume to know what I want, especially if I am part of this invisible minority. I think that we, as gay people, have to do the things that make ourselves recognized. I have seen that in the Boston Project as we mull over the same issues from a lot of different perspectives: that we need to do a lot of things that make ourselves recognized. I wonder if it might be the same thing for the disabled gay and lesbian community? You folks need to present yourselves to a variety of institutions to let people know what your needs are. That doesn't let us off the hook. I don't mean to present it like it is your responsibility to let us know and we'll sit back. No, we need to work in collaboration, but you need to let communities know what you need.

LA PENSEE: Individuals do have responsibility for themselves. However, I think that in the society that we are in right now it's bad enough to be gay or lesbian, and/or it's bad enough to be handicapped, disabled, different, however you want to label it. To put the two together and expect me to succeed in all the situations that I want to succeed in -- that's not possible for me right now. For example, if I want to go to a gay bar, it's very difficult for me to talk

in a gay bar with the music going. For normal young people, it's bad. You have the darkness and people with drinks and smoking and mustaches where I depend on lip reading. It takes awareness on your part, as well as my part, for you and I to have communication. I'm not shy about telling you to move your hand, or saying, "don't smoke, please, it disturbs me in my communication with you." I'm not sure someone who is not as aggressive as I am would do that. I think you, the other person, need to be willing to learn about me. I can talk until I'm blue in the face about deafness, but if you're not going to be receptive to that idea then it's only been a one way communication. There are extenuating circumstances.

FREEMAN: To be sure.

WEST: Also, many times when two groups first meet for discussion, you can become very excited and make wonderful realizations that were already made by that group five years ago. It's easy to see what's needed from the outside. But first you have to learn the history. The disabled community is now about twelve or thirteen years old in the Disability Rights Movement. In that time, we have learned a lot, and we have thought a lot. We can't assume that we don't understand, but we can't assume that we do. The first thing is to offer that history to one another, so we don't have to re-invent the wheel. We don't have to sit in a group, make wonderful recommendations, work for five hours, bring forth the paper, and then have disabled people say, "Oh, we're doing that already. Thank you." Anger. Frustration. The first thing we have to do is to share information so that we don't have to make one another frustrated.

MYETTE: You talked about two groups coming together for the first time. As a member of the gay community, if I were to meet with elderly gays, I would not consider that two groups coming together for the first time. I would say there is a bunch of gays coming together. I would consider that one group. If I were to meet with youth, I would not perceive that as two groups coming together. For some reason I do have a sense of feeling here that we're talking about two groups coming together. Maybe that's because there's a large number of professionals and a lack of gay disabled here. But I do kind of get that distinct feeling and it bothers me to a certain degree. That would be a big stumbling block if this particular segment is to succeed.

MCNAUGHT: I don't have that feeling. When I meet with an older gay person, I feel a great sense of shared ground, but I also recognize that there are all kinds of issues that I'm not aware of that he or she is dealing with. When we talked about the issues of gay youth, I was shocked at how out of touch I had become with youth and how different youth is today than it was when I was young. I feel the same sort of familiar space with somebody who is disabled and gay. There is much less I know about disability, because I had old people and young people in my life while growing up. I haven't had a significant number of disabled persons to educate me. So, there is that added distance that I have less to work with. But, I don't feel a "two-group" at all. It's just that it's lack of accurate information that creates a distance between us.

WEST: In these hearings we have been forcing ourselves to realize that we are listening to special needs. When I said "two groups", I was making my mind state clearly that there are unique needs. I'm trying very hard to see the difference in the groups while at the same time having a final result of wanting one group combined.

WHEATLY: Yes, I agree. I don't feel a separateness. I think we are dealing with semantics of definition and that requires an objectification. I don't feel any separation at all. But I, like Brian, am more ignorant of what we've been calling the disabled and handicapped.

FREEMAN: I agree with that. I know with youth and the elderly we were so careful, even to the point of being obsessive, to make sure that we didn't presume we knew what other people's issues were. We reminded each other; we asked a lot of questions. I felt the sense of sameness with the elderly and the sameness with youth. And I feel the sense of sameness with the disabled because there is a sameness. Gay is a sameness. However, I recognize the distinctions too.

MCNAUGHT: Any last thoughts?

CARNEY: I have just one thing. I think there's a need to develop a list of interpreters who are positive or agreeable to interpreting for gay and lesbian functions. There is nothing that is worse than having an interpreter who is not necessarily agreeing with what is being said and interprets it with a facial expression that could kill someone. That's a real problem. And also for medical problems such as AIDS -- developing a list of interpreters who will go

and have some understanding, some empathy with the client they are interpreting for. I think that it's a real need to develop that list of interpreters.

HUMAN SERVICES PANEL

ELDERLY

PARTICIPANTS

MS. ANNA BISSONNETTE, R.N.:	Director of Patient Care Home Medical Services University Hospital
MS. RICKI LIEBERMAN:	Commissioner, Mayor's Commission on Affairs of the Elderly, City of Boston
MS. MARTHA JONES, R.N.:	Coordinator of Continuing Care, Boston City Hospital Co-Chair of Mass. Gay Political Caucus
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MR. BOB WASSON:	Attorney at Law Boston Lesbian/Gay Political Alliance

ELDERLY

LIEBERMAN:

I'm glad to have the opportunity to talk about the Mayor's Elderly Commission because I think we have a great deal to offer all older Bostonians and all citizens of Boston who are interested in the problems of aging and the problems of older people. We are currently celebrating our 15th anniversary of the City's Department on Aging and this makes us one of the oldest such City departments on aging. It was one of the first things the Mayor did after he was elected in the late 60's. He recognized early on what many cities have come subsequently to recognize and that is that one of the largest portions of the urban population, after all of the population shifts, remains the elderly. And they have many significant needs that can be met through municipal services. In fact, as an age cohort, it is the group that is most heavily dependent on government services whether at the local, regional or national level. When you think of Social Security, Medicare, Medicaid, Veteran's Benefits and other kinds of things, you begin to realize that there is a significant government effort involved with older people.

The Commission is one of the largest in the country: we have approximately 120 employees, and we administer a budget which is something under 6 million dollars. Approximately 2 million dollars comes from City tax funds, close to 3 million dollars comes through the Older Americans Act which we administer for services provided by community agencies, and then we have assorted other grants from the National Council of Senior Citizens. We have money from Action for a volunteer program and a variety of other grants from public and private sources. Currently, according to the 1980 census, there are about 95,000 people over the age of 60 who live in the City of Boston and, while that's a decline from the 1970 census which showed about 103,000, it still is the slowest decline of any age cohort in the city.

Interestingly enough, and very significant in terms of planning and projecting needs for growth, the over- 85 population is the fastest growing segment, not only in the aged population, but it is the only cohort in the city with the exception of the 25-44 group, I believe, that has shown any increase over the past few years. And almost by definition people who are over 85 are going to tend to be in some degree of physical decline and need a greater degree of support services than other parts of the population.

The Commission has 3 major mandates: First, we provide a range of services directly to meet the basic needs of older Bostonians. Secondly, we do the planning and coordination of all aging services in the city of Boston, whether or not we fund them directly -- which, as you can imagine, is somewhat of an impossible mandate to accomplish; but we do take it seriously and we have done a great deal just by bringing task forces together and bringing people together to talk about and work on different issues. Under this portion of our mandate, we have just recently done a significant needs assessment of the aging population. The third area where we have major responsibility is in the whole field of advocacy. We are charged with being the major advocate for all older people in the city of Boston. We do this by virtue of being involved with legislative issues and working on the development of rules and regulations related to elderly programs on all levels of government. We also do this by getting information on subjects of interest to older people into the local media, getting out network alerts to agencies that provide services to older people, and being in direct communication with older people themselves.

Just to quickly touch on some of our better known services, Boston Seniority is a newspaper that comes out monthly. We have a distribution of 35,000 at over 350 locations in every neighborhood around the city. Because of a recent bequest, we've been able to mail several of the editions of Boston Seniority to every elder household in the city. It is a summary of many of the services that are provided directly by the Mayor's Commission on the Affairs of the Elderly.

Perhaps best known, in addition to Boston Seniority, is the Senior Shuttle. We have a fleet of 25 vans: 23 - 13 passenger vans and 2 4-wheel drive station wagons. These are scheduled throughout the city and provide approximately 16,000 rides a month to anyone over the age of 60 who is basically ambulatory. We do not have wheel-chair capacity. The basic priorities are medical runs, then food shopping, and then we also take some people to nutrition sites, and then some people for social and recreational purposes if there is adequate space. We have developed, over the past several years, a fairly sophisticated service tracking system so we can get a better sense of who we are serving, to what areas, for what purposes and how often so that we can do a better planning and outreach. Transportation is always one of the needs stressed most by the elder population. We are currently serving over 10,000 different

individuals a year. In addition to that, our needs assessment indicated, and some other surveys indicated, that knowledge of the Senior Shuttle exceeds 90% of the elder population in the city. People don't use it for a variety of reasons. First of all, it's not instant transportation. You have to make a reservation in advance and you have to be able to be scheduled in. The fact is, it is a very widely-known city service and very heavily used, and we're very proud of that fact.

We have an Elderly Hotline, which is the central information and referral service in the city and we get up to 2,000 calls a month from different people on a wide variety of issues and information. We encourage people to use that service if they have any questions, whether they are older or not. If they have any questions about aging issues, if they need phone numbers, whatever, we'll try to make the link for them to the proper place.

We have the Mayor's Older Bostonian Discount Program which entitles registered people to a small card which gives them discounts from 5 to 50 percent in over 700 locations around the city -- everything from some of the major downtown shopping stores to the Mom & Pop stores out in the neighborhoods. We have doctors who have signed on, veterinarians, travel agencies, real estate appraisers, you name it. We now have 20,000 registrants and we hope that many more people will take advantage of it. There is no one, I believe, who is too wealthy in the city to benefit from this kind of a discount.

We have the oldest and largest volunteer program in the state. It's called an R.S.V.P. Program. We have over 750 senior volunteers working in about 100 community agencies providing services to children, to youth, to adults, to seniors at nutrition sites, hospitals. Again, you name it and we pretty much got a volunteer position for anyone. If someone has a particular interest, we can usually find the right placement for them. Volunteers get a stipend of up to \$15 a month if they incur transportation or food costs while they're volunteering and they're also covered by a very comprehensive insurance policy, so they needn't worry if they are in an accident or if something else happens while they are volunteering.

In the employment area again, we have the oldest and largest program in the state, the Senior Aids Program. There are income limitations; but for low-income elderly it is an excellent chance to get a

job, earn some money, get some skills, and many of our people have gone into private employment quite successfully. We also have a second job program for people who would like to get into the employment field for the first time, for some displaced homemakers, or for people who have retired who would like to earn a little extra money, or try a new field. In spite of high unemployment, we have defied all the odds and have had great success with the placements.

We have a health services unit which does screening in the areas of eyes, ears, and blood pressure, and we have worked with City Hospital on some of those.

We have a government benefits unit primarily for people who are home-bound, who need help if they get out of the hospital, who are home-bound. We help them straighten out some of their applications. If a person has a legal problem that cannot be handled by essentially para-professionals, then we pass that along to the Legal Services Program in the city.

Programs like Senior Stars and Elder Arts have had a great appeal to seniors across the city. We have worked in conjunction with WBZ-TV for two years now on our Senior Stars Program where we have had seniors themselves, whether they be ex-opera singers, symphony players, people who were in burlesque, poets, or writers, come forward and participate in Senior Stars shows in the neighborhoods and then become part of a skills bank which goes around and entertains other mainly senior groups. We've also had a number of civic groups and Children's Hospital ask us for entertainment. So that's been very, very successful.

And we have helped to start close to 300 clubs across the city. Some of these are in housing projects, many are in neighborhoods, some are connected with synagogues or churches. They range from 25 members to over 600, and they are everything from social groups to real civic action groups. We have really helped most of those get under way and we continue to provide them with technical support.

Just a word about our responsibilities as the area agency on aging and the planning and coordinating functions. We do make grants to about 20 community groups. We have lost a fair amount of money from a combination of cuts by the Reagan Administration in the Older Americans Act and also by a redistribution of funds within the state initiated by the King Administration. That took a fair amount of money out

of urban areas and put it into suburban areas. The basic purpose of the Older Americans Act is to enhance independent living for older Americans. Our argument about the action taken by the King Administration, which hopefully will be halted by the Dukakis Administration, was that the urban areas tend to have clusters of older people of low income, a disproportionate number of older women, and disproportionate numbers of people who are in nursing homes. Therefore, it seemed to be a contradiction of the purposes of the Older Americans Act to take money and move it out of urban areas. That's a battle we will continue to wage. As a result, however, we have had to take funding away from a number of smaller community programs.

WHEATLY:

It needs to be said immediately that older gay and lesbian people share in common with straight people the problems of growing old. There's nothing unusual about that, but they also suffer from the consequence of being gay in a homophobic society. You need to appreciate the fact that the people who are now in their upper years are those persons who have lived their life being closeted and that earlier conditioning makes them reluctant to, and even frightened of, coming out of the closet. This holds true even though they don't have jobs and the consequences of their earlier fear have been removed.

The picture that we get about their needs today has been drawn from only a few pilot projects in New York and in San Francisco. Here in Boston, we have done nothing to pay attention to the special needs that older gays and lesbians might have. The picture of a totally negative future has been largely delineated by younger people who hold negative stereotypes about aging. For gay men, particularly, there is an awful lot of concern about their physical health and their physical looks. They think that life beyond 30 is definitely all down hill.

And yet, the reality seems to be different. We won't know the truth until we've done studies, but older gays and lesbians may, in some ways, be healthier than their heterosexual counterparts. For instance, the man who has been conditioned to depend upon his wife and she dies is thrown into a tizzy. He has no skills of keeping house or taking care of himself. You can't say that about most gay men. They're just as comfortable in the kitchen as in the living room or the bedroom and the same might be said for lesbian women. Lesbians have learned the maintenance skills of running their own homes. They have not fulfilled the typical straight heterosexual of model being

dependent upon men. Another example, lesbians and gay men obviously are less likely to have children who can be supportive financially and emotionally in their older years. On the other hand, they are more likely to have circles of supporting friends. They form networks of friendships among other gays and lesbians and they frequently have more people to fall back on than do their heterosexual counterparts.

The areas of need are pretty obvious and we stated three of them here: legal and protective matters, socialization; and counseling and support. To those three I would add two others, housing and health. In the legal and protective area, if an older gay or lesbian person winds up in a hospital, they will not have visitation rights. It's usually the immediate members of the family only who can have access to the bedside. Carry that along further and at the time of death of the gay and lesbian person, the mate, the lover, the companion -- call it what you will -- unless they have taken deliberate legal measures to protect their rights, then they will have none. The family moves in as next-of-kin and takes away possessions that obviously belong to the other. Those are two examples of the way that it gets a little complicated because there is no legally-binding ceremony of marriage recognized between same-sex couples. It has been common for women who have lived together for years to be thought of as "two friends". Older lesbians were often called "lace curtain lesbians", because they were just "too nice" to be lesbians, and they would never want the label applied to them. Yet, often, one of the benefits that older people realize is that the older they get the more independent they can become. You know, "Tell my boss to go to hell," sort of thing. "I don't have to worry about that." But the fear of disclosure still permeates the lives of gay and lesbian people who are in the upper brackets.

I think it is important too for us to state that the needs of gay men and lesbian women as they grow older need to be looked at separately. We can't categorize them as being the same. For instance, when older lesbians reach retirement age, they have fewer benefits from employment than their male counterparts. They have less privileges of status and they are often forced to find more alternate ways of living. They are apt to have to share housing more often. They don't have the independence to live entirely alone. They do not have the income. The same discussions that we have on the differences of men and women in the economic market place need to be looked at as far as gay men and lesbians are concerned.

In the area of housing, it makes a difference as to how you're going to live your later life. Are you going to be coupled up? Are you going to have to be by yourself? And we come to the whole business of socialization. If we have 95,000 older men and women in Boston, then almost 10,000 of them probably are gay. And in anybody's language, 10,000 people is a lot of people to be looking at as a separate category and seeing what it is that they might need.

I think we need to pay attention to the staffs who are apt to be servicing older gays and lesbians, the same professionals who are dealing with older men and women in the community at large. They need to be aware that older gays and lesbians are there. They need to become more familiar with the realities of what it is to be lesbian or gay and not be hampered or hung-up by the myths. That means centering in on their own personal prejudices, whatever they are. All professional people share with the population at large the negative connotations of what it means to be a lesbian or gay man. They need to look at that to see what it is that might prejudice them against working with these people or doing things for them. Then they need to spend some time -- and we need to provide ways for them -- becoming aware of the special needs of older gay men and lesbian women.

MCNAUGHT: Questions, comments, expansions, disagreements?

JONES: I'd like to address a couple of things as a lesbian and as a nurse at Boston City Hospital. As far as the City Hospital goes, our policy is very, very liberal regarding visitation. There has been a lot of inservice done, and a lot of education done on gay couples within the system. We are making a lot of significant strides that way. In nursing, and in medicine generally, things have changed so that "significant others" have rights. I think that has to come from the heterosexual population living together and not being married.

One thing I think we need to address is that the older gay and lesbian population have not had the fruits of political venture. They have great fear of being labeled gay and lesbian because they have lived an extremely closeted life. When they become older they can feel quite isolated. They don't fit in with the straight society. They have lost many of their gay and lesbian friends. It is almost, "Well, everyone's gone," "I can't tell anyone," "My family's gone, I never could tell them," "My nieces and nephews wouldn't understand at this point," "There's no one for me." It's an extremely isolated situation

and one I think we need to address in a societal way. We who are growing older have had the advantages of a revolution and we will survive. We will build our own gay and lesbian nursing homes; we will take care of our own. But these are the people we need to address at this time.

MCNAUGHT: Ricki, you gave a very thorough description of services that your office offered. You have also talked to Kathy Lundgren about the work of The Boston Project. Have any thoughts come to you as to how your department could do something differently to better meet the needs of older gay and lesbian people?

LIEBERMAN: We had some interesting experiences two years ago. We did a whole series on older women and also on aging and sexuality in Boston Seniority. The interesting reaction was that there was so little reaction. This is a paper that is read by tens of thousands of people. I took that very positively to mean that there was very little shock, or at least there was an acceptance of using City funds to deal with these issues. In fact, the only really negative comment that we got was from somebody within City Hall from one of the working class neighborhoods who thought it was smut, particularly the issue that dealt with a few couples who said that they were gay.

WHEATLY: I'd like to add that the whole question of couples living together is one which the government makes rigid. We do not allow couples to live together. When we build elderly housing, we make it 90-95% single people living in single rooms. And the few that we set aside for married couples only, restricts the numbers of sharing and caring households, married or not. A lot of old people, and I use the term deliberately, have gotten to the point where they don't give a damn anymore. They pair off. They realize there's more to be gained from them living together, regardless of what society thinks of that relationship, than by living alone by someone else's standards. And so, they go ahead and do it. I've gone through the process of trying to put couples close together in elderly housing so at least they could share cooking facilities, but at night, one went home, both slept alone, and that's just foolish. When you come to gay and lesbian couples, it's not even thinkable that two people of the same sex could live together, could be a couple, and should be entitled to the kind of housing that enables them to live together. I think it's a major concern. We need to get over this false morality about who comprises a couple in our society.

WEST: And it's not just elderly housing. When my mother and grandmother wanted to move into Boston, they could only afford a one bedroom. They have always had a one bedroom to save money. But when I was looking for a one bedroom for them, I was told repeatedly, "We don't allow two people of the same sex to live in a one bedroom apartment together." I called MCAD and I said, "What can you do to help me? What is the protection for persons of the same sex who want to live in a one bedroom apartment together?" They said, "none," but they said we could get them on discrimination on the basis of marital status. They said it would be discrimination because they were not married. That's how they're sneaking in from the side.

WHEATLY: At times you would have to prove physical disability -- that one person was totally dependent upon the other for physical care. That would be the only way you could get even mother and daughter or father and son, together.

FINN: I have a question regarding the general discrimination law. When Ricki was running through the list of services that the Elderly Commission provides, one of them was legal work, both in regard to lobbying efforts on the city and state and federal level and other kinds of legal involvements to help persons who need assistance. I'm wondering if it's possible to have the Elderly Commission take on some kind of lobbying effort for the general discrimination law which prohibits discrimination based on sexual preference. Is that something that is within your realm?

LIEBERMAN: It certainly is. We have worked quite hard on a number of cases and there is no reason why we shouldn't on this. Frankly, nobody has come to us before. We face terrible problems in age discrimination which we have fought hard against. We are more than willing to take on discrimination in any field. To clear up in the area of legal consultation, we do benefits work with individuals but if a problem gets to the status of a legal question, we give it to one of our volunteer lawyers. We make significant grants to community legal services groups.

WEST: One thing that I was glad to hear you say, Ricki, was that the issue about sexuality in the paper didn't get firebombed. That was good news. Since one of your functions is helping set up community groups, perhaps you could do outreach to see if there are people who feel safe and secure enough to form a group to deal with the issues of older lesbians and gay men.

LIEBERMAN: We would be happy to do that. As I indicated, we have for the most part responded to requests from the community to set up groups and if there is a feeling that some people would like to do that, by all means.

WEST: Bob, do you think enough people would feel safe to respond to something like that?

WHEATLY: I have no idea; we just have to try it.

MCNAUGHT: But who is responding to whom? I hear that the Commission responds to a community group that says, "we need some help," rather than having the Commission go out and say to the community, "we want you to organize a gay and lesbian elder support group." As Martha and Bob said, that can scare people. It has to be handled gingerly with contacts in the community. One on one: "are you interested in doing this and, if so, would you be willing to come to so-and-so's house on Thursday night to talk about that?"

WEST: I was thinking about something right in the middle where the Elderly Commission sends out a notice that, "We have been a part of The Boston Project and, as a result, we encourage the community to be aware that, if there is interest, we are open to you approaching us."

MCNAUGHT: You mean as sort of an announcement in the paper?

WEST: Right. It's giving permission to people not to be afraid of asking for this type of assistance.

LIEBERMAN: Just in terms of the process, we encourage anyone here today or anyone who is reading the proceedings who would like to convene a group, to have us come and meet with you. We would respond to any inquiries if there is a housing project, a church group, or whatever.

JONES: I would suggest that there be some older gay and lesbian people who work with the commission to set up a support group network.

WHEATLY: I think there is a contrast in the way socialization needs differ in the way they're answered by lesbians and gay men. For gay men there has always been a large bar scene which lends itself to more alcoholism, of course. But the fact is that there are places where gay men can go to meet other gay men. And, there have been very few places where women could go. It's been a more difficult job for women to find each other, particularly the older age

groups. And yet, I think -- and the reports that I have read verify my own personal impression -- that women have been more accepting of older women than men have been accepting of older men. Gay men are so hung up on physical attributes that they very quickly categorize each other in plus and minus categories. I think older women have been more easily accepted in small rap groups. I don't know what the City can do much about that basic fact of life.

JONES: I think a lot of that comes from feminism. I think women have a great respect for older women who have come up and fought the battles that we now have the fruits of. Even if they were isolated in suburbia, for them to simply be a lesbian couple in the 40's and 50's is to us an incredible situation. I think we have a great respect for their knowledge, first of all. Second of all, I think that we need to change some of the mores of how the gay male society thinks of beauty and try to raise their consciousness, to take in the experience of the older gay male.

WEST: This is a problem in the straight world as well. It's not at all uncommon to see a younger woman with an older man. If it's a great age difference there is an assumption that he is a sugar daddy. But it is ok for an older man to have a younger woman; yet you almost never see a younger man with an older woman. We're going to have to change the mores of the world when it comes to physical beauty. When we get signatures off our blue jeans, and Diet Pepsi off of the TV commercials, we'll be taking a step forward.

JONES: Absolutely. It's not just the gay and lesbian community. It's a matter of all of us respecting age and respecting what it has to offer and the whole experience that they've gone through that they could pass on. That is something that I hope we will be getting a little better at, but it's going to take a long time.

MCNAUGHT: The big difference is that older gay men and lesbians don't have a place to socialize. The gay community is no different than the non-gay community in terms of its adoration of youth and beauty, but an older straight man and an older straight woman have an enormous number of outlets for socializing: restaurants, bars, country clubs, retirement villages, and recreation spots. The older gay man is frequently unwelcome in gay male bars, certainly in gay baths, because the managers of these institutions are afraid that if too many come in that they're going to lose the young clientele that is looking for a sexual outlet. Out of all of the bars in Boston,

there's only one that's known as a place where older men are welcome. In the women's community I think the bar is open to all ages, is that correct, Leslie?

JONES: I think more older women are coming in, finally, and feeling more comfortable.

TAYLOR: We're talking about how the gay community can help the elderly, but I'm wondering if the elder gay or lesbian trust the younger gay or lesbian more than they would trust either a straight person who is working with the elderly or just a straight elderly person, because of the generation gap. I would think there's some shock when they read about a Gay Pride March or somebody lobbying the State House. My question is for the direct providers. How do you see yourselves engaging the needs of gay and lesbian people who are elderly?

O'LEARY: I don't. With the gay and lesbian movement, once you start to know about somebody and once you start to know what their lives are like and what they're doing, then you aren't as afraid. I mean knowledge breaks a lot of fears. I think this group and the Commission and all kinds of people need to really put out information about older gay and lesbian people, then it won't be so distant from people. I think that breaks through a lot of the stuff that we're talking about. As paralegal for the elderly now, I'm getting to meet more elderly people. I feel more comfortable around elderly people, and before this I never did.

I felt I was so clumsy. I felt bad for being younger. I felt a lot of things like that and now that I know them and I know what their needs are, and I know what their lifestyles are like, I feel that I can talk to them about things. I think that will be true about gay and lesbian people. Once you know more about them as older people, then you can talk to them about what their needs are and what's important to them.

BISSONNETTE: I'm continually impressed with how easily older people get into conversations about homosexual or lesbian issues. If more people in the health professions or social agencies could spend time talking with groups of older people they could learn so much. Right in the elderly housing there are groups of people who are theirs for the asking, just waiting for people to drop in and get a discussion going. There aren't really the distances that we oftentimes assume exist.

TAYLOR: Are you talking about discussions among people who are gay and lesbian elderly or just elderly people?

BISSONNETTE: Well, you know, people are in the closet. You don't know and I don't do a head count; I just let the discussion roll on. In elderly housing, especially, if it's just a discussion group, very few men are apt to join in, but a woman the other day said, "you know, I'm really puzzled about why there isn't more lesbianism in a housing development such as this. We're all women here. You know we're all here depriving ourselves of some important opportunities." I just think that we need to get people unhung from the stereotypes and also from our own inabilities to discuss very important issues.

WEST: I think that's a very beautiful point. It's giving permission to people. It's the same issue around working with persons with disabilities. I've had so many people say, "I don't know whether I should ever approach these people. I don't want to make them embarrassed." Hell, it's yourself that you're afraid of embarrassing. You can offer anything to people. People can refuse you and if you're willing to take responsibility for a refusal, then you've opened a door to a discussion. The first step is simply giving people permission.

BISSONNETTE: I'm with the Home Medical Services at University Hospital and I don't know how you can separate sexuality from health maintenance because this is a big part of our life. I've worked very hard teaching medical students, nursing students, all kinds of students, about being able to talk about sexuality. I'm so pleased that there is a hearing like this today so that some of the things that I say will be validated. Even City Hall is interested in a whole group of the population that are completely cancelled out by virtue of their own inability to deal with the society and because of society's inability to deal with this! We have a lot of work to do. Once you are able to verbalize words like "lesbianism" and "homosexuality" in any kind of community setting, or any kind of social setting, we're getting the ball rolling.

WHEATLY: I don't think you can educate about homosexuality outside of the context of sexuality, per se. Nobody is going to come to a series of lectures on homosexuality, I'll guarantee. Not the older folks in particular. I wanted to ask Ricki or Kathy if they were aware of any programming that had been done in any of the drop-in centers on sexuality, per se. Does anybody do those kinds of programs?

LIEBERMAN: Not that I'm aware of.

WHEATLY: You said the response to the sexuality issue of the paper was just sort of a big ho-hum.

LIEBERMAN: Well, I didn't necessarily say a big "ho-hum." There was apprehension from some people that it might arouse a storm of controversy. No, I don't think it was ho-hum at all. We know from talking to a number of people, that the paper was widely read, widely discussed, but it did not come back to us negatively.

WHEATLY: Do you think then that there might be some market for programs on sexuality in which homosexuality could be a subject discussed?

LIEBERMAN: I don't see why not.

LUNDGREN: It's definitely a topic that's beginning to come up at conferences for professionals in the field. The recent New England Gerontological Society had a whole session on homosexuality and people delivered research papers, but it's a pretty new area. Sexuality, though, is a topic that comes up at almost every conference for professionals who deal with older people. It hasn't really translated into conferences for older people at this point.

MARKSON: In response to older people attending lectures on sexuality, the Gerontology Center at B.U. has a luncheon seminar series and it's attended mostly by Human Service professionals. One week we put on a program on sexuality and what interested me in particular about it was we had about 50 elderly people and almost no Human Service professionals. They were very, very happy to be given a license to bring some of their own sexual concerns, to have their own sexuality taken seriously.

LAFORREST: Does anyone know what the training for such people is? Are the people on the staff comfortable enough with their own sexuality to be able to let a conversation like that flow? What would people in this room think about recommending sexuality training for people who work in this field?

JONES: Gerontology is, in fact, a new field when you're thinking of all the things we've been talking about -- medical issues, sexuality issues, aging in general, and what the aging process is, and what that means. I think all of us who have a commitment to the elderly certainly could not do it without a minimal understanding of what the aging process is and what that means. We build on that, all of us.

LIEBERMAN: I think there is an enormous diversity in community agencies and among social workers. While they may be highly trained in the new field of gerontology, they may not be very sensitive to some of the individual choices that people make as they get older. There's clearly a great deal of room for education along those lines. We try constantly to have in-service training on a number of issues but there are clearly gaps. People bring a lot of their own prejudices and fears with them into the job.

MCNAUGHT: What about people who come into your office, Jean? Does the fact that some of these people might be gay or lesbian ever come up? And if it hasn't, do you see a need for it?

O'LEARY: I think there's a need for us, as providers, to be more aware of it and of the potential problems. I don't think we really have been. As human beings working with human services, we try to be sensitive to people's needs and concerns, but we haven't had enough training in this area.

FREEMAN: I think it's important for service providers to present themselves in such a way that gay and lesbian people know it's "OK" to bring their concerns before these institutions. Brian brought up examples of some very simple ways of communicating that you are accessible. For example, a guidance counselor who has a book on his or her shelf that talks about homosexuality so that the client will know, "It's ok. This environment may be the one to bring that up. There might be some knowledge here beyond stereotypes." I think it's very important for your organization, like any organization, to do some advertising, to do some PR, and obviously some education too. I just left a human service organization where I spent 5 years and one of the things that I did was run an elderly services program. The major institution in this city, I'm sure, that is providing services to gay folks is the church -- auxillary groups, the ministers, priests, social service centers that are connected with churches themselves. Churches, of course, have never been a place where gay men or lesbians have been recognized, welcomed, or assisted. So, I would ask rhetorically, what can the City do to help churches who provide services to elderly people make them more sensitive to people who are gay or lesbian?

WASSON: I don't believe there is very much that can be done with that area. It might be one of those subjects where the community is going to have to do more to provide services. It definitely does reflect my own

bias on the issue. I shouldn't make any bones about it. But I just think it would be presumptuous, at best, and probably backfire, if the City tried to dictate to the Catholic Church how they should run their Meal on Wheels program or something like that. They don't even mention the word gay or lesbian inside the building.

WEST: From the Disability Rights Movement, we found that we had to develop a framework of strength. It's only been within the last 6 years that we have a major move going on in churches to put ramps on the churches. This is a major victory because up to now people who were disabled felt disenfranchised from the church. You were mentioning before: prejudices are based on fear and fear is based on ignorance. It's a case of just simple overtures to the churches like that, "You should be aware that the City is reviewing the policy of delivery of human services and we ask the church to accept that and work with it."

WASSON: As a follow-up question to Jean on the legal issues: does your program entail going through a check list with people, regardless of what their problem might be when they come to you? For example, there's no reason at all why a gay or lesbian person should worry about their family seizing all their property. That's really a matter of just ignorance because before you died you'd have your will or you'd have any other type of document set up --- you can take care of most of those things. But asking the question, "Do you have a will?" even if they come in off the street for something else, might be appropriate. Has your organization thought of that or do they do that already?

SIMONS: We don't have a specific checklist for those kinds of questions. We try to be aware of the whole situation and ask people or try to pick it up, especially if they say something about the future and they're that worried about their house. We may pick up on that and ask them more questions -- "Well, do you have a will?" The more we know, the more we'll ask. But no, we don't have a checklist.

O'LEARY: This comment about the will -- that's not a safe thing. Just to say, "I want my lover to have the house and everything," is not enough. Homophobia is much stronger than a will and you'll easily lose the house to the whole family. All they have to do is take it to court and question it and the law is in the favor of heterosexualism, and the family. That can be done with anybody even with a straight person

who wants to leave everything to their lover. The same thing could happen, particularly in the situation of a gay or lesbian person.

WASSON: The only point I'm making is that if you're educated and if you're wealthy -- and they usually work together -- you can avoid many of those problems. If you're poor or if you're ignorant, you get screwed. You then realize, "I'm in this situation because nobody ten years ago said, 'What about this, that, or the other thing?'" The person who goes to a big law firm and gets somebody to write a 20 or 30 page document will probably have most of those problems avoided. Somebody who doesn't know any better or who writes their own will or doesn't do anything to protect themselves, gets the short end of the stick. It's one of those situations where if you know about the law, you can take care of yourself. It's unfair, because not everybody has that type of information to plan their lives.

BISSONNETTE: We often see people who are in the health services who are very much in need of advice. Again, it's pointing people in the right directions. If there could be an inventory of those legal offices who have expertise in helping sort through all the legal mumbo-jumbo, at least in the health care field, we could make these things available to our clients. We need to share this information. There are certain law offices who are more experienced in helping older individuals sort out their legal problems. I think we've got to work together.

SIMONS: I want to explain how our office works, in terms of wills, so you understand it. The other legal services office in the city, Greater Boston Elderly Legal Services, which also provides help to elders, does not do wills. We're able to provide the service because we work with those attorneys you're talking about -- the big fancy law firms. We're not a traditional legal services office in that we utilize the volunteer services of private attorneys. In terms of wills, the difference in our services to the elderly is that for many elderly, I, or Jean, or whoever is the outreach worker, would get the information from the person who wants the will done and send that information over to the attorney. The attorney would draft a will and then we would get together to sign it. That was designed to help those people who couldn't get out of their homes, who were frail, also for the people who just have fear of going to Boston or didn't want to go to the firms. Any information that's given to us is confidential. When we talk about the whole issue of wills, there is

a checklist in terms of asking about all of their assets, their family, their friends, their lovers, anything. And if there were any complications or problems, we speak with the attorney about it. That's how we've been trying to help elders who do not normally get help from private attorneys in Boston.

O'LEARY: We also try to be informed on what making a will is all about and what the legal ramifications are so that if someone sat down and said, "I want to do x, y, and z," we'd say, "Well, let me tell you what would happen if you do that. You may not want to do that. You may want to do it this different way. That would protect you from having this taken away -- like putting your bank account in two names so that if you die, your lover got the money rather than leaving all your money to your lover in the will." We would do that with anybody. We would specifically lay it out for someone who was gay or lesbian and who would need more information on what the legal ramifications of that are. We rely on a pro bono staff. I couldn't begin to say who the gay and lesbian attorneys were because it's not one of the questions on our application. At least, it isn't right now. Maybe it should be.

MCNAUGHT: There is a national directory of gay and lesbian attorneys and specifically about 30 who are willing to identify themselves in the Boston area.

O'LEARY: The problem in the past for us has been that we get two kinds of money. One is Legal Services Corporation money and then we get the elderly program Title III money from the city. With the Legal Services corporation this year, with the new administration, we've been told that we can't represent gay and lesbian people on issues that directly relate to them being homosexuals. I know it's incredible.

WEST: This is a mandate?

O'LEARY: Right. In other words, if someone came in and said that they were getting kicked out of housing because they were a lesbian, we wouldn't be able to represent them as lesbians in that issue. However, with the Title III grant we don't have that stipulation. We're not, as far as we know, bound by anything like that because it is Title III money.

WEST: Did that come from Washington, or where did that come from?

O'LEARY: It's Legal Services Corporation money.

WEST: Is that state or federal?

O'LEARY: It's its own corporation. Legal Services Corporation is a part of the federal government and they regulate what happens with a lot of legal services all over the country.

TAYLOR: And the stipulation again is?

O'LEARY: We cannot help homosexuals on issues that are directly related to their being homosexual.

MCNAUGHT: That's the McDonald amendment.

WASSON: My comments were really directed generally and not really to your organization. I am a lawyer and so I sort of follow that type of stuff. I see the issue of people not being aware of what's actually out there affects anybody who isn't a lawyer or is not wealthy. When the wealthy were growing up, they knew their parents had an estate planner, or someone who was concerned with tax consequences or concerned with a hundred and one other issues that wealthy people think of as a matter of course in taking care of things. If you want someone to have the power to decide whether you have an operation or something like that; if you wanted it to be anyone other than your next of kin, whether you're gay or lesbian or what have you, you're going to have to make some sort of provision like that on your own. And are people aware of those things? Either they don't think about it at all, or they just assume that it will be taken care of in course. That's an erroneous assumption.

LIEBERMAN: I think we've identified four major legal areas of concern. One is wills; one is visitation rights; one is next of kin; another is housing access. These are problems that apply to a large subset of the elderly population, for reasons of economics, or companionship; having nothing to do, necessarily, with sexual preference.

Many, many people share living or share basic economic arrangements together. We find that these problems are common to large, large numbers of elderly. As you say, it's largely a matter of education, but it really does transcend large portions of the population.

TAYLOR: Could we shift for about 5 or 10 minutes to the third topic which is counseling services for gay and lesbian elders?

MCNAUGHT: The counseling issues, I think, are far more unique than somebody's physical needs. I would suggest that people who are older and are gay or lesbian do not identify with other people who are older and non-gay. At the same time, they feel a little disenfranchised, perhaps severely disenfranchised, from the younger lesbian and gay movement. They don't feel they can identify. It's too scary to get involved. Those of us who are getting older expect that our needs as gay and lesbian people are going to be met. Our counseling needs in the future are going to deal with having lost some power because we've lost our youth and lost our connections. How do we cope with being older and not having the power to fight for our needs?

LUNDGREN: I think what Martha was saying earlier about growing older and being isolated and not having someone to talk to about your problem is a common problem of many older people. Some of the agencies that I talked with in trying to develop a framework for today's discussion, say there are a lot of counseling services available around depression and bereavement counseling, but they're generally tailored toward a straight population. It's difficult for someone who's gay and has lost a lover to come in and talk with a group about those issues. Some of the organizations that Bob Wheatly mentioned, the New York and San Francisco organizations, offer older gay people counseling sessions with people who understand their problems. That kind of thing isn't available here, although there are a number of counseling services for older people. The person who wanted to be here today I think to discuss this is Dr. Richard Pillard.

BISSONNETTE: I had a chance to talk him earlier and he would be very willing to work with this group to try to get funding. I think it would probably require some private funding to develop a counseling service reaching out specifically to older clients and finding an outreach mechanism to do so. But the same problem exists. Do you advertise it as a lesbian counseling service, an elderly lesbian counseling service, or do we piggy-back onto counseling services that are reaching out to younger individuals? At any rate, he is interested and I think that there must be others in the counseling community who would have a similar interest.

From my own personal experience with people who have lost their lovers through death, there is a significant need in this area. There is a need for sensitivity to be able to appreciate the lover's predicament when they've lost their lover.

CRANSTON:

I'm feeling a need to do both in terms of piggy-backing. What sticks in my mind is a gentleman who calls me periodically from East Boston -- I'll call him Fred. He has a lot of difficulties. He's very, very anxious. He has a lot of persecution feelings, feels that people are attacking his home, throwing rocks through his windows - some of that is really happening, some of that I suspect is not really happening. Nonetheless, when he goes to his doctor, he doesn't talk about his being gay. And his being gay is largely connected with those feelings of being persecuted and isolated in East Boston. The doctor just gives him valium. He did, at one time, go to the Gay and Lesbian Counseling Service but he had a sense that he really wasn't being understood. He's 69 now. I don't consider him that old, but he considers himself an old man, over the hill, and feels his gay life is over. Nonetheless, when he goes to a gay place, which is the only place where he felt comfortable talking about his sexuality, he had a sense that his needs weren't understood; his isolation wasn't understood. They were encouraging him to go out, to go to bars and develop more contact in the gay community. Living in East Boston, he's not comfortable doing that. He's not that mobile either. So, to answer your question, I think you have a need both for the straight elderly and gay elderly counseling. But I also feel a need for the gay services to do that too. You're dealing with a diverse population and some are going to go to one and some are going to go to the other.

WEST:

Another point to make is that when persons go to mental health services and mention the fact that they are gay or lesbian, there has to be an understanding by the staff that the homosexuality not become the whole reasoning behind therapy. It may have nothing at all to do with their depression. Their depression is honest grief at the loss of a loved one or they really do have another issue going on in their life. It's just disgusting that many counselors have the ability to take something and use it as an "ah, hah". It has to be gotten out not to assume that sexual preference is enough, in and of itself, to say, "This is the reason for them coming and seeking mental health service." That's another part of education: not to assume that that is a problem in their life. It's not a problem. It may be the best part of their life.

TAYLOR:

It seems that the stumbling blocks we have are education of the service providers, and creating an atmosphere of openness and responsiveness. How can that atmosphere of openness and responsiveness be created?

O'LEARY:

There are a couple of ways. One is that we now go to outreach sites for the elderly and we talk about issues like SSI and wills and that type of thing so that they can plan their lives and be informed about the decisions they make. Elderly audiences are among the best audiences you can speak to because they're really interested and it's a highlight for them to be able to go and hear a speaker.

I think a talk about gay and lesbian issues for the elderly would be really well attended. Have panels with people coming from various areas of expertise. Some could talk on the legal ramifications, somebody else on health issues for the gay elderly, and so on and so forth. In terms of getting pro bono attorneys who are gay and lesbian, it's good to know about the directory and it would be something that I'd really be willing to talk to the staff and to the director about. In terms of me, as an individual, I'd be real interested in working with people on those issues to try to get it out so that at least in the initial stage of interviews they could feel comfortable.

MCNAUGHT:

When we began, I suggested that I, at least, was going to be frustrated that we didn't have enough time, that it was only a beginning, that we were going to carry away with us thoughts that we wished we had expressed. I'd suggest that if you have things that you didn't say or recommendations that you'd like to make, that you put them on paper and send them in and they will become part of the record.

This does not end here. It's my expectation that one of our recommendations is going to be that this dialogue be on-going for the future administration; that those who are working in the area of aging have on-going dialogue with the gay/lesbian community about how needs can be met.

PROCEEDINGS OF THE
HEALTH AND HOSPITALS PANEL

HEALTH AND HOSPITALS

SUMMARY

Acquired Immune Deficiency Syndrome (AIDS) was naturally a subject of major concern to the Health and Hospitals Advisory Committee. However, the Office of the Mayor, through the Committee on AIDS, had been focusing on that issue as it relates to the needs of the Gay and Lesbian Community since July, 1982. Insofar as many of the Health and Hospitals Advisory Committee members also serve on the Mayor's Committee on AIDS, they decided to focus their attention on other issues of health which confront gay and lesbian citizens.

Meeting on June 2, 1983 at Boston City Hospital, the Advisory Committee asked a variety of administrators, service providers and union representatives to discuss policies and procedures at Boston City Hospital and in the affiliated Neighborhood Health Centers. In addition to being concerned about tailoring services to better meet the needs of gay men and lesbians, the Panel addressed the issue of the atmosphere in City health care facilities. Did hiring practices, training and available literature create an environment conducive to the needs of gay and lesbian staff and patients?

The basic recommendations of the Health and Hospitals Advisory Committee were:

- 1.) Ensure that all necessary steps are taken to address the many issues raised by AIDS crisis;
- 2.) Review all policies and procedures to ensure that gay and lesbian patients are afforded equal treatment. This review should include the areas of rape counseling, ambulance services and fertility clinics;
- 3.) Educate all key staff on the special health and social issues of the Gay and Lesbian Community and advocate for training in area medical and nursing schools on homosexuality;
- 4.) Design and promote services in the hospitals and affiliated neighborhood health centers which address the needs of gay and lesbian citizens.

HEALTH & HOSPITALS

ADVISORY COMMITTEE

MS. SALLY DEANE: Executive Director, Fenway Community Health Center

DR. MARSHALL FORSTEIN, M.D.: Resident Psychiatrist, Mass. General Hospital
Member, Gay & Lesbian Physicians of New England

MS. ELLEN HAER: Director of Support Services, Department of Health & Hospitals, Division of Community Health Services, City of Boston

MR. JAMES A. LEITNER: Assistant to the Mayor for Education and Human Services, Policy Management, City of Boston

DR. BIANCA CODY MURPHY, Ed.D: Psychologist, Newton Psychotherapy Associates, Counseling Psychology Faculty, University of Massachusetts, Boston (Facilitator)

DR. STEVEN TIERNEY, Ed.D: Trustee, Boston Health & Hospitals, Chairman, Massachusetts Gay Political Caucus, Member, Ward 5 Democratic Committee, Member of Mayor's Committee on AIDS

HEALTH AND HOSPITALS

RECOMMENDATIONS

WE RECOMMEND THAT:

- 1.) The Commissioner should issue a directive to all hospital employees underscoring that no person shall be denied services from or employment in City-run hospitals and health services due to their sexual orientation.
- 2.) The Commissioner should initiate a basic program of in-service training on the issues of gay men and lesbians for all City Hospital providers and administrative and support staff.
- 3.) The Mayor's Liaison to the Gay and Lesbian Community should make available to the Commissioner, for the widest possible distribution, a listing of resources available in the Gay and Lesbian Community.
- 4.) The Commissioner should examine all Department of Health and Hospital policies to determine if the needs of gay and lesbian clients and staff are addressed. This examination should include:
 - A. Ambulance procedures for allowing "significant others" to accompany patients to the hospital;
 - B. Fertility Clinic regulations which limit services to married heterosexual women;
 - C. Mailing lists for release of health news and resources to guarantee the inclusion of gay and lesbian media and designated organizations;
 - D. Insurance coverage of employees' "significant others";
 - E. The language of all existing City-sponsored health literature to determine if it is inclusive of gay men and lesbians;
 - F. Public health policies to determine if adequate preventive screening and treatment of all sexually transmitted diseases are available, (e.g. Hepatitis B);
 - G. Guarantee that no policy in the Department of Health and Hospitals, and advocate that no other City agency, encourage or tolerate discrimination based upon AIDS or fear of AIDS.

- 5.) The Commissioner should examine all services provided by the Department of Health and Hospitals to determine if they are sensitive to the needs of gay and lesbian clients. In that regard, he should:
 - A. Continue to monitor the quality of all services provided to persons with AIDS to assure they are updated as need dictates;
 - B. Direct those involved in Rape Crisis Counseling to provide appropriately sensitive service to male and lesbian victims of rape;
 - C. Direct the City-sponsored programs for alcohol and narcotic and non-narcotic drug rehabilitation to engage in periodic needs assessments of gay and lesbian clients and provide services accordingly.
- 6.) The Commissioner should review the adequacy of books available at the Boston Public Library on gay and lesbian health concerns. If the existing books do not satisfy the need for comprehensive, accurate information, the Commissioner should advocate for a more thorough selection of resources.
- 7.) The Trustees of the Boston Public Library should review the adequacy of the books available on homosexuality for comprehensive and accurate information and direct a remedying of the deficiency, should one exist.
- 8.) The Boston Police Department Commissioner should direct Area Supervisors to ensure male rape victims are afforded appropriate sensitivity and full access to supportive resources.
- 9.) The Commissioner should initiate and host a continued dialogue among other area hospital administrators, the Deans of area Schools of Medicine and Nursing and the Directors of Community Health Centers on the issues and needs of gay men and lesbians in the provision of health care, with particular emphasis given to:
 - A. Policies which violate the rights of and/or impair the provision of health care services to gay men and lesbians;
 - B. Periodic training at all levels on the issues and needs of gay men and lesbians;
 - C. Creating an atmosphere for both staff and clients in which the issues and needs of gay men and lesbians can be comfortably discussed. This may be accomplished by doing such things as placing appropriate literature in waiting rooms and issuing non-discrimination policy statements.

10.) The Mayor and the Commissioner should advocate:

- A. For increased City and State funding for programs dealing with drug and alcohol abuse in order to increase in-patient and out-patient services and public education;
- B. That public school health curricula be reviewed and amended to reflect positive and accurate information on homosexuality;
- C. For sensitivity training for public school nurses on the issues of gay and lesbian students;
- D. That the Commission on the Homeless address itself to the housing issues and needs of people with AIDS.

HEALTH & HOSPITALS

TESTIFIERS

<u>MS. RITA BATTLES:</u>	Director of Training, Personnel Department, Boston City Hospital
<u>MR. MARK CHALIK:</u>	Director of Boston Area Health Education Center, Boston City Hospital
<u>MR. STEVE CHIFARI:</u>	Assistant Director of Training Program, Boston City Hospital
<u>MS. DIANE DANIS:</u>	Director of Nursing for Emergency Services, Boston City Hospital
<u>MR. JOHN INGEMI:</u>	President, American Federation of State County, Municipal Employees, Local #1489, Boston City Hospital
<u>MS. MARTHA JONES, R.N.:</u>	Coordinator of Continuing Care, Boston City Hospital, Co-Chair of Massachusetts Gay Political Caucus
<u>MS. ANNE KEITH, R.N.:</u>	Associate Director of Family Health & Community Epidemiology, Boston City Hospital
<u>DR. SANDY LAMB, M.D.:</u>	Director, Parent & Child Health and Epidemiology, Boston City Hospital
<u>MR. LEWIS POLLACK:</u>	Commissioner of Health & Hospitals, City of Boston
<u>MR. PAUL ROBINSON:</u>	Executive Secretary of Coordinating Council on Drug and Alcohol Abuse, Assistant Deputy Commissioner for Addiction Services, Boston City Hospital
<u>MR. WARREN TESSLER:</u>	Deputy Commissioner for Emergency Services, Boston City Hospital
<u>MS. CECILIA WCISLOW:</u>	President, Services Employees International Union Local #285, Boston City Hospital

MR. JOHN INGEMI: President, American Federation of State, County,
Municipal Employees, Local #1489, Boston City
Hospital

MS. CECILIA WCISLOW: President, Services Employees International
Union Local #285, Boston City Hospital

MCNAUGHT: Could you tell us what your unions do, especially
anything that might be relevant to a discussion on
gay and lesbian citizens and/or employees?

WCISLOW: I've been president for about a year and a half, John
Ingemi has been president of his Local a lot longer.
He's worked here about 12 years.

I've been here at B.C.H. for ten years. When I came
into office this scandal arose because a lesbian has
been elected president of the Local, however, no one
would say anything about it to me. It was an
underground thing with management wanting to find out
if it was true and nursing administrators asking
questions such as, "Are all these union people
lesbians?" This was the sort of undercurrent tension
that surrounded my election. In this place, people
are fairly tolerant as long as you don't do anything
that upsets people or you don't let people know what
you are.

An example of the reactions I only heard about
happened after the election: we had a big house
warming. I invited everyone from the hospital that I
knew, including some hospital people. Well, nursing
administration then had all these people pegged as
lesbians just because they came to the party. The
nursing administrators were not mad, they weren't
going to do anything. It was just gossip and it
ended up with people at City Hall hearing about it.
There were threats of circulating cartoons about the
gays at the top of the two Unions. We saw a copy of
the cartoon but everyone just sat on people so that
they never put the cartoon out.

I think we learn the hard way; whether or not I want
to deal with this, it seems to be the general topic
of conversation.

This blew up a year and a half ago. I ran for office
again and it became very public. However, we won.
Following the whispering campaign everyone found out
who my girlfriend was. It became difficult because
she had been at the hospital for years and no one
ever suspected her sexual orientation. You know,
some people have been openly gay for years and it
never fazes anyone. I had hoped to be more low key

about it. It took me longer to feel okay about coming out. I realized through all this that if I hid in any way, it was going to get to me. So, what the hell, I might as well be up front about it.

CODY MURPHY: So one of the major things that you found as a lesbian woman in a union, was that there were undercurrents of gossip because of your sexual orientation?

WCISLOW: Yes, there is definitely. You had mentioned looking up what we all have on contract. The City gave us a very good contract in which they offered to insert the clause "non-discrimination for sexual preference". We agreed to that. If our negotiating committee didn't ask what sexual preference meant, we wouldn't worry about it.

FORSTEIN: Is it your experience that there has been anyone in the Union who has had problems maintaining or getting a job because of their sexual preference?

WCISLOW: We've had some problems at Pediatric/Walk-In with three people. One was a nurse, one was a clerk, and one was a union manager.

Two were fired, and one was told to resign or transfer, because the nursing staff thought they might be gay and didn't want them around kids.

One of them won his job back and all his money; but he refused to come back, because he didn't want to deal with this stuff anymore. The other two just walked. I think there are more cases like that. But I think they're mostly undocumented. We have never filed a grievance under the sexual preference ordinance. That would mean that the person's issue would be in the public domain. The moment a person puts their name on something like that he or she becomes an issue. At that point, it's no longer just an issue of this job.

TIERNEY: What were the grounds of the two suits?

WCISLOW: In one suit, the reason he got fired was for supposedly pushing kids at the Pediatric/Walk-in. The parents testified in his behalf that they had no grounds for firing him and he got all of his money back, because obviously they had no legal standing.

He just settled a couple of years ago and he won't come back.

MCNAUGHT: Even though there are protections?

WCISLOW: Even if there are protections, they don't mean anything, unless the person is willing to use them. The protections don't necessarily keep people from pushing you, isolating you and getting you out of a situation.

MCNAUGHT: In this situation at the Pediatric/Walk-in, do you think it was as a result of the staff pressuring the supervisor by saying things like, "We don't want to work with this person;" or was it the supervisor taking her or his own initiative?

WCISLOW: I don't think it was ever that anyone said, "He is a faggot; let's get rid of him." They never had confrontations.

INGEMI: However, it's probably possible that someone did say that to someone.

WCISLOW: There doesn't seem to be a hard and fast rule about responding to gay or lesbian sexual orientation. It is tolerated in one place; it becomes a gossip item in another department; and someone can lose a job in still yet another place. It's not dealt with as a systematic problem. Here is another case: One day we admitted a gay guy on our floor. Well, the interns started arguing about who was going to take a rectal on this guy. Well, these guys are supposed to be smart and sensitive about these things. I said, "What's the matter, are you scared of him?" At that point, the attending physician said, "Yeah, you guys are a bunch of little jerks!" He was in charge and he finally told them off after I said something. But the argument had been going on for a half hour! He finally realized he had been ignoring them because they were first year interns, and medical students. He wasn't really paying attention to their attitudes toward patients. Later, he jumped in and got them into a long conversation about their attitude. The question is how long had that been going on? I don't know. How long have they been saying crap like that? Sometimes lesbians would be admitted to the floor. Nurses wouldn't go in the room by themselves. They would not go into that room unless they had another nurse who would go in with them for treatment of the patient.

FORSTEIN: I have two questions for you. First, if there were grievance procedure that protected people's anonymity, would that help in dealing with some of these cases and issues? The second question is, what do you do in the union to educate people about gay and lesbian issues?

WCISLOW: My first reaction is, "Let's solve this off the record, but let's try to solve the situation." There is also no official procedure to do so, however. That protection might be something to look into. But, would it be connected to a department that would have authority to do anything about solving the problem? That's a key issue.

CODY MURPHY: So your response is that if there were guaranteed secrecy for a grievance hearing involving sexual preference, you're still not sure it would be of help in solving the problem?

WCISLOW: If they wouldn't have any authority to resolve the problem, that would be a real problem.

To answer your second question, the union has never done anything systematic about educating people around issues where gay and lesbian people are concerned. However, if someone on the steward's committee were to raise these needs, I would organize something and have a discussion about that. However, I don't want to think that I'm using my position as president for my own particular reasons. I'm not a president because I'm a lesbian; I'm a president because I'm a good union person.

INGEMI: I've worked at the hospital almost twelve years and I've never hidden the fact that I was gay. I started in the kitchen as a kitchen worker. I was also a security guard for eight years at the hospital. Right now, I'm supervisor of the laundry. Everyone in the hospital knows that I'm gay. I've been president for three years; I've been recording secretary of the union for two years. My level of work at the hospital here was terminated by a Deputy Commissioner because of a grievance problem. But I think it was to get back at me because of the way I handled certain matters around here. To try to explain: I'm obnoxious, I'm loud and I'm rude. I do not care, but I hear that somebody is whispering that I'm gay. I don't consider my being gay a hindrance at all. When I ran for president the first time, the kid I'm living with was also employed here and he was running for an Executive Board seat. When I went around the hospital one morning, no one had touched my campaign cards for president, but on all of his, they changed them from Edward Hunt for Executive Board to Edward Hunt for First Lady. I thought it was the funniest thing I have ever seen.

WCISLOW: John made me come out by writing that I was a lesbian in the elevator. My whole department joined together to save my honor.

INGEMI:

I never had any problem with the administration around gay issues. They know I'm gay. It could be that they are more careful. The Mayor's Executive Order was given to me by Jack Boyle, who was Director of Security at the time, for me to distribute among the guards, because he thought it was important that the guards have some knowledge about what the Mayor's position is. One example was a security guard who is a black gay man. I was in security at the time, and they were harrassing this guy, making advances to him, because of the fact that he was gay. There wasn't any other reason: not that he was black or not that he wasn't doing his job. It happened because he was gay. Everytime someone would say "fag" in Security, they would say, "By the way, we don't mean you, John; no offense." It was always someone else that was a fag. The response I got when I brought the problem to Director of Security Jack Boyle (now Deputy Superintendent of the BPD) was that he called in the three supervisors on that shift and told them that if this officer is harrassed once more they will be suspended because the men on their shift harassing this guy. He made it clear that we don't tolerate that type harassment, which I thought was excellent.

I don't believe that we need a special grievance procedure for people who are gay. I don't see how it could work out, because no one would be benefitting from an anonymous procedure. If someone holds a hearing, Boston City Hospital everyone will know about it anyway. I'd make damn sure I knew who was involved. I believe everyone should be treated equally. If you're gay, you're gay and that's it. There shouldn't be any problem. If you were harrassed for being gay, then to me it's the same thing as being harrassed for being black, or being harassed for being Hispanic, or for a number of other reasons. I don't think we have to have special things just for gay people. However, one thing that Dave Rosenbloom did that I was pretty impressed with was that he and Robin (MacCormack) worked out a procedure that with gay people in the CC and the units, if they were gay and they had a lover, the lover would be allowed in as a lover, like family. Before that only the immediate family were allowed in.

MCNAUGHT:

John, is this a written policy or just a verbal understanding?

INGEMI:

It was written at one time.

MCNAUGHT:

So, it's on the record.

INGEMI: It has worked. One friend of mine was in the CCU and his boyfriend came to see him all the time. There wasn't any problem at all.

FORSTEIN: Again, is it your experience that any people in your Union have been denied either promotions or access to jobs because of being gay?

INGEMI: I can't think of any off hand.

CODY MURPHY: Can you give us an estimate, about how many people in your Union are gay?

INGEMI: I would feel safe saying that in the hospital itself that at least 20% are gay.

MCNAUGHT: Do you have any recommendations about what could be done to improve the atmosphere for gay employees in the hospital, as well as for gay and lesbian patients?

WCISLOW: The only sort of training or discussions of that kind are all done for only skilled professions. For example, Social Services would hold a workshop which the Gay and Lesbian Task Force ran on particular social and economic problems of gay men and lesbians in Boston. But they wouldn't let us in, because we weren't social workers. And it was non-professionals who would not let non-professionals in, because they did not want it to get out of hand.

INGEMI: They thought it would be very embarrassing for them.

WCISLOW: So, to answer your question, there hasn't been any discussion on the levels below nursing or social worker.

MCNAUGHT: Who would set up an educational program for people who were clerical or considered "non-professional? If there were such a program, what form would it take?

WCISLOW: Some orientation training, it might be a lunch-type seminar open to everybody. One of the problems is that all of the seminars are geared for nursing.

HAFER: But you'd feel they have a mandate now that they could use programs for other levels of staff and that it's just not being done?

WCISLOW: Right, it's just not done.

TIERNEY: Is orientation training run out of Personnel?

INGEMI: Personnel? Yes.

FORSTEIN: Given the concern about the AIDS epidemic, have you noticed that there has been any increased awareness, concern, or discussion about dealing with gay patients by people in the hospital?

WCISLOW: There is an AIDS patient on one of our floors and a lot of the aides and staff were very scared to go in the room. I think that a lot of it was because they didn't understand the disease. I don't know if they ever did training for AIDS. I know there have been a lot of seminars on AIDS through the hospital. I don't know if any aides or housekeepers who might come in contact with the disease were ever invited to those seminars or told that they have to go; that, "this is something important for you to understand, especially, since we might have this situation in the Medical Building; you should know about it." They should not go into the complete diagnostic explanation of AIDS, but things you have to worry about, what don't you have to worry about, can you get it by cleaning the floors and changing the sheets. That's very real. They change the I.V. on the person, or they're changing the sheets, and they don't have gloves on; they touch a place where the blood was, so can they catch AIDS?

MCNAUGHT: That hasn't been done?

WCISLOW: Not that I know of. Maybe they did something special for that floor.

HAFER: Who would be changing the I.V.'s, the nurses or residents or would they both do it?

CODY MURPHY: Who would clean up the blood on the sheets?

WCISLOW: The housekeepers clean up all that.

INGEMI: And medical workers.

WCISLOW: The doctors drop needles on the floor and housekeepers and medical workers get stuck all the time by those needles, because the doctors leave them around.

They get hepatitis all the time because of that.

FORSTEIN: If the Mayor's office were to do something to help out with this situation, would some kind of mandated instruction for all new and existing employees be helpful. Could the union be a legitimate way to go about something like that?

WCISLOW: It would be the way to get to the great variety of people.

There should be a policy that for every nurse who goes to a workshop, one medical worker or housekeeper must be able to attend.

HAFER: The senior administrative people should be told that they need to assign people to go to this, it's part of their job, that it's not a total voluntary thing.

FORSTEIN: Are union people required to do in-service training during their employment?

INGEMI: We don't even know what the Training Department does. They get money to form training sessions and that shouldn't be for nursing; they have their own.

The Training Department does in-service training such as for housekeeping and various things like that; but they never seem to come up with anything that's new to motivate employees.

MCNAUGHT: It seems to me that you are not easily intimidated and that the administration here knows that. Sometimes one or two people can push for progress but if there is no support behind those two people -- nothing to assure that things will continue on the same without them -- then change is all dependent upon you. What is your feeling about that?

INGEMI: I don't think it's all dependent on us. Celia and I both have steward committees and executive board members at the hospital who are progressive-minded people who would find fault with someone being discriminated against because they were gay, just as they would if someone were discriminated against because of race.

WCISLOW: In this hospital, you would probably find that 85% of the people here are very accepting. It's probably true of the steward committee. Everyone on our steward committee would back us up. They know that discrimination against gay people is wrong, and everyone knows who is gay.

DEANE: I just wanted to ask if your membership has ever indicated a need to include lovers in health insurance coverage? If so, how would you handle that?

WCISLOW: It's never come up.

But that would be real interesting. We contract as the City of Boston with Blue Cross and Blue Shield; we don't do it as the Union.

DEANE: But you could go in and say that it's a negotiating factor -- that you want it included?

WCISLOW: Sure. Blue Cross/Blue Shield can have you authorize who is a family member, even if you're not married. They set the terms of the contract with the City.

INGEMI: Can we do that with the Boston Health Plan then?

WCISLOW: A lot of the employees are on the Boston Health Plan. It's a hospital, HMO-type thing.

TIERNEY: Do you think that that is the place to start such a battle?

DEANE: I think that it would be a pilot project. I also think that working with Blue Cross/Blue Shield is another; and if both were done, then you'd have long term as well as short term coverage for lovers.

Does the union have legal insurance for employees? Is that accessible?

WCISLOW: We just got a prepaid legal kind of thing.

DEANE: I think that is something that gay employees are especially going to need. It's your legal insurance and legal protection more often than others. More often than others, gay people will probably need legal insurance and legal protection.

MCNAUGHT: You've described the situation as being not perfect but tolerable and not bad for gay people there.

WCISLOW: It's probably better than a lot of other places.

MCNAUGHT: You have also suggested that people are aware but that it doesn't come up a lot. Do you have any feelings about this group's recommendations to improve the work climate for gay and lesbian employees?

Let me give you an example. Let's say that this group came up with a recommendation that all hospital employees are to receive extensive education on homosexuality. The resentment to this directive might change the atmosphere for those of you who are gay, because you are getting special privileges. I get it from the police recruits. The department says that it's important to have education on homosexuality, and the recruits say, "You're taking up four hours of our time, when we could be learning self-defense. How come you get this special privilege?" So, sometimes a recommendation can raise the anxiety and anger level in a situation. Any thoughts on that?

INGEMI: We don't have too many people that wouldn't mind leaving work for two hours to go to any type of seminar. I think that you would run across some people, who would say, "Why the hell do I have to go? I don't care about that shit." It's too bad. My Union has always taken the position that we do not refuse any form of training or education that the hospital wants to give. I don't think it's the same issue as that for black people, because black people aren't criticized or aren't slammed for working in Pediatric Walk-in because they're black. But gay people are because they're around kids.

WCISLOW: We have had fights about taking up a racial issue and calling it a racial issue. Everyone says we should treat it just like a work issue. We tend to say, "if there is a political issue we've got to face that; and if it's not just a five-minute work issue, it's a racial issue."

LEITNER: If you're fighting issues neither on racial grounds, nor on sexual preference grounds, your lawyers are probably leading you in the right direction in terms of winning your case. Let me tell you what I hear, and see if it's right. I hear that homosexuality is not an issue for labor management. I hear that it is an issue in the hospital environment for administrators, for staff -- both professional and non-professional. It's an issue in terms of education and understanding. It's not an issue where labor and management oppose one another. But they ought to be told by a group such as this that they ought to get together and work on these issues and they both may want to do something about it.

WCISLOW: I don't think that we're necessarily in confrontation with management. We have different points of view. A lot of the examples I think of are probably management people who did something outrageous. The examples that I come up with do not include punks from Southie. Sometimes you've got a security guard calling someone a "faggot." Usually they deal with it one on one; with each other. Sometimes you have somebody telling you that they don't want you in Pediatric Walk-in anymore, or you have a head of Nursing Supervision wondering if one of her supervisors is a lesbian and asking all about it. You don't know what they're going to do about it.

As soon as this is brought up, all of management will say that they have never done anything like this and, sure, they'll do anything you want. If these mandated education programs will make the people who said some things in the past be more careful about what they say, it's a step forward.

INGEMI: Homosexual preference is not a volatile issue here. We, of course, would like to see something come out and educate the employees as to what a homosexual really is, and what homosexuality really means. I think that if we can go along with that, then I think the administration will go along.

WCISLOW: No one would even oppose it. As soon as you brought it up, they'd be bending over backwards to let you do whatever you wanted to do.

LEITNER: Is the quality of work-life among the rank and file a labor issue or a management issue?

WCISLOW: I consider that a union issue. I think that unions probably haven't done enough to deal with the way people's lives are at work. If people are feeling ostracized, if they are feeling like they don't have a chance of getting ahead, if they feel like someone is really riding them for no clear reason, the union should have ways of dealing with that. That's part of your work life. We haven't publicly made it part of our program.

DEANE: I'd like to use the analogy of race relations. I think it's a good thing to first bring Blacks and Hispanics together among themselves and raise their own consciousness of what they have to gain and lose and ways in which they can successfully work through these challenges by themselves and with others who don't understand their own particular experience of life. Do you think if gay men and lesbians banded together that would be divisive?

WCISLOW: I have a sense that if we had a meeting, more guys would show up to that -- not because there aren't more women here who are gay than men -- because the women are going to be a lot more cautious. We've had black caucuses; we've had Hispanic caucuses. I agree with that concept. Am I going to call that meeting? You've got to be kidding me. But there's a part of me that says, "I'll show up at it."

MCNAUGHT: Do you have any stories at all about the service that people get in emergency care? They seem to flow around the community: that so-and-so went into the emergency room of a hospital and when it was discovered that he or she was gay, they were left waiting.

WCISLOW: It might be true because what you hear are the horrible stories.

INGEMI: They read everyone's records down there. If anyone comes into the hospital, you know that Medical Records knows their entire history.

WCISLOW: You are not suppose to do that, technically. It has to start from the accident floor, where everyone is talking about last night on the 3-11 p.m. shift. They do that with gun shot wounds.

INGEMI: I worked the accident floor for years as a security guard. One story that comes to mind was about these two guys who came in and one had a beer bottle stuck in his rectum. Three policemen came in to take a report. I went into the examining room with one of the police officers. I was curious myself about what was going on. The policeman asked the person, "What happened?" The kid started crying and said, "I was attacked!" I felt kind of bad for the kid, but I said to myself, "possibly the kid was attacked." I then walked outside with the cops. The cop said, "He was attacked all right. We then went out to the waiting room to speak with the kid's two friends. The cops said to the two friends, "What happened to your friend?" They said, "He fell on it." Well, that story was all over the whole hospital. I was right there so I know that was a true story. Since there are a lot of people in the accident room, someone is going to talk.

MCNAUGHT: When somebody comes in the accident floor, is sexual orientation listed anywhere on the form?

INGEMI: No.

HAFER: But does that get written up?

WCISLOW: Yeah, they write all sorts of things. A 35-year old "beast," "scumbucket." The doctors do it.

INGEMI: The doctors must write that down.

WCISLOW: Sometimes, the secretaries catch them, rip them up and tell the doctors to re-write it.

TIERNEY: There is not an official place though on the record. In the Harvard Community Health Plan, they write it up right at the top corner, if that's the case.

WCISLOW: I've been to clinics here, and, if anything, they always assume you're straight. You come in for something, and they ask, "Have you had any sexual activity with a man recently?" Then you have to sit there and wonder, "What is she trying to find out; what do I have to answer to give her what she needs?" They don't seem to assume anything else.

MCNAUGHT: Who asks that question?

WCISLOW: The doctors, the nurses, the medical person, whoever the people are who are taking notes. The people who write on the slips are the nurses, or the admitting doctor or the examining doctor.

MCNAUGHT: So the questions reflect a supposition that you're straight?

WCISLOW: That's been my experience here.

INGEMI: I don't think that the questions on the admitting form can determine whether a person is straight or gay. I think that they are a very asexual type of form. I don't agree that it should say that a person is black or white on the form.

I think that if a person's illness might suggest AIDS for example, the doctor can ask the person if they are gay or lesbian. I think that's appropriate. I think that it's appropriate if the doctor just wants to know at the beginning of the examination because of the fact that there are various diseases associated with different types of lifestyles. But I don't think it has to be on the form for the whole world to know.

MCNAUGHT: I'm wondering what your personal reaction is as a gay employee at Boston City Hospital to having a formal hearing like this by the Mayor's office at Boston City Hospital?

WCISLOW: I think that it's good that you're doing this or I wouldn't have come in.

MR. PAUL ROBINSON: Executive Secretary of Coordinating Council on Drug and Alcohol Abuse, Assistant Deputy Commissioner for Addiction Services, Boston City Hospital

ROBINSON: I'm Paul Robinson, Assistant Deputy Commissioner for Addiction Services here at Boston City Hospital and formerly the Director of the Mayor's Office of Coordinating Council on Drug Abuse. I'm currently the Executive Secretary of the City's Coordinating Council on Drug Abuse. What I would like to do is to give you a run down on the types of things that the City has been doing in the area of addiction services and specifically how it tries to address the issue of gay and lesbian addictions.

The City began its drug abuse efforts back in 1970 when it created a number of methadone programs for heroine addicts in the city. It also created the Coordinating Council on Drug Abuse. The Coordinating Council is a 21-member board that advises the Mayor and the City on drug and alcohol abuse policy. It understood in the very early '70s the issues of privacy and confidentiality of patient records and took on the Federal Government over an identification system that the Federal Government wanted to impose upon drug abuse programs called The Client Oriented Data Acquisition Project -- CODAP. At one particular point, rather than taking fingerprints of addicts, they wanted to have footprints because everybody's footprint is different. The Mayor, through the advice of the Coordinating Council, was going to turn back \$12 Million in federal money for a program that we had written, The Treatment Alternatives to Street Crime Program, TASC. We got the Federal Government to eliminate its unique identifiers on the coding system so that people cannot be identified through that particular information. We brought in some people from MIT and we put the Mayor on code on the forms. Within five minutes, through the computers they had at that time, they identified Kevin H. White and his address, etc., just from the unique identifiers that the Federal Government was using. That was enough for the Mayor to say, "No, thank you." And we got other cities across the country to do the same thing and they eliminated the unique identifiers. The Coordinating Council also has been involved in looking at the delivery of services by the City. The City of Boston took an early lead with the U.S. Conference of Mayors in Washington, D.C. informing them of the Mayor's drug abuse project. From that grew the National Association for City Drug and Alcohol Coordination of which Boston has been a charter member, and I am the National Chairman of

that. In that regard, the cities over the years never had a say about what was going to occur in their cities. The federal government always required a State plan, but never required a City plan. Boston, along with Philadelphia, Detroit, Los Angeles and New Orleans, began submitting plans to their State drug abuse agencies in the middle '70s. And just prior to the Reagan Administration, we got changes in the Federal Drug Abuse Program which allowed cities to begin the plan for what was going on. One of the things the Coordinating Council began to develop at that particular point in time were special needs populations, including gay and lesbian individuals. We felt that gay and lesbian individuals should have access to those programs and there should not be any discrimination.

Our alcohol rehabilitation program at Mattapan is a 28-day program. It has forty clients, or space for forty clients -- male and female. Approximately twenty or twenty-five percent of the client population are gay or lesbian individuals. That figure comes from the director of the program and was discovered basically through interviews with clients once they came into the program.

The nature of treating individuals changes from time to time and, in 1978, the director of the program put together a one-day conference with follow-up. He brought individuals from the gay and lesbian community to conduct an all-day conference on the issues surrounding gay and lesbian alcohol treatment. The staff are aware of programs and/or agencies that deal specifically with that particular population and referrals are made back and forth. I believe there are two or three gay AA groups which individuals would be referred to once they leave the program.

Last time I spoke before The Project, I had a long list of locations that the program refers people to. The treatment program is currently located at 19 Bradston Street, which is across the way from here, and will be moving to Frontage Road, which is by the Expressway, on or about the 1st of June. Drug addicts are discriminated against by people much more so than alcoholics. In the early '70s, the program was located at a number of sites: one was in East Boston, one was in Brighton, one in Mattapan, and one was here at the hospital in the old out-patient department. We were forced to move out by the community and the hospital to the site where Digital Equipment is and we had some trailers set up there. When Digital began to develop that area, we had to find a site over at 19 Bradston Street and we've been there for five or six years.

Over the past four years that I have been here at the hospital, I have been attempting to move the program back on campus. We stopped receiving federal money in 1978-79 and we collapsed our clinics into one. We reduced our client centers from about 590 people to about 140 people. We did this for a variety of reasons. The main one was that the program had gotten unmanageable. We were not delivering the services that we were intending to deliver to the clients and, to deliver quality services, we felt that we had to have a much smaller number of individuals. The other factor was that a good 80% of the people had been in the program anywhere from five to ten years. While we provided services from a period of 1970 to 1979 to about 9,000 individuals, many of them were the same people. We felt that if we could time-limit the program and provide quality psychotherapy to the individuals to get them to become drug-free at the end of eighteen months, then they would be drug-free for the last six months in the program. We could turn individuals over every two years and begin to deal with the population who are still seeking services -- rather than having the same 400 people in the program for a period five or ten years. Around four percent of this population are gay and lesbian, and we serve both male and females in the drug program. We have a staff member who is gay. We do not advertise that we accept gays and lesbians and a suggestion was made that perhaps we should change our current brochure so that it does say that. We are very willing to do so.

FORSTEIN: Paul, are those 140 people in-patients?

ROBINSON: No, this is an out-patient, methadone, long term detoxification program.

FORSTEIN: Only for narcotics?

ROBINSON: Only for narcotics. The reason it is only for narcotics is that it is our belief that the heroine addict does more damage to himself or herself, to the neighborhood, to the community, and to the city than any other type of drug addict. If you take the various sections of the city where there is a high concentration of heroine addicts, you're looking at very depressed, very frustrated neighborhoods. We've had very good success with the program over the past two years since we began.

We have basically four goals in the program. Our primary goal in addiction treatment is cessation of outside drug use. Our base line data as of July, 1981 indicated that regular drug use of individuals

other than the methadone they were receiving, was as high as 75%. In March of 1983, the data indicating less than five percent of those clients are struggling now with outside drug use, so we dropped it to 70%. Because our goal is to get someone back into society, we look at their employment. Employment takes a variety of forms: For example a woman's being a housewife is considered to be employment or home care. When clients were admitted to the program during the summer of '82, the base line data indicated that 15% to 20% of the clients were working. In September of '82, 48% of the clients were employed on skilled programs, 21% were actively engaged in appropriate home care, 9% had disability compensation, and 22% were unemployed. In March of '83, two months ago, 55% were working, 25% were involved in home care, 9% were receiving disability compensation, and only 11% were unemployed. The other area are arrests. New arrests for clients have remained below 4% for the past eighteen months. That's significant. The other is getting the client to be drug-free. Currently, 55% clients have voluntarily completed the detoxification process and are still free of any outside use at the time of discharge of the program. Of the thirty-five clients who entered the program in the last six months of methadone treatment, all are free of outside drug use and 90% have lowered their doses -- 35 milligrams or less from the ceiling of 60 milligrams. Better than fifty percent of those are below 30 milligrams. The significance of these figures is that at one time it was predicted that no client would ever voluntarily reduce his or her own methadone dose. We use self-regulating doses: that is, at any one particular time a person can go up five milligrams at once. And they can go down on their own -- and they are going down. Other than intake, and it takes six or eight weeks for a person to get into the program, we use psychotherapy and group therapy. We have seventeen different groups going on in addition to individual counseling. The client sees his counselor and our counselors. We have seven psychologists, one psychiatric social worker, and there is a part-time physician and a half-time medical director who is a psychiatrist. Clients participate in hourly group therapy once a week, plus one hour with their individual counselors. They have two hours of therapy.

We did have a request from five or six individuals who are gay and lesbian to have a gay and lesbian group. The medical director, because of staffing patterns - that's the reason that was given - suggested that it was not something that we can do at this point in time. That's the City's Drug Program.

We have the Office of Addiction Services of which I am the Director. I have a Deputy Director, and a secretary, and we manage the drug program as well as Mattapan. Part of Mattapan is also Room 5 here at the hospital. Room 5 is an in-take and referral mechanism for individuals with alcohol problems who are screened, medically cleared in the emergency room, and referred to Room 5 for placement into detoxification programs, back to the street, halfway houses, or whatever.

We also use Room 5 now, to intake the homeless because that's another hat that I wear, since the 19th of January at 3:45 p.m. when the Commissioner said, "You're in charge!" We have, since then, provided space for homeless individuals out at Long Island Hospital. We were set up for 98, and we've been averaging 104 each night. We've had four births, two deaths -- one there, one that we knew of here out on the street -- and one marriage. The marriage was last Saturday, I gave the bride away. Since January, we have provided over 13,000 bed-nights for individuals, ranging from the ages of five months to ninety years of age. We had a ninety-year old runaway from Florida who ran away from a nursing home and arrived in Boston. We got a call from the Commissioner on the Elderly, "Could you provide a bed for the individual?" We did that night then arranged to have the individual placed in a Level One nursing home. He didn't like his nursing home in Florida.

The striking thing about the shelter is that I think that everybody thinks of the homeless as "Walter the Wino," that he's around Park Sq. or whatever, or the Pine Street Inn type. In fact, 69% of the people we have seen are forty years of age and under. Of that group, 29% are between the ages of 21 and 30. Those that have been unemployed have been unemployed from 0 to 4 years. That's the highest percentage, that's around 38% or so. So it's the new unemployed; the new homeless; it is youth, searching for a variety of things, including their identity. He or she is black, white, is not Hispanic, and is not Oriental to any great degree. He is gay and she is lesbian; they are drug addicts, and alcoholics, are retired executives; and are school teachers. Interestingly, I think 17% of the ones that we have seen have had college of some sort. Most of them are high school graduates. We feed them in the evening, they shower, change, we check them out for lice, scabies, and TB. I initiated a blood pressure check. If it's consistently high, then we refer them here at the hospital. We have made over 55 ambulance runs here

to this hospital for a variety of ailments. Twenty-three percent are psychotic, deinstitutionalized individuals. Seventy-five percent are men, twenty-five percent are women. We have had over 1,600 different medical contacts. Many of the doctors here and in other hospitals use our shelter as a Level One nursing facility. I get notes from doctors, "Would you please allow John Jones to spend two weeks at your facility? He is being discharged today from the Boston City Hospital with very sore ribs and pneumonia and has been here for five days." We have round the clock nursing, plus medical workers.

I think that's one of the best things about the program: it's the ability to deal with the medical problems and get people help. We have had the ability to sit down and interview everyone, see what services they need, and refer them to those proper services. The problem we have is the fact that they need us during the day. If the program is to continue, I want to set up a day advocacy program where we would case-manage individuals. I firmly believe that the population that we see is a beginning, middle and end for them. If we can hold them, find out what their needs are, and literally hand carry them through the system, I think they will begin to accept those services that are available to them. Being out in the street, being out there during the day, needing to go to the bathroom, needing food, needing clothes, needing to take a shower, not wanting to get mugged is a hell of a thing to try and do. And I see the need for the case advocacy model. I have a request in at the Budget Office, and also a request in at the State for funding of the program to continue. It's to the tune of \$825,000. If the Boston Project wants to get the City to put up half the money, the State is willing to put up the other half. Actually, they feel that the program for 150 clients would cost \$1.2 Million. The Commissioner does not want more than 100 people there.

HAFER: So, that would be an average 100 or 150 night?

ROBINSON: Right! The State is going to close down the Shattuck and they want us to take fifty of the hundred that they have.

DEANE: Is that fait accompli, that they are shutting down the Shattuck?

ROBINSON: The homeless portion of it. Let me conclude. Then you can ask me any questions. We have the Department of Narcotic Addiction, we have Mattapan Rehab and Room 5 or Alcoholism Services. There is an outpatient alcohol program here at the hospital which is in the Division or Department of Psychiatry. It's a State-funded program and they see a number of people on an out-patient basis. I think it's a half-time funded program. The staff is there half-time. We also have the Office of Addiction Services and the Coordinating Council. The Coordinating Council is looking at the needs of the City over the next three to five years. We want to put together another City plan that would address the needs of the special populations. I think we have to look at what are the needs of the city in the area of drug abuse and alcohol abuse. I, personally, do not believe that the detoxification programs that the State funds are really worth their salt. I look at them as revolving doors. If we released everybody from the detox program, we'd have probably 500 more homeless people on the street. One of the things that people don't realize is that places like Bridgewater and Tewksbury, which have alcohol programs, release everybody and those people are going back on the street. The homeless problem is going to be even a more serious one than we are currently seeing. We have many reasons to be working on that plan. We haven't devised the format to go out and gather the information yet. We'd be happy to sit down with you and talk about the gay and lesbian population about what your particular needs might be in the area of drug and alcohol addiction. I'd be happy now to answer any questions.

FORSTEIN: One of the concerns that I have is that people don't die of narcotic addiction or withdrawal, but they do die of many other drugs they withdraw from. Legally, we are not allowed to detoxify people from other kinds of medications either started by physicians or that they buy on the streets. I would be interested in learning from you what kinds of services you think are necessary, specifically for gay and lesbian people, in the broader category in the area of non-narcotic, non-alcoholic drug addiction?

ROBINSON: Are you talking about amphetamines and barbituates?

FORSTEIN: Cocaine, the whole bit.

ROBINSON: It is a crime in the State of Massachusetts. The fact is we only have, I think, twenty in-patient beds for that sort of detoxification. There are ten beds, I think, located out at Boston State Hospital and the

waiting list there is, God knows, how long. There are ten beds at the Chandler Street Clinic which is run by Spectrum House out in Worcester. That's it! It's a goddamn crime. The City has been saying since 1975 that the State has to fund more of those beds.

FORSTEIN: How many beds do you think are necessary to give the entire population at risk support and then what percentage of that do you estimate the gay and lesbian population to be?

ROBINSON: I can't answer the second part. I think that the number of beds that there should be for in-patient detoxification is roughly sixty to eighty beds.

FORSTEIN: Just for the City of Boston?

ROBINSON: No! Sixty to eighty beds statewide.

FORSTEIN: Statewide.

ROBINSON: You have to look at what happens when people use those beds. If you have a person in that bed and he is there for fourteen days and then goes back out on the street, he is going to be back in that bed two days later. You've got to have the ability to follow that individual and place him into a treatment program. So sixty to eighty beds would really alleviate the problems.

FORSTEIN: Plus treatment follow-up?

ROBINSON: Yes.

POLLACK: The department is available to anybody that lives in the city who's interested in the program. Prior to 1965 the Enabling Legislation passed and established the Department of Health and Hospitals. There were three separate hospitals then that had been operated by the City: Long Island Hospital is a separate entity that took care of long term problems. Mattapan Hospital was a tuberculosis sanatorium that was operated by the City. Boston City Hospital, I think, at that time, was a 1,100-bed acute care facility. Then there was a Department of Public Health. The goal of the legislation in establishing the Department of Health and Hospitals was to bring all these departments into a single department to provide a more coordinated and comprehensive approach to meeting the health needs of the people who live in the city. What we have today is Boston City Hospital which is our acute-care facility. That is now a 465-bed hospital. We have a very large out-patient department. There are 62 specialty clinics and we do 165,000 patient visits in our out-patient department. We have the busiest not the largest, but the busiest emergency floor in the city. Our emergency floor does about 70,000 patient visits a year. In addition to the City Hospital, we have the Long Island Hospital which is still a long-term care facility. At Long Island we also have a superb hospice program, a program that takes care of people who are terminally ill. Instead of taking care of them in a very expensive acute care facility, like City Hospital, we take care of them in a facility like Long Island which can deal better with the special needs that terminally ill people have. We also have Mattapan Hospital which is also a long term care facility. There are two special programs that Paul Robinson probably knows better than I do: One is an alcohol rehabilitation program and the other is an alcohol detoxification program. The third division of the department is the Division of Community Health Services. Within that division, are all the ambulatory services in the department. The out-patient department of the Boston City Hospital and the Emergency Service of the Boston City Hospital are part of that division. In addition to that, the division is responsible for all the public health programs in the city -- that includes Child Health Programs, the Infectious Disease Programs, the Tuberculosis Control Program, and the Ambulance Service. The Ambulance Service compares very well with any ambulance service in the country. It's a basic life support system that advanced paramedics

operate. They operate nine basic units: three during the day and evening shifts and three paramedic units.

During the evening, we operate seven basic units. We are going to put one additional unit on the road this year to do a better job in covering the southern part of the city and to reduce our response time. Last year, they did 52,000 calls. It's a busy service. Until six years ago, Boston did not have an ambulance service. The City Hospital ran a service that would transfer people from the City Hospital to a nursing home. The emergency service really was the Police Department in which you rode in a police vehicle. It was not a very good way to handle emergencies. So under the Mayor's direction, the department established the ambulance service.

ROBINSON: Boston Magazine this month has an excellent article on the ambulance service. If you have an opportunity to read it, it's fascinating.

POLLACK: The last program is, the Neighborhood Health Center Program. Boston has more neighborhood health centers than any city in the United States. What really makes our neighborhood health centers system unique is the fact that the City doesn't run any of the health centers. It was decided, with the Mayor's approval in 1968, that we contract out these services to neighborhood groups. We're the first city to do that. Now, I'm fond of neighborhood health centers, because I think the health centers have done a superb job at making access to care possible for many people in this city. The health centers now serve about a third of Boston, about 900,000 patient visits are geared to the health centers. Those are a lot of visits over a 15-year period. What really makes these centers unique, is that they take different forms in every neighborhood. Some health centers are small. They are like a doctor's office building. Other health centers are very large and would compete with any practice that you would find in the suburbs. The centers range from 15,000 patient visits a year to one health center doing 130,000 patient visits a year. They have all developed unique programs. If you look at Dorchester House, for example, the people in that community want to develop a multi-service center. They do not just want a health center; they want a multi-service center. I remember when we first went out there to work with them, the medical people "poohed, poohed" that idea. They didn't think it was a good idea to have a medical unit as part of a multi-service center. But they have their multi-service center.

It's a beautiful building. It offers a tremendous service to the community -- they have an Olympic size swimming pool, a gymnasium; they have pre-school programs and programs for the elderly. In addition to that, they have a health center that occupies two floors. It does 58,000 visits a year. Recently, they've built affordable housing. They've done all of this with the help of the City; but basically, they've done this themselves. The North End Health Center, because of the special needs that exist in the North End, have a beautiful health center, which is like a group practice and they do about 50,000 patient visits a year. They also have a brand new nursing home out there that they are going to be operating for special needs in the community. The East Boston Health Center, which is the health center that operates 24 hours, does 130,000 patient visits a year. They have done many unique research programs in their community. They have attracted lots of federal monies into the health center.

Every neighborhood, with the exception of Hyde Park and West Roxbury, have at least one neighborhood health center. All the health centers are affiliated with hospitals so that they have backup services and have easy access into the hospitals. That doesn't work as well in some instances as we would like it to work because we're still developing that part of the system. But it really is, in fact, an extremely good system.

In addition to these centers, the department operates other special programs. I'm sure Paul Robinson addressed the methadone drug treatment program that he operates. We have adolescent programs that we operate to try to deal with special needs of adolescents. It's a special program that is funded by the Johnson Foundation. It tries to address school absenteeism to see if there is anything that the School Department and the Department of Health and Hospitals can do together to reduce absenteeism from schools. Finally, there are a whole range of research programs that go on within Boston City Hospital.

MCNAUGHT:

Commissioner, I'm interested in your assessment on how the level of consciousness of all employees might be raised in our health services to the needs of gay and lesbian citizens so a person can come here and not be fearful. Even when we eliminate the rumored horror stories, how can you help people who come into a hospital and insist upon professional services, not to fear revealing themselves? Can you comment on the educational need for hospital staff and also how we

can reach out to the community and convince them that there should not be any discrimination in the health service center?

POLLACK: I don't know if I can answer that question. If I could answer that question, then I would probably solve a major problem for all of us. What I can say is that I don't think this hospital is any different from any other hospital with regard to discrimination.

What I would be happy to do is to have people from my department work with you all in developing such an educational program here. I will also talk to my colleagues at other hospitals to see if we can do the same thing in the other hospitals. I'm sure this is not the only hospital that needs this kind of program.

FORSTEIN: I'd like to change the focus just a little bit. I know that the AIDS issue has become a major concern. There's been some talk that Boston has gotten ahead of the game. We're fortunate in not having a tremendous number of cases so far, but the handwriting is on the wall and it would be best that we prepare for the kind of the things that are happening in New York City and San Francisco. What are your feelings about the potential needs that the gay and lesbian population are going to have? For instance, are we prepared to deal with AIDS patients who become homeless, unemployed, are denied insurance, and need long term care? A connected question is are we adequately preparing health care workers to work with people who are either at risk for AIDS or who have AIDS?

POLLACK: That's a very important question that I don't have any quick answers for. Very recently we have begun to work with people from the Fenway Health Center. They probably know more about this than we do and they're in the process of educating us. Dr. Lamb is setting up a committee made up of Infectious Disease specialists across the city to look at AIDS from the medical stand point of infectious disease. In addition to that we ought to be setting up the same kind of thing with some of our social workers and other people here to begin to address some of the social problems that you have brought up. The difficult issue of confidentiality has already come up. Dr. Lamb did call Dr. Sensor in New York and CDC, and one of the questions for service was, "should this be a reportable disease?" We are going to have to have another meeting with you because Dr. Sensor believed that this shouldn't be a reportable disease because of confidentiality. We can bring

that up some other time. I think that we ought to have a special task force, because the medical community tends to focus strictly on medical issue and we tend to lose sight of other issues that go along with it, such as social and ethical problems.

FORSTEIN:

There have been some discussion about what to do with AIDS patients who are potentially contagious, who could eventually communicate this dreadful disease and, in addition, about what to do for people who get to the end of their course, become terminally ill and need a place that the acute care facilities cannot continue to serve. What are your feelings about the use of, for instance, Long Island Hospital which is already set up for long term, chronic, terminally ill people? Can the City use this facility for care of these patients?

POLLACK:

I'm open to it. But there would have to be demonstrations that this would be the right thing to do. We know now from the early treatment of tuberculosis that it was not as communicable as most people thought it was. A lot of people looked upon patients who were confined to tuberculosis sanitariums as a public menace. That was the real reason. I am not so sure that I would want to set up some place where identified AIDS people will be confined and looked upon as a public menace. If we commit Long Island Hospital for their care, it would have to be done with a great degree of sensitivity. I'd have to have experts study this to see if this is the appropriate way to handle this particular situation, because I don't know whether it is or not. Because of this uncertainty, I wouldn't want to commit myself to doing anything like that at this point in time.

FORSTEIN:

One of the things that happened in San Francisco was that houses were set up for the homeless who had AIDS. Mayor Feinstein set out eight city houses for the care of these patients and this was not to quarantine them, but to offer them the services that they would otherwise not be able to get. Would you look into the possibility of helping the City do some work with you along those lines?

POLLACK:

Of course, that's what we're here for.

JONES:

The Emergency Room has been very concerned about how to respond to people coming in with AIDS' symptoms along with the psychological ramifications of knowing they have those symptoms. I've done some in-services with the Emergency Room on how to approach this and the kinds of psychological support to give. People

in this hospital from my experience have been extremely open and are very concerned about AIDS, not necessarily for themselves as health workers, but because of the epidemic proportions of the disease that seems to be flooding other major cities.

TIERNEY: Commissioner Pollack, I wonder if you could just comment on what sort of in-service mechanisms are in place to educate your non-professional and professional staff about the needs of and prejudices towards gay men and lesbians?

POLLACK: I think that, in all honesty, it's done on an ad hoc basis. There is nothing formal that's going on, but we would be willing to do that. I think we have mechanisms for doing this kind of education within the institution and I think that that may be a very good idea. I think changing attitudes is the first step using information and education.

CODY MURPHY: What would need to happen in order for you to do this?

POLLACK: I would have to talk with my senior people. We'd have to determine what it would cost us. Next we would have to identify where the money would come from. I could bring it before my Board. Then it would become a Board directed project, the Board would probably direct me to carry it out. That may be a good way to go. Before I do that, I guess what I want to do is to be sure we had a good program in place. I think that I might have to call on you again to help us put that together.

DEANE: Let me just share two concerns that I have beyond the education and training issues. One of them is that we've learned from Paul Robinson that in the gay and lesbian community, drug and alcohol abuse is probably the single greatest cause factor of human tragedy. It seems to be a very underfunded program. Do you see a need for increased lobbying for more funding and support for that program? Secondly, there is a problem of accessible care for infectious diseases. We've discussed how to build better relationships with the State so that the City can decentralize the delivery of care for those services. Is there a way you see that happening?

POLLACK: I've already arranged a meeting to talk about that with people on the State level.

The alcohol problem is a difficult problem. That costs money. Right now, we're running an alcohol rehabilitation program out at Mattapan, and that costs us a lot of money. We get \$60,000 from the

State. That program probably costs us in the vicinity of \$500,000 to operate. One of the problems we have is that the Acute Care Institution at City Hospital eats up a lot of our dollars in a way that's different from other hospitals. If you look at the amount of bad debt pre-care in hospitals across the city, it ranges from less than one percent to a high of about eight percent. We run about forty percent. That has a big impact and it drains our resources. We made two commitments this year: One is to improve pre-natal health care through the health centers. Second, we want to improve the nutrition programs that are offered in the health centers. We also want to continue improving pre-natal care in the hospitals resulting in a reduced infant mortality in the city. The minority community in our city, compared to another large city, has an outstanding record in infant mortality, but we believe that it's still unacceptably too high. So this is going to be one of our thrusts this year: to reduce the infant mortality rate for the minority community.

The other commitment is that we want to really do something for the elderly needs in the city. From a systemic point of view, there are lots of health services for the elderly in the city, but they are not tied together. This one could be every bit as big as the neighborhood health centers. I believe that. It has the same kind of impact that health centers have. Those are going to be the only new initiatives that we are going to have this year, and they are coming at a time when we are going to have to reduce our budget because of Chapter 372.

DEANE:

But in both of those populations, alcohol and drug abuse is of great cost in the minority and the elderly communities and alcohol is a significant health problem. There are gay, elderly alcoholics and there are lesbian mothers who are alcoholics.

POLLACK:

I'm only identifying this to let you know, honestly, that there are only so many resources that the City has. That's what we've identified initiatives for these few resources. Alcoholism programs are very extensive programs. Doing things with the special needs that the gay community has is something that I'm interested in. I'll be honest with you: I really don't know much about it; I want to learn. I'm concerned about attitudes -- all attitudes inside this department. Anyway that we can improve attitudes on gay and lesbian issues, we are willing to do so. However, major initiatives like alcoholism programs are very difficult for us. Paul Robinson had something to say about that and knows more about this than I do.

ROBINSON: The problem is the need for funding. Perhaps the Boston Project can be very helpful in lobbying for more dollars. At Mattapan, we are a 28-day forty-bed unit, 28-day rehabilitation program and it's a good program. We are reimbursed \$6.10 a day per person from the state Welfare Department. A halfway house doesn't offer the services that we provide. We provide group therapy films, discussions, educational meetings, alcoholics anonymous, individual counselling, etc., seven days a week for four weeks for the individual. The halfway house gets \$23.50 a day from the Division of Alcoholism per person. Detox Programs get \$56-\$60 a day. So when the Commissioner talks about the cost to the City, it is really up \$500,000. We do provide services for gay and lesbian individuals in the alcohol program. It is a very serious problem in the city. There is an estimated 65,000 alcoholics in this city. There is an estimated 12,500 heroin addicts in this city. So, you're talking about 13 or 14 percent of the city who are addicted to something. I don't think if you were to evaluate any other health need in this city that you would find such high percentages.

DEANE: It is estimated in the gay community that the alcohol and drug abuse problem is about 20% of the population. I'm wondering what's happening when you say only four percent of the population is gay and lesbian?

ROBINSON: I believe the figures I cited were: twenty to twenty-five in alcohol and four percent in our drug treatment program.

POLLACK: One of the problems we have here in this State is a very aggressive civil service system. It's not the most progressive. So when you get yourself locked into programs, you know that they are very hard to change. It's not always a question of not having the resources; it is usually a question of resources being held captive and difficult to free up, because of our civil service system in this State. That's not to say that we shouldn't have Civil Service. We should, because it does offer some protection; but it should be more of a progressive system.

FORSTEIN: Given the fact that we can talk about education as being maybe the least expensive, but at least one of the most important areas that we should be concerned about, what are your thoughts about how your office could influence the training of medical and nursing staff people before they get into the position of staff employment? For instance, since Boston University Medical School uses City Hospital, what

kinds of educational programs would be helpful to train people who come into Boston City Hospital and then out to the health centers?

POLLACK: Because our health staff come from all over the country, we probably would have to work out a way with our chiefs to run some kind orientation. Beyond that, if you wanted to go through the dean and talk about Boston University doing something within its part of the school, I'm sure we could accomplish that and perhaps we could even accomplish it with other deans in the city. Boston University, I'm sure would do it. But we have to have some substance. I'd be glad to make arrangements for people to go with me and meet with the dean. If you want me to explore that, I'd be very happy to do that.

FORSTEIN: It seems to me that the attitudes people bring into their work start much earlier than when they are on the line dealing with patient care and medical schools, because of the their priority crunch, often leave out sexuality completely, especially homosexuality, in the training of professionals.

ROBINSON: I have just three items to complete my testimony. We see our clients on a daily basis at the drug treatment programs. There is 140 people coming in every single day. They are involved in individual counseling as well as group counseling. Over fifty percent of our intake in this past year has come from in-patient wards here at the hospital. The hospital and the drug program are intertwined. Yet that feeling of discrimination against an individual who has a drug problem is very prevalent. The other two items: One, you raised in regard to what was going on in San Francisco with regard to AIDS and the homes that Mayor Feinstein set up, I would suggest that you bring that issue to the Commission on the Homeless. Since February, 1983, the City has set up a Commission on the Homeless. I represent the Commissioner. Their charge is to look at the whole issue of housing for individuals in this city. The homelessness caused by AIDS is another issue they can begin to look at. The Commission members are Don Manson, Director of Public Facilities; Commissioner Pollak; Richard Ring, the Director of Pine Street; Barbara Whelan, Commissioner and Director of Bridge; and the Honorable John Fox, raconteur and champion of social human services in the State of the Commonwealth. In regard to drug treatment and the Department of Narcotic Addiction, when information began to come to my office from CBC and others back in the beginning of the year on AIDS, I directed Ed Bulger, who is the Administrative Director of the

drug treatment program, to develop a protocol to screen for AIDS in our clients. One individual has been identified as having AIDS. So we have begun to follow this medically. We did this prior to the time when Dr. Lamb and others set up that particular study at BCH.

MCNAUGHT: The Mayor's Ad Hoc Committee on AIDS began as a response to the gay community. Now we have people representing the Haitian community and hemophiliac community from the Red Cross. In terms of drug abusers, there is obviously a need to educate about AIDS, but I'm not sure how that would happen. Can you name someone to whom the committee can turn for advice about how to educate and monitor IV drug users?

ROBINSON: I would suggest that we put this on the agenda of the Coordinating Council on Drug and Alcohol Abuse, and ask you to come and make a presentation. The Coordinating Council is a 21-member Board. There are representatives of drug treatment programs, alcohol treatment programs, both public and private, representatives of the Division of Alcoholism and the Division of Drug Rehabilitation. One of the Council's missions is to keep the citizens of the city informed about the nature and extent of drug and alcohol abuse. Perhaps the Coordinating Council could put together some information for you that we could place in various agencies around the city so that your information is widely available.

MCNAUGHT: What can those of us who are speakers, writers, therapists and directors of community programming, who have some influence in the gay and lesbian community through a variety of outlets, communicate about the potentially one-third of this community who have substance abuse problems?

ROBINSON: I think the answer lies in funding sources like the Division of Alcoholism and the Division of Drug Rehabilitation. They are set up to deal with prevention and education issues. Getting them to set up, on a regional or statewide basis, training programs similar to the one we ran in Mattapan a couple of years ago, as part of their overall training package for drug and alcohol treatment, would be useful. Let the community work with the issue. We don't have that staffing; we don't have the ability to do that. The State has earmarked twenty-five percent of the drug and alcohol funds to be used for education and prevention. That's a Congressional mandate.

MCNAUGHT: Our unique dilemma is that the bars are the socializing arena in the community. Asking the bars to conduct programs to teach our clients to cut down on drinking is a serious cut into their profits.

ROBINSON: I think Harvard or Mass. General, has received a grant from the National Brewers Association to look at the issue of alcoholism -- many millions of dollars. Some of those manufacturers are very much interested in the issue of people getting drunk and giving the alcohol industry a bad name. I think that not only The Boston Project, but a national gay and lesbian organization could reach out to the manufacturer of Coors, for example, to give money for alcohol information. Public service announcements would help, but I think you have to look at the City's ability to deliver services to those who respond to those ads. For instance, we have a six-week to six-month waiting list for our drug treatment program. If you do have public service announcements, and if someone does have a problem and responds to the ad, he or she may go knocking on our door. The waiting list may double.

MS. DIANE DANIS: Director of Nursing for Emergency Services,
Boston City Hospital

DANIS: I am Diane Danis the Assistant Director of Nursing for the Emergency Department for the City. I'm responsible for nursing services in the adult emergency department here at City Hospital. I'll begin by giving you a brief overview what we do. We are one of the busiest emergency departments in the city, and, therefore, in the State. As you know, we are a City hospital. We are also known as the Trauma Center, which means that, along with other hospitals within the City of Boston, we have been preferentially designated to receive victims of trauma. To put in a plug for us, I think we provide the best emergency care in the city, across the board. Quite clearly, if I were in need of emergency services, I would come to City Hospital.

We see about 60,000 in-patients a year in the adult emergency room. We deal almost exclusively with patients of age 18 or older. The younger emergency patients go to the Pediatric Walk-in Clinic which is geographically separate, but is also within the City Hospital complex. We see everyone, from people with hangnails that they would like to have clipped to people who are in danger of dying.

We also see, like all other emergency departments, a vast number of people for primary health care -- who either don't have a physician or nurse practitioner of their own, or who, for whatever reason, choose to come to us.

In addition to the trauma care and primary care, we do three other major things. First, we cooperate in running a program called Lifeline. That's a service offered to elderly people in the community. It involves a wonderful piece of machinery and a beeper that elderly people, who are isolated but have medical needs, can activate when they need help in a hurry. It's designed for older citizens who live alone, don't have anyone to check on her, might fall, not be able to get to the phone to summon help, and might, in fact, stay there for two or three days before someone finds them. This beeper can be carried on the person and activated when needed. The beeper sets off an alarm in our Emergency Department. We keep a log and can respond immediately, either by calling the person or our first responder, or we send an ambulance service to help in a hurry. We are pretty proud about being able to do that. Second, we offer a full range of psychiatric and crisis intervention services. We

have a 24-hour, seven-day a week, psychiatric nursing staff assigned to the emergency department. I don't supervise them, they come under psychiatric nursing, but they do work with my nurses on the floor. We do rape counseling for the victims, and we do support for families and friends. We do all kinds of psychiatric evaluations. We work with any kind of emotional or behavioral difficulty that comes up. That, I think, is a service which is unique in this State, and I don't know how we'd function without it. Third, in terms of the recent financial difficulties that many of the hospitals have been in, we've seen people who are not Blue Cross/Blue Shield cardholders. We've always seen people from Pine Street Inn and other shelters, but we are increasingly concerned about what we call, "economic transfers." Such patients are sent to us from all over the city because they're considered our patients. We often wonder if these people are our patients because they don't have Blue Cross/Blue Shield. That attitude is something we are starting to look at very closely.

MCNAUGHT:

In your opinion, can a gay man or lesbian come into Boston City Hospital and trust that their sexual orientation, if revealed, is not going to make any difference with regard to the quality of service they receive from doctors, nurses, orderlies, and people who change the sheets on their bed?

DANIS:

I am not aware of any major difficulties in the Emergency Department in terms of how we respond to gay people. I'm not naive enough to say, however, that we don't have any difficulties. I guess that's something that you could tell me about better than I could tell you.

I certainly wouldn't tolerate any sort of discrimination. We are here to serve all the city's communities. I hope it's the case that, "No news is good news", I'm not aware that we've ever had a complaint about the treatment that gay and lesbian people have received. God knows, we get complaints for all kinds of things. I'm sure that there is some sort of work that could be done in terms of raising people's level of awareness on both informational and attitudinal levels. I certainly would be receptive to inclusion of the Emergency Staff in any of that.

Another thought is that we may, by virtue of the fact that people have chosen to work here at City, perhaps be somewhat more tolerant than people working at a hospital in Clinton, Massachusetts. I don't know if that holds true, but that's an impression I have

about many of the staff who work here. They choose to work here because they care about the kinds of patients who come to us. But, in terms of specific areas of knowledge about gay and lesbian needs, you certainly have a point, and I think that our level of awareness probably needs to be broadened.

MCNAUGHT: We refer to the supposition, that everyone is straight unless they tell you otherwise, as "heterosexism". Most gay people won't reveal their orientation. A lot of gay people may never complain, because, if they did, they would have to "come out" in order to complain. What they may be feeling is that, "This medical person suspects I'm gay. I'm not being properly treated because of that suspicion." They are afraid to bring it up, because they fear being grilled about it and having their homosexuality on their record. "No news" is not, necessarily, "good news."

What would happen if I came into the Emergency Room; my lover was with me; I was crying; and he put his arm around me. Suppose a nurse saw it, and, coincidentally, I was the last person called? It may or may not have anything to do with my homosexuality; but my perception is that it does. How do I make a complaint and what happens to those complaints?

DANIS: Complaints surface in any one of a number of places. Some people are alert enough to write directly to the Commissioner; and that's been done. Other people will communicate with me and Warren Tessler, who is the Administrator. We may just get a "To-Whom-It-May-Concern" kind of letter, a phone call, or a request to speak to the Administrator on duty. There are many ways that complaints are registered.

Whenever we get a complaint, it is investigated by either me or Warren. We look into the situation in terms of the people involved and any other information that is needed to make an evaluation.

JONES: I'd like to interject something. I work with Diane in the Emergency Room very closely. My being an "out-lesbian" has not caused any problem with any of her staff. I think they show more awareness toward any kind of minority group than any staff that I have seen. Discrimination is something that I don't think would be tolerated in this Emergency Room. I think the attitude of her nurses is that, whoever the patients are, they are here to be medically treated regardless of any other characteristic or condition.

MCNAUGHT: I'd like to finish the complaint question if I can, because, any time a citizen has a grievance, it's helpful to know what steps to take. If I got a call tomorrow from a citizen who said, "I was at BCH and the doctor called me a 'fag'. There was nobody around, so I can't prove it. But it happened." What does the person do? What procedure is followed? Diane, can you tell me a little more about that?

DANIS: Sure. You could communicate directly with the Commissioner, or, if you chose, you could communicate with Warren, or, if it clearly seemed to be a nursing kind of thing, with me. It would come down to one of us from the Commissioner, anyway. We would caution the people involved, even if we thought the behavior was not inappropriate.

MCNAUGHT: Cautioning the person -- is that the worst that happens?

DANIS: It would depend on the nature of the complaint.

MCNAUGHT: What is the range of things that can happen to somebody for this kind of behavior?

DANIS: If it were a serious kind of incident, and the person were quite clearly in the wrong, then it could go to disciplinary action and a letter in the file, which would show up in the evaluation if the person were a nurse.

MCNAUGHT: Does every inquiry show up on the record?

DANIS: No, not necessarily. It certainly depends on the nature of the complaint, whether we felt it was justified, and whether it was a first time or minor complaint. A serious complaint would probably go into the record.

MCNAUGHT: Thank you.

DEANE: I would like to ask if, in your opinion, people choose to come to City Hospital because of the tolerance. Do gay and lesbian citizens choose to come to City Hospital even for emergency care?

DANIS: It would be my guess that some people would choose to come here as opposed to other places, but I can't tell you that I know that.

DEANE: So, you're not particularly aware of having a good, strong contingent of gay people coming to the Emergency Room?

DANIS: No, I honestly can't even tell you what volume of the patients that we see might be gay or lesbian.

DEANE: I have another question specific to the area of rape crisis. We're very aware at Fenway Health Center, that there are a lot of gay male rape crises that come to us. They feel that they have not been offered the services, particularly at City Hospital, of the Rape Crisis Counseling Team. Do you see a way in which that can be improved?

MCNAUGHT: Sally, could you talk a little bit about that? When we hear "male rape", we think force. But your definition is broader than that. It takes in psychological trauma and guilt as well, doesn't it?

DEANE: There are two kinds of gay male rape. The first is gay male-on-gay male. The second is exemplified by people from the suburbs coming in and queer-bashing. Some of them say, "We're also going to gang-rape this guy. We're not queer, but we're going to gang-rape him." These victims come into the Trauma Unit, get treated, are released, and they're not dealt with as psychological trauma victims. There seems to be an assumption operating like, "Oh, they're men," or, "They're gay men," or, "A woman can be raped, but a man cannot." And the victims don't get needed services.

DANIS: Yes, there is a certain amount of skepticism, I think, in general about the male rape victim. I could put you in touch with the Psyche Nursing Supervisor, who is one of the people responsible for coordinating the rape crisis counseling that we do.

DEANE: Would you be willing to take back to her or him this recommendation that the rape crisis services should be more available to gay male rape victims? Our consciousness should be raised to recognize that they, too, need counseling support. In particular, I think nursing personnel should take the interview further and say, "How do you feel about this?" "Do you think you're going to need follow up counseling about this? Would you like to stay longer and talk about this? What are you going to do tonight? What happens next week; are you going to come back here to the clinic for follow up care for the tear? Would you like to come back for follow-up counseling and support?" These victims go through a lot, too.

CODY MURPHY: How can we go about implementing training for your staff? What kind of education do you think needs to happen? Who should be included in that education, from your perspective?

DANIS: The issue of AIDS obviously comes to mind as being the current issue. I do think that's something the Emergency Department will be involved in more as the incidence increases. I see that as an obvious thing that I'd like to make people more aware of in terms of case finding, etc.

I guess the more general medical issues, such as sensitivity as to how and when to get a sexual history in a non-threatening way, are important. While I would be perfectly willing to do something specifically for my nursing staff, it also seems to me that possibly something should be done for everyone in the hospital.

CODY MURPHY: How do you think the nursing staff would react to mandatory in-service training on the special needs of gay and lesbian patients?

DANIS: I think once they got over a certain level of discomfort with the topic, they would respond very well to getting some concrete information that would be helpful to them. As an aside, there is the Emergency Department of Nursing Association, which runs in-service programs for any emergency nurse from Boston. They might be willing to do an educational program on these issues that would reach more than just the people in my emergency department.

MR. WARREN TESSLER: Deputy Commissioner for Emergency Services,
Boston City Hospital

TESSLER: I supervise the Emergency Department, the Ambulance Service, and the Pediatric Emergency Department. We can talk about all those areas.

The Emergency Department, the Ambulance Service -- the pre-hospital portion in the Emergency Department -- is the beginning of the Trauma Center. When we talk about the Trauma Center, that's really the Emergency Room, the Intensive Care Units, the Operating Rooms -- all areas which I don't deal with. Starting on the outside, we have the Ambulance Service, which is part of the 911 system. When you call 911, the call goes to the 7th Floor at Police Headquarters where there are civilian telephone answerers. They ask you if it's a police, medical, or fire matter. If it's "fire", they put the call on fast-forward to the Fire Department which is down here on Mass. Avenue, not far from the hospital. If you say, "police," they will take initial information about the nature of the call, the address and that sort of thing, put it in a computer terminal, and get it on the computer to the police dispatchers who are next door. If you say, "It's medical," they will immediately fast-forward the call to Health & Hospital's personnel who are on the same floor next to the police dispatchers. The Health & Hospitals personnel enter your information into the computer, and give it to their dispatcher, who will then dispatch an ambulance. That's for Boston. We also do some communications for the region.

All calls that come in at 911 are dispatched by us. If Health & Hospitals personnel are tied up -- if it's a call from Charlestown and our only available ambulance is in Hyde Park -- we will then call one of the private ambulance companies and dispatch them to the call. We generally try to have, days and evenings, twelve ambulances on the street at any one time. Three of those ambulances carry life-supporter paramedics. The other nine offer basic life-support. About 85% of the calls are handled by basic life-support people, who do splinting, advanced first aid, basic CPR, and those kinds of things. When it gets into things like cardioshock, and drugs, and IV's, we involve the paramedics. That's all part of the call-sorting process at police headquarters. They determine who needs paramedics, who needs basic support, etc.

Patients are treated and are then taken to the hospital of their choice within Boston. If they are unable to choose, or if they have a medical problem that is not taken care of at the particular hospital they want to go to, they are taken to the closest available hospital that treats that particular type of problem.

There are three trauma centers in the city. Most of the hospitals can take most things. There are some hospitals that don't treat children, as a rule. There are some hospitals that don't handle psychiatric emergencies. But there are twelve comprehensive emergency rooms that handle most things.

CODY MURPHY: From your experience in the ambulance area, have you ever heard of gay or lesbian patients reporting difficulties? Has any of your staff ever reported any complaints or incidents involving gay or lesbian patients?

TESSLER: I'm not aware of any problems. We are often not even aware of sexual orientation, unless the case involves a fight between lovers. The EMT's talk about a lot of kinds of problems and things that come up, but I can't ever recall someone complaining about a problem because a patient was gay or lesbian.

CODY MURPHY: Do any of the EMT's go to in-service training to learn how to deal with particular populations on issues other than medical ones?

TESSLER: Their on-going training is primarily geared towards medical problems.

CODY MURPHY: What about things like racism or sexism?

TESSLER: Those courses are social graces. We have not offered one, but I'm pretty sure that if we did, the attendance would be voluntary and would probably be low.

MCNAUGHT: Is that because it's not seen as relevant to the work?

TESSLER: EMT's tend to be interested in things that are action-oriented or what you might call, "blood and guts."

DR. SANDY LAMB, M.D.: Director, Parent & Child Health and
Epidemiology, Boston City Hospital

LAMB: Most of the programs that I'm involved with deal with epidemiological concerns, with a large share of the resources coming through Public Health Nursing. These are maternal and child health concerns, where, basically, we refer and follow up either pre- or post-natally on families or children that are at risk. I could go into any of these in more detail, but I will describe them to you very quickly for now.

We have a Lead Paint Poisoning Prevention Program in which we try to provide assistance to families by screening kids, by discovering where lead is in the houses throughout the city, by doing follow-up on children identified as having lead in their systems, by assisting with the legal process of getting homes deleaded, and/or by physically helping with deleading, depending on the needs of the family.

We're also responsible for communicable disease reporting. Here, there are a couple of issues that, I think, we specifically have in regard to the topics you are interested in. We have had difficulty with reporting some of the diseases related to sexual preference to the State, which is not being very sensitive. Epidemiology has encouraged reporting, but has tried to delete the names from anything that goes through our office. Any individual follow-up is being done moderately and sensitively. The information, however, goes on to other people, so that they can collate epidemiological information for the State and the nation. In addition, we have set up a Hot Line for AIDS.

I also have the responsibilities, individually, of the Chief Medical Consultant for school health -- for our public schools. Health and Hospitals is responsible for school health for the elementary parochial schools, as well. One of the issues here, clearly, is health education, of which neither system at this point does an awful lot. The issues particularly involving sexuality are now beginning to be addressed by the Boston Public Schools with the Task Force that we set up. That's still at a pretty preliminary stage, but it is preparing something to be presented to the School Committee. We will suggest that, within the next year, there ought to be a K to 12 program in health and sex education.

In addition, we do have an epidemiological program that basically looks at death and birth information, since those are the only two things that are required

formally by law to be reported on a systematic basis. Outside of that, there are very few morbidity or disease-related things, other than infectious disease data, that we are required to report.

In addition, I'm involved with two outside-funded programs regarding schools. One is the Adolescent School of Health Program, where we try to identify kids who are in need of health services on the basis of their being unusually absent from school. Then we try to tie them into primary care to deal with any health and education issues that are involved. The other program is called the Boston Youth Program. It is aimed at addressing issues such as suicide, homicide, depression, venereal disease, substance abuse, and teenage pregnancy. The funding agency addresses areas of the city where there is the highest incidence of these. The incidence is highest in the Roxbury, North Dorchester area.

HAFER:

From the data that you put together on death and births, do you end up with some diagnostic information? For instance, do you know cause of death?

LAMB:

Yes! We usually use the cause of death written on the death certificate, which obviously has some inherent errors. For instance, one of our two coroners doesn't believe that teenagers can commit suicide. In his district, therefore, there are no teenagers that commit suicide.

KEITH: To add to what Sandy has said, there are about fifty public health nurses who are stationed in a number of areas and specialties. They are located geographically in different parts of the city and they are somewhat specialized. For instance, one group covers parochial school nursing at the elementary level. We do not cover the public school nursing -- that's done by the school department with Sandy as the medical backup. We cover parochial elementary schools, but we do not cover the high schools.

Some of our nurses work in Infectious Disease as well as in the Infectious Disease Epidemiology follow-up that was mentioned. Another group works in TB Treatment Control follow-up. The remainder of the nurses who are out in the field are working in the maternal child health services, which include follow-up on children who have been referred from pediatric services to health centers. In addition, we will be undertaking more work in lead poisoning follow-up.

MCNAUGHT: One of our primary questions is, "Is there an educational program for public health nurses that includes a segment on homosexuality?"

KEITH: I think most nursing education, public health education, and community health education is fairly good now in this area. I think nurses come to their jobs with a little better training in the area of human sexuality than other medical professionals. A lot of our nurses have been on the staff a long time, and this kind of education may not have been pursued when they first studied nursing. I honestly don't know what's been done in terms of follow-up for them. I believe that the infectious disease group do have a lot of current training regarding sexual preferences and disease.

HAFER: Do you have some nurses who really specialize in infectious disease?

KEITH: Yes, there is a small group of nurses who are specialized. But I think your question is relevant for the whole staff, because ignorance about sexuality is obviously true for a large part of the general population.

MCNAUGHT: One day, I came over and talked to the community epidemiology staff. Some of the questions the nurses asked were not different from the ones I get from high school students: "Do gay men really hate women?" I appreciated their candor, but it underscored for me that we assume that medical professionals are knowledgeable about human sexuality. And they privately complain, "We didn't have to take that in our training to be medical professionals."

LAMB: These courses tend to be offered now, but as electives, and most people don't take them -- at least in the medical field. I can't speak for nursing education. This is certainly true in medical schools across the country.

MCNAUGHT: Warren, in your work, from your perspective, do you see any need for education of ambulance personnel in these areas?

TESSLER: The illnesses or the injuries we deal with are not usually related to sexual preference. They're basically acute emergencies which generally develop for other reasons.

In terms of how EMT's interact with people on the scene of an emergency, there could be an issue for those people who do have prejudices against homosexuals. In the Emergency Room, it is a little bit different, because some of those incidents can be specific to gay and lesbian patients.

In terms of educating EMT's, I'm just not sure. That's a matter for a lot of people who are responsible for education and priority-setting. Right now, the latest developments in treating myocardial infarction and in E.R. procedures are seen to be a higher priority than some of these kinds of issues.

MCNAUGHT: I don't know whether it's policy to allow the spouse of somebody who is being taken in an ambulance to ride with the person, but it is important to me that, if I am in shock, trauma, or an accident, I have my partner of seven years riding with me. My fear is that in this moment of trauma, these people who are surrounding me may not like gay people. I'm going to need someone to talk to me, and I'm afraid they may not be sympathetic because of my sexual orientation. What about my right as a gay person to have my lover not misidentified as a college buddy and refused admittance to the ambulance?

TESSLER: That's a good issue. I would say that if the person would identify himself as a partner, he could probably go along. We don't put the riders in back; we put them up front. If the issue is that if he said he was a friend, he'd be afraid of exposure, I would have to ask about that before answering you. We do bring people along. I don't know if we limit riders to family members or partners, or if we open it up a little more, depending on who is around.

FORSTEIN: What is the training for ambulance drivers? Is there any program in existence now?

TESSLER: In terms of continued education for EMT's, it's not there. To be an EMT, you go through an 81-hour training course -- two weeks, full-time classroom instruction. That training deals with splinting and airway management.

Paramedics are a different story. They get almost a full year of training.

The EMTs went into this work, because it's the closest thing that they can get to the kind of work they want to do. These people's backgrounds are very similar to those of the police and fire personnel.

We have an experience requirement and generally by the time someone gets through the list to get to us, they have three, four or five years of experience with a private company somewhere. We can pick and choose. The privates take people fresh out of the eighty-one hour course.

TIERNEY: Do you give your people additional orientation when they start working here?

TESSLER: Yes, but, again, it's geared toward working the streets in Boston. Social skills and all those areas of dealing with specific groups of people are learned on the job. We don't provide formal training in those areas, but we probably should.

TIERNEY: What is the pay rate?

TESSLER: A basic EMT top salary is somewhere between \$13,500 and \$15,000 a year, before overtime. A paramedic makes around \$22-23,000 a year, before overtime.

FORSTEIN: What kind of experience and training do people in the Emergency Room need to have to deal with gay people?

TESSLER: Patients are usually met by a Triage nurse. At City Hospital, we don't see a large number of gay people, or at least people who I think are gay. My impression is that a good percentage of the gay population tends to be in the middle and upper economic groups.

MCNAUGHT: Gay people will come in every shape, size, economic condition. Anything that's true for straight people in terms of diversity is true for gay people. Our concern is for the 90% of the population which is invisible and traumatized, because they don't know how to tell you they're scared to death that you're going to find out. They're also scared to death that you won't find out, because they have needs, such as being accessible to significant people in their lives, who want to visit the hospital.

DEANE: Diane Danis thought that Boston City Hospital probably sees proportionately more gay people than any other hospital in the city. Part of that is because gay people are under-insured as an economic group.

When you think of the kinds of occupations and the lack of things that would make someone want to have health insurance, gay people are tremendously under-insured. In our health center, 70% of the patients don't have insurance of any kind. That complicates matters.

LAMB: Is there a facility at MGH that caters to gay people?

FORSTEIN: We have a GID Clinic: the intestinal disease clinic is geared to sexually transmitted diseases. Also, the Walk-in Clinic has a number of physicians and assistants who are gay -- identified through a Beacon Hill group.

MCNAUGHT: Our issues cover everything, from fear that the nurse who walks in and sees you holding hands with your lover at your bedside will put you last on the list that night, to the fear that when a male friend sends flowers to you and signs the card, "Love, Brian!" that is going to affect the way the housekeeping staff treats you. These fears come from being part of an oppressed group. Some of the fears are based upon the horror stories that permeate the community about what happened to so and so at such and such a hospital. We have all heard them enough times, and it doesn't take much to guess what might have happened in a given situation. We'd like to presume that everyone is a professional, but we know that's not necessarily true.

TESSLER: That's what I was going to bring up about the fear of disclosure. In spite of a lot of things we might be able to do, there still is going to be a tremendous impediment to you, because -- while the nurses are a group that are highly educable in these kinds of things, as are the doctors, in terms of sensitivity -- it's one thing to sit in a private triage room with a nurse or a physician who is going through a list of things and saying, "Are you married, or do you have a partner? Are you straight or gay?" It's another thing to move from the nurse or physician to an R-5 Clerk, who is not the most socially sophisticated person, and hear, "Oh, you're gay!" Some of them are very nice people, but they are not nurses and doctors. They are subject to many more prejudices and don't deal with people as well. We've also got historians, such as the clerks in my department, who are in the same group. As much as we talk about confidentiality of records, a lot of people read and talk about medical records. How we can deal with that, I'm not sure. It's a very real issue.

For instance, I went to an employee health physician a couple of weeks ago for a scalp condition. One of the first questions he asked me was, "Are you straight or gay?" It's the first time I can recall, that a physician asked me that during a physical exam. I think if I were gay, I would have the fear of disclosure. Sure, it's supposed to be a confidential medical record. But it's right here in the hospital. I know a lot of people would see it. If I were gay, I'd worry about that, but I can't think of a practical way to ensure protection. In any hospital, you are going to have low-paid and relatively uneducated clerks and other workers reading these records, carrying them around, seeing them for various reasons and, possibly, reacting to them.

CODY MURPHY: But, there have been a lot of complaints within the medical staff, the nursing staff, and housekeeping staff -- all levels of the hospital.

FORSTEIN: The impact of having a clerk say to you, "Oh, you're gay!" is very different from having your physician say, "Oh!"

The higher up you go in terms of who you expect to be professional, the greater the ramifications are for your capacity to relate to somebody.

MCNAUGHT: Could we focus on communicable diseases?

LAMB: Venereal disease, by law, is a State responsibility. Other communicable diseases are the responsibility of the City. The difficulty comes with areas that aren't so clearly defined. For example, hepatitis can be transmitted both non-sexually and sexually, and it's unclear whose responsibility it is.

MCNAUGHT: How much counseling goes on between the public health nurse who goes into a parochial grade school and the student who comes in to talk?

KEITH: I can't speak to that. Sandy may want to comment, but, based on my knowledge of school health nursing in general, there is a full range of issues they deal with. It's probably not a lot of intimate or sophisticated counseling, however.

LAMB: I think it varies between the public and parochial schools. Counseling is more possible in the public schools, because there is more time for a child to talk with a nurse than there is in the parochial schools.

We've tried, on a pilot basis, to introduce discussion about child abuse and found out that, in a class of ten, there would probably be four kids who had one of those varieties of abuse. Abuse is so frightening to most staff, nurses, physicians, and everybody that it's very hidden at this point. I've also seen this reaction to homosexuality in the sexual identity of the kids. I think child abuse is a very crucial issue -- more crucial at this point than sex education -- that needs to be addressed. However, when we discussed homosexuality with the people in the schools, they said that the surest way for the program to be doomed would be to present that idea to the school committee.

HAFER: They felt that you could get away with introducing a course on sex education first, before dealing with staff about some of the sub-issues.

LAFOREST: How about educating parents through the schools by offering them in-service training in health and sex education?

HAFER: That might be a way to get at the need for staff education. I can remember a case where I worked with a mother whose kid was approached in school and was frightened to go back. The physician even had her in and the kid couldn't get transferred. It was amazing. The teachers and the principal didn't want to deal with it; really didn't want to hear about it; didn't want to hear that it was affecting the

child's attitude and absenteeism; but the parent was ready to deal with it. Perhaps if you addressed these things to a parent workshop, and maybe staff training would have to be going on as well

LAMB: The parents' groups are involved in the process we're involved in. The practical difficulty is that, at least in Boston now, a lot of parents can come only in the evenings, and many times it's not necessarily safe for the parents to come to the school to which are assigned because of the busing situation. I understand what you're saying, but I think that the practical issues are going to be too great.

These parents also have not been awfully open about the issue of homosexuality. If we were to say that's one of the things that we want to cover, we would tend to turn off their participation. So far, we've been more successful in saying that, "We want to deal with all the issues of sexuality."

FORSTEIN: I have a question that relates to sexual abuse of children, which is certainly a health issue. Is there any program to report sexual abuse of children? Does such a program interface with treatment and teaching of sexuality to counselors? How do you deal with these issues in public health?

LAMB: In some situations, both treatment and reporting occur in the Emergency Room. We tend to deal with this more often in pediatrics. There is a very strong program I think in terms of educating staff around being sensitive to the issues of sexual abuse in both sexes. I think that there is less emotional understanding of male/male abuse than there is of male/female abuse. I've not met or heard of any female/female abuse, but I would assume that that's present as well.

KEITH: You might want to ask the education panel about what kind of teaching is going on concerning prevention of sexual abuse in the schools. I know my kids have had education in the class room about how to avoid and get away from sexual abuse. The way my children described it to me, the instruction seemed to include both sexes. It seemed to be a general thing that they were taught how to avoid.

HAFFER: Was the teaching done by the teachers?

KEITH: It was done by the police department. It was "Officer Friendly." You know how he used to come and teach us how to cross the street. Now they teach the children how to avoid sexual abuse.

FORSTEIN: I've heard that talk; it's a double message. Any male who comes on to you is a homosexual; you should avoid him at any cost.

KEITH: That isn't what my kids got out of it.

FORSTEIN: Some kids may be more sophisticated than others.

KEITH: I didn't even think about that kind of interpretation when they were telling me about it. They were taught how to get out of a situation and they did have a film on it.

FORSTEIN: The problem is that a great deal of sexual abuse of children is done by parents, uncles, or family members. That doesn't get addressed by the police department.

KEITH: Well, it did with these; they mentioned that ...

MCNAUGHT: One of the statements that was made this morning was that approximately 20% of the staff at the hospital are homosexual. This was made by a staff person. We discussed the whole issue of the atmosphere in which a gay or lesbian staff person works. Most of them are in a closet. There may be protections in the contract against being discriminated against on the grounds of sexual orientation, but, if people want to get rid of somebody, they use lots of other means. Warren, have you had any complaints in your department from a gay employee who has said, "I feel that I'm being hassled by the others, because they think I'm gay?"

TESSLER: One transvestite I can think of had a disciplinary action against him. He came to work cross-dressed, changed before working hours, and then changed afterwards. My experience from other places, as well as at BCH, is that a number of people, of various racial and sexual preference minority groups, are subjected to discipline, but that they are disciplined in seemingly the same ratio as anybody else. In the departments that I'm responsible for, I have always investigated before disciplining anyone. The complaint always seemed to be legitimate.

CODY MURPHY: Here is the dilemma that gay men and lesbian women, unlike other minority groups who have a visible stigma, face: you may never know that the person who comes before you for disciplinary action is gay or lesbian.

TESSLER: If they are not out and do not overtly fit one of the stereotypes, then it is probable that we're not going to discriminate on the basis of their sexual orientation. The person I was speaking of is also black. One of his complaints was that he was prejudicially disciplined because he was black. But the supervisor who disciplined him is black. The person was disciplined for multiple absences and tardinesses which were legitimately documented. There are people who want to try to use their minority status as a lever, and they will use it. Others won't. I'm sure there are managers and other people who are prejudiced and who are going to look for ways to discriminate. I'm not going to deny that it happens.

KEITH: Brian, have you worked out any basic principles for dealing with issues involving disciplinary actions?

MCNAUGHT: I think what we are doing now in terms of sensitizing people who make decisions to the variables they ought to be aware of is useful. I think it's not always helpful to have guidelines, one through six, on what to do in these circumstances.

KEITH: So, you would see this as part of in-service training for managers -- to be aware of that pressure and discipline?

TESSLER: We're taught to be sensitive in dealing with obvious declared minorities, whether they are gays, Hispanics, blacks, etc. We're taught to be sensitive and to see the warning signs of prejudice. When it's something as hidden as an undeclared gay man, there's nothing in training to help deal with that.

KEITH: In general, we expect a manager not to take disciplinary action because of personal dislikes, but there should be a documented file on the manager's performance

MCNAUGHT: To be more specific, if you had black people in your department and you heard somebody in your department was telling nigger jokes in front of a black employee, would you, as a supervisor, say privately or publically, "There will be no nigger jokes in this office; they are inappropriate?"

People tell fag jokes without thinking they are offending anybody. It takes a sensitive supervisor to say in advance, "Listen, we need to point out that gay people are invisible; some of us here may be gay or lesbian, and it would be inappropriate for you to tell fag jokes in this office."

FORSTEIN: The subtle discrimination is real hard to deal with. What would you like to see happen to help change things? What would be beneficial from your point of view?

TESSLER: I think if we can find ways to change people's minds on subtle issues like this, the NAACP and a few other groups would be interested in our ideas.

LAMB: I think it's a more basic issue, because all of us have concerns about our sexuality.

MS. RITA BATTLES: Director of Training, Personnel Department,
Boston City Hospital

MR. MARK CHALIK: Director of Boston Area Health Education Center,
Boston City Hospital

MR. STEVE CHIFARI: Assistant Director of Training Program, Boston
City Hospital

BATTLES: We take care of all of the training and development needs of three hospitals: Mattapan, Long Island and Boston City, but primarily we deal with BCH. Our work involves media services, program design, and implementation services. So we serve as consultants for program development, as well as initiating training programs. There are two different headings that we work under. First, we take care of everyone's training with the exception of nursing and medicine, though we affect that training, too, because we provide resources to them as needed and we provide technical expertise in the development phase. Second, we affect the personnel functions. We design all personnel instruments, like evaluation systems and attendance systems. We get the information from those instruments to the employees, supervisors, and managers. We are not only a training resource, but also a major implementor of programs for the institution. When a program comes in, it usually comes in through our office. When a something new needs to be done, it's usually done by our office. We're really like a staff physician who serves all work sites.

We also take care of all entry level support staff training. We do operational orders and describe what people are supposed to do. We also run specialized training on a need-to-know basis. So, for example, if we are doing data processing in the hospital, we might decide to train 100 to 200 people in data processing. In addition to running strictly training programs, we run a lot of the employee health impact programs. We were the originators of a health fair, which was very successful here. Last year, we moved about 1,500 employees through it. At that time, we also began initiating corporate fitness in all of those programs on behalf of the institution. We tend to do whatever needs to be done.

I have to admit that we haven't done anything, to my knowledge, about gay and lesbian issues in the hospital. We were unaware there was a need. However, at the Health Fair, we did include a booth with information on sexual preference issues -- on AIDS, and on gay and lesbian issues generally. We

asked people to come and sit at that booth. We found that everybody just it like a plague. We are sensitive to the fact that a lot needs to be done in terms of information on these issues within the hospital. I'm not sure we know how to go about that. And yet, we are indeed an educational resource, and we are probably the major avenue by which people come into the institution and get their essential information.

MCNAUGHT: Mark, how about your programs?

CHALIK: Well, the Area Health Education Center, or AHEC, at the City Hospital is under the City's Community Health Department. The AHEC is designed to stabilize and improve the quality of health care manpower and primary care in under-serviced areas. In Boston, these under-serviced areas are generally represented by neighborhood health centers. The AHEC provides educational incentives for medical students, physician residents, nurses, and health practitioners who work either in the neighborhood health centers or who work here in Boston City Hospital in primary care, in order to stabilize manpower needs and to encourage students to get involved in inner-city medicine, specifically in primary care.

We offer a range of incentives, including continuing education programs, rotations for medical students and residents in neighborhood health centers, and teaching exchange programs between hospital physicians and neighborhood health center physicians. What we're trying to provide is a more cooperative effort among City health delivery systems, the University and other health school resources that are available. A lot of continuing education courses and a lot of rotations are considered to be innovative. We have one particular rotation, we call it DYS rotation, where residents go out to the courts with social workers one day a month and then follow up on the young people they've seen involved in court. They follow them into detention centers and work with those people as patients over the course of the year. They get a chance to see types of health care delivery that they wouldn't normally see just working in the Emergency Room or working in a primary care facility. These rotations in neighborhood health centers didn't exist prior to AHEC's inception. That's an innovation for which I think AHEC's Director is responsible. In a nutshell, that's what we do.

BATTLES: I'd like to also point out that we run all the subsidized employment and manpower development programs for the hospital, including Community Outreach. In addition to that, we have full media capabilities, for which Steve is responsible. We do all of the videotaping and all of the sundry other programs that need to be done.

TIERNEY: This morning we talked with Commissioner Pollak about the whole notion of education in two areas. One is general information dissemination and the sensitization of all the employees in the hospital to the needs of gay and lesbian citizens. The other thing we talked about was the idea of doing some in-service training within the hospital. One of the reasons, obviously, that we wanted to get a chance to talk with you both was to figure out what would be possible in terms of education for both professional and non-professional staff here at BCH. Is there any sort of in-service program for them?

BATTLES: We can go into any work site and do specific programming on it, if there's a need. Generally, medical workers come under nursing staff development. However, we could initiate the program; we could call them off the line for it. There is a lot of demanding, necessary training, as well as just sponsor programming. So, such programs are possible. We provide tailor-made programs if a new procedure has come up, or if we need to do some organizational realignment, or if work habits get poor, or if we need to re-train. We re-certify people all the time on a yearly basis. Nursing also does training of this kind. They have an ongoing recertification program for various staff members. I'm sure that it would be possible for them to develop a program on gay and lesbian issues as well, but the need for such special programs has to be demonstrated.

MCNAUGHT: How is the need usually demonstrated for you?

BATTLES: It could be demonstrated in a number of ways. It could be by a direct request for in-service personnel. If the Commissioner makes a request, obviously, that gets addressed immediately. I think that anything that has serious health consequences, like AIDS, would be looked at very, very seriously. That certainly would pre-suppose that the need exists. Suppose, for example, someone wanted to know medical Spanish. We might agree that it would be nice to know medical-related Spanish, but we could not mandate worksites to stop and learn medical Spanish. We try to make a program as specific to the

job as possible. We often work on special problems involving patient sensitivity. In fact, my office is currently developing a patient sensitivity program for the hospital. Employee sensitivity is an issue that might be incorporated in a supervisor or manager training program.

MCNAUGHT: There is no way to prove what proportion of your patients is gay or lesbian. The supposition made this morning by one of the staff people was that it's probably quite high, so that the hospital might be known as being open to a variety of lifestyles. But how do you prove that? Another employee suggested that 20% of the staff at BCH are gay. How do you prove that? And if those gay employees feel that this is not a climate conducive to work, but won't admit to the reason for their feelings, what can you prove?

BATTLES: I think that, under those circumstances, what we would probably do is survey the managers and supervisors. I don't think that we need numbers. That's not usually how our office operates. For example, we are currently looking at various recurring problems in the hospital as a result of which patients needed advocates to resolve certain issues. Typical at Boston City Hospital are racial issues between white providers and black patients. In our planning discussions, it was suggested that perhaps gay vs. non-gay, or lesbian vs. non-lesbian, might be included.

We do run programs for the edification of our staff. Program development is not totally restricted to some numerical or experiential demonstration of need.

TIERNEY: You mentioned patient-sensitivity programs -- would you say that you're actively looking for those kinds of situations?

BATTLES: Well, we're studying what needs to be incorporated in a very good year-long staff patient sensitivity program which we are looking at as a year program. We're not looking at something that we're going to run once; it's going to run over the course of a year. We're finding out if the health centers and the people in Mattapan and Long Island Hospitals want to be involved, because they have particular patient populations.

MCNAUGHT: Would you bring in somebody from the gay community to talk to you about the problems that you may not know about?

BATTLES: We haven't gotten that far in developing the program, but certainly we would. We don't go to a 22-year old nurse to tell us about problems with geriatric patients. We go to someone who is familiar with the needs of the geriatric patient and/or someone who is old. They tell you what the problems are.

HAFFER: Is there somebody you are aware of on your staff who is gay or lesbian?

BATTLES: No, not that I'm aware of. There may be, but it doesn't really matter much to me. I think you said that the BCH staff might be 20% gay or lesbian. My dealings with hospital staff indicate that most of us are aware that there is a large gay and lesbian population here at the hospital. Having worked at other institutions, I think that the situation at the Department of Health and Hospitals is rather unique in its high level of openness and acceptance. I think that it is a relatively open environment where a lot of free exchange of information occurs. I know of many gay and lesbian employees in the hospital and they often advise us about problems. If someone in the hospital were to come to our office, we would treat that information with confidentiality. We also explore any and all recommendations that come into the office from outside the department.

HAFFER: Could we try to get some of Mark's thoughts on this as well? I know there is some sort of social/psychological course that was developed by the AHEC that has been given at B.U. Medical School, but that's for 3rd year students, isn't it?

CHALIK: There is a socio-medical course which is given for third-year students at B.U. Medical School.

HAFFER: Are they all required to take it?

CHALIK: Yes, it's a required course. It's a year long and is AHEC-sponsored in which socio-dynamic, demographic, and other types of issues are essential topics for study. I think that gay and lesbian issues would be appropriately included in that curriculum.

Another program that we are involved in is an Onsite Consultation Program run at the neighborhood health centers. This is an on-demand program under which neighborhood health centers contact our office and say, "We need to learn specifically about Hispanic migrants. Because we have a lot of Hispanic migrant patients, we need someone on your staff to come over and run an on-site training session for an afternoon at our neighborhood health center." We hook up the

people from the hospital who have that particular area of expertise and send them to the neighborhood health center to run an on-site consultation. Sometimes it's a one shot presentation; sometimes, if there is a demand for it, it runs into four or five sessions. We also have a program to get NAC physicians to come in and precept medical students here in the primary care center of the hospital.

HAFER: Do preceptors teach students one-on-one, or also in group classes?

CHALIK: One-on-one: a neighborhood health center physician comes in and spends one afternoon per week with a medical student.

HAFER: Do they sign up to do that for a half a year?

CHALIK: A half a year, yes. This year, we had over 175 preceptor sessions for medical students or residents here at the hospital.

BATTLES: I don't know if you're aware of it or not, but John Noble has a federal grant for a program in primary care on developing inter-personal skills with patients. We're just beginning to do some work with them on editing down some of their videotaping. The videotaping is of selective interviews with patients, and they train practitioners how to interact better with a variety of different patients. It is very innovative. I think it's going to be funded for the next three years. You might consider calling him in.

HAFER: Are they doing it with students or are they doing it with staff who are already here?

BATTLES: I believe with both. I think they are developing it as a national program. They are selectively interviewing the patients and examining the interviews to try to determine how the interview or interaction might have been more beneficial.

HAFER: What about the training of senior residents in the rotations there?

BATTLES: I think that we're fortunate in that there is a very close relationship at this institution between the Medical Director, Irving Schoffer, and the administrative staff. We have a unique situation at BCH; it's very comfortable. Most people here are on a first name basis. They are not very territorial, and they tend to be very helpful. Our office was needed to interact with the orientation programs for medical staff. We assist in certain departmental

functions regarding procedures, etc. I think that Dr. Schoffer should be consulted -- he would be very helpful.

HAFER: Would the house officers be under him?

BATTLES: They are all under him through his chiefs. The education and the standards are defined by both the residency programs and the Medical Grand Round, which sees about 500 people packed into our Auditorium every two weeks. That is attended by most of the house staff. So there are a number of different ways of getting information to the house staff.

MCNAUGHT: Steve, could you talk about the telemedia, the best radio voice, media work -- what is that all about?

CHIFARI: It's the production component that goes along with the training courses that we deliver here at the hospital. It's the putting together of programs either on videotape or on slide tape format to capture them for representation to a wide variety of employees with various shifts and working conditions. In other words, we find that one of the things that we need to do is to go to the worksite to conduct the training. In order to accomplish that most cost-effectively, a lot of programming is put on videotape.

MCNAUGHT: Do you have the facilities right here to do that?

CHIFARI: Yes.

MCNAUGHT: Can you give me an idea of how many videotapes you make in a month?

CHIFARI: It depends on the complexity of the program involved. If it's a simple recording of what is happening, we can make it any month. But when we did a telephone training program about a new computerized telephone system that is coming into the facility -- which was a very complex program to videotape, script out, and so on -- it took a longer time to complete.

MCNAUGHT: Some of the videotaping is of a presentation that you didn't have to do much more than record. Others involve creating a program yourself, scripts, dialogues and everything.

CHIFARI: From scratch.

BATTLES: Most of what we do is creation from scratch.

HAFER: Where is the access to it? Do you have one center somewhere?

BATTLES: Here in BCH.

CHIFARI: It's mobile playback on cards with 3/4" color playback units and 19" monitors.

HAFER: So you can move it around to different departments.

CHIFARI: Unfortunately, we're not hard-wired here for closed-circuit programs, which would be ideal. It would give us a real broad base and a high impact. We have to move the equipment around.

HAFER: Is the wiring something that exists in here?

CHIFARI: It is, in terms of the functional design of the buildings, because the newer buildings have cross bases, etc., for conduits to be put in. It is a function of how many dollars are available to do that kind of thing. It really should be done when we get a termination point here of the cable system that's being put in throughout the city. Then we could effectively do in-house transmission or patch into the hall for other transmission; we'd really have high impact.

One of the things that we are re-developing now is a new orientation program. We have a responsibility for orientation of all employees, non-medical employees. We have high impact as people come into the facility. There is a tremendous opportunity to bring about or at least to broaden awareness of behavioral changes, and to sensitize people to the unique opportunities and unique patient/employee population mix here at Boston City Hospital. That is certainly one opportunity to begin to plug in new ideas for behavioral changes.

MCNAUGHT: In those kinds of circumstances, no one would be asking that a special two-hour color program be done on the gay and lesbian community and it's history from Greece to modern times. It would be more likely that you would say, "We live in a multiple society; we have many people coming through our doors -- some are black; some are gay." It becomes part of the standard of reference that some are gay. As you repeat that over and over again with the other groups, then it becomes more of a reality for them.

BATTLES: We are a very small staff, unfortunately. We would like to have five times the staff we have. But we do find that using the media gives us a lot of impact

here in the hospital. This telephone system program will save everybody, ultimately, a lot of grief.

I just wanted to add one thing that Steve mentioned a few seconds ago. One of the slogans we have about running BCH is, "We may not be able to change their attitudes immediately, but we can certainly change their behavior." That's typically what we try to do through training -- we tell employees what we expect of them, what proper behavior for health care professionals is, what the posture of the Department of Health & Hospitals is, what the policies are, and how we expect them to carry out their business. In this way, I think, we can be of service to you.

FORSTEIN: I think it's an excellent way of getting people's attitudes to change.

BATTLES: I think it's good that administrators become knowledgeable of your existence and of the resources you can provide. For example, we were talking about the patient sensitivity issue. Well, who do we ask? We try to find someone who might be gay or lesbian, and we ask them, "What do you think? Is there some number you call?" We don't really know those things. We really need to be educated, too. As an institution, we need to be educated, and we're willing to learn. Alan Doyle, in my office, is in charge of that project. I'll have him contact you. We do project assignments.

PROCEEDINGS OF THE
WOMEN'S CONCERNS ROUNDTABLE

WOMEN'S CONCERNS

SUMMARY

The Women's Concerns Roundtable was the first formal Boston Project Hearing. Because of that, the work which was done by the Women's Concerns Advisory Committee provided valuable guideposts for all future hearings.

While The Boston Project Team worked very hard to include women in all aspects of the entire Project's proceedings, a decision was made to hold a special Roundtable so that lesbians could articulate issues which were unique to them and which might not surface in hearings on police relations, human services or health issues. According to the results of The Boston Project Survey, 70% of the respondents felt that gay and lesbian organizations and business establishments did not operate without discrimination based upon one's gender. This finding also underscores the need for a separate hearing.

The Women's Concerns Roundtable was held April 28, 1983 in the fifth floor Gallery of City Hall. The participants gathered as a group for overview comments and then broke into three panels to discuss: Education, Health and Legal/Safety Issues.

The basic recommendations of the Women's Concerns Advisory Committee were:

- 1.) Ensure through all possible means that the general public is aware of the presence and contributions of lesbians and gay men. Specifically mentioned were events such as First Night and locations such as the Gallery in City Hall which should present the works of lesbians and gay men;
- 2.) Support the broadest possible definition of "family" so that relationships, such as those of lesbians and gay men, are not legally excluded from the rights and benefits afforded traditional families. In the same light, the policies of fertility clinics should be amended to include women of all sexual orientations and marital status;
- 3.) Ensure the safety of patrons of gay and lesbian bars by increasing the lighting in those areas.

WOMEN'S CONCERNS

ADVISORY COMMITTEE

<u>MS. LISA CHRISTIE:</u>	Assistant Project Director, The Boston Project
<u>MS. JULIE COLES:</u>	Specialist in Special Education
<u>MS. KATHY HOFFMAN:</u>	President, Gay and Lesbian Speakers Bureau
<u>MS. MARTHA JONES, R.N.:</u>	Coordinator of Continuing Care, Boston City Hospital, Co-Chair, Massachusetts Gay Political Caucus
<u>MS. LISA SAVEREID:</u>	Deputy Director of the Office of Policy Management, Mayor's Office, City of Boston
<u>MS. ROBYN SMITH:</u>	Assistant to the Deputy Director, Office of Policy Management, Mayor's Office, City of Boston
<u>MS. DONNA TAYLOR:</u>	Director, Exodus Center

WOMEN'S CONCERNS

RECOMMENDATIONS

WE RECOMMEND THAT:

- 1.) Every department head and commissioner should issue a policy statement reminding staff that no person will be denied service from or employment in the City of Boston government due to sexual orientation.
- 2.) The Police Department, the Department of Health & Hospitals and other relevant service-delivery departments and commissions should initiate periodic in-service training for all employees on the special issues and needs of lesbians and gay men. This training should involve local gay and lesbian organizations, particularly the Gay and Lesbian Speakers Bureau and Exodus Center, in addition to the Mayor's Liaison, in the planning and implementation.
- 3.) The Mayor's Liaison to the Gay and Lesbian Community should work with community organizations to develop a comprehensive list of resources available to all department heads and commissioners for the widest possible distribution, both among City employees and the community.
- 4.) The Mayor should direct:
 - A. That all literature published by the City use inclusive language; the Mayor's Liaison shall monitor for compliance;
 - B. The inclusion of identified gay and lesbian performers in City-sponsored cultural events such as First Night;
 - C. The selection of art by identified gay and lesbian artists for display in City facilities;
 - D. That Public Works, in consultation with the Mayor's Liaison, assess the adequacy of street lighting in the area around gay and lesbian bars for the purpose of safety;
 - E. Appropriate Department Heads work with Lesbian and Gay Community leaders to secure a safe, accessible and barrier-free building for a Community Center;
 - F. Those service-delivery departments with mailing lists to include lesbian and gay media and organizations on those lists;
 - G. The Police and Fire Departments to advertise for recruits and cadets in gay and lesbian newspapers;

- H. All resources during Gay and Lesbian Pride Week to call public attention to the presence and contributions of gay and lesbian citizens.

5.) The Mayor should advocate:

- A. For support of grant applications from those agencies and organizations which address the special needs of lesbians and gay men;
- B. For support of the broadest possible understanding of "family" so that those, such as gay and lesbian domestic partners, who do not satisfy legal definitions of relational status are not denied rights and benefits;
- C. For amending fertility clinic policies which limit services to heterosexually married women to include women of all sexual orientations and marital status;
- D. And lobby in behalf of Gay Rights legislation at every level of government;
- E. For non-discrimination policies in the private sector;
- F. For the presentation of accurate information on homosexuality in public and private schools.

WOMEN'S CONCERNS

PARTICIPANTS

HEALTH

<u>MS. JOYCE CROWDER, R.N.:</u>	Former Coordinator of the Gay Nurses Alliance Director of the Boston Gay Nurses Alliance
<u>MS. ELLEN HAFFER:</u>	Director of Support Services, Department of Health & Hospitals, Division of Community Health Services, City of Boston
<u>MS. MARTHA JONES, R.N.:</u>	Coordinator of Continuing Care, Boston City Hospital Co-Chair, Massachusetts Gay Political Caucus
<u>MS. LYNN SCOTT:</u>	Private Therapist
<u>MS. LENA SORENSEN, R.N.:</u>	Associate Professor, Boston University School of Nursing

EDUCATION

<u>MS. JULIE COLES:</u>	Specialist in Special Education
<u>MS. MARCIE HERSHMAN:</u>	Member, Lesbian and Gay Media Advocates
<u>MS. KATHY HOFFMAN:</u>	President, Gay and Lesbian Speakers Bureau
<u>MS. POLLY LAURELCHILD:</u>	Allegra Productions
<u>MS. CINDY PATTON:</u>	Managing Editor, <u>Gay Community News</u>
<u>MR. GREG VENNE:</u>	Mayor's Office of Public Information
<u>MR. MICHAEL WASSERMAN:</u>	Program Director of City Arts, Community Services Administration, City of Boston

SAFETY AND LEGAL ISSUES

<u>MS. LISA CHRISTIE:</u>	Assistant Project Director, The Boston Project
<u>LT. DONALD DEVINE:</u>	Police Liaison to the Gay and Lesbian Community, Boston Police Department
<u>MS. HOLLY D. LADD:</u>	Attorney at Law, Bahlborg & Ladd
<u>MS. LESLIE MCGRATH:</u>	Manager, Somewhere Else (bar)

MS. ELAINE NOBLE: Speaker's Office, State House of
Massachusetts

MS. CINDY RIZZO: Attorney at Law, Ward, Rizzo & Lund

MS. LISA SAVEREID: Deputy Director of the Office of Policy
Management, Mayor's Office, City of Boston

MS. DONNA TAYLOR: Director, Exodus Center

MS. LESLIE TIFFANY: Assistant Manager, The 1270 (bar)

MS. KATHERINE TRIANTAFILLOU: Attorney at Law, private practice

OVERVIEW

WOMEN'S ROUNDTABLE

CHRISTIE:

I think that The Boston Project, and today's Roundtable especially, is a really exciting event and I hope that everybody here shares in my excitement. I think that to be able to be here in City Hall to talk about what it means to be a lesbian in Boston is pretty amazing. For all of us to be here together with this task before us I think is empowering. I don't know what groups usually meet here in the Gallery, but I think this is probably a unique group to be convening in City Hall. When I prepared my remarks, my feelings ranged from outrageous excitement about the opportunity to stand up here today to absolute terror at the thought of addressing any group on what it means to be a lesbian. Since I have been in City Hall working on the Boston Project with Brian and Gary for almost four months and have been openly identified as a lesbian to anybody who knew the project I was working on, I had to wonder why I felt a little panicked about what to say today. When I thought about it I realized that my nervousness at addressing the issue came from two sources. Part of it is simply that no matter how "out" we are in our lives, no matter how open we are about our lifestyle, there is always that feeling of vulnerability when we come out once again to a new group of people in this type of situation. Heterosexuals often remark, and I have certainly heard it from my mother often enough, "Can't you just live your life and be quiet about it? Do you have to tell people that you are a lesbian?" And she has other words she substitutes for "lesbian"). And there are times, even for the most militant among us, that we are tired of being so open about our lives. Until being a lesbian does not mean that we are invisible, until being a lesbian does not mean that we can be discriminated against, until being a lesbian means that we have the same rights and privileges as other citizens, we can't afford the luxury of being quiet about it. We must speak out, we must meet with government officials, and we must keep reminding people with the old cliché "we are everywhere".

The other reason I felt slightly overwhelmed in the task of giving an overview of what it means to be a lesbian is that there are probably as many different answers to what it means to be a lesbian in Boston as there are lesbians in Boston. Although we share some commonalities, we are, by far, more diverse than similar. Being a lesbian in Boston means that we are white, black, Asian and Hispanic. Although the stereotype says that we are all jocks, some of us are

physically challenged. We are elderly and middle aged, and young. We are poor, we are working class, we are professional, and we are unemployed. We live all over the city, in every neighborhood, attending every school, every church, and every business. Sometimes, though not too often, people know who we are. Most of us go through the city and go about our lives, go to work without anyone -- co-workers, bosses, or even most friends -- having any idea that we are lesbians. In many ways, we're no different from other citizens in Boston. We work, we play, go to school, we live alone, we live with friends, we live in relationships, we cook dinner every night, do the laundry, try to get out of doing the dishes. We pay bills, pay taxes, go to church or temple, take walks along the Charles. But being a lesbian also means that we do not have the same guaranteed protection of our rights that many segments of our society enjoy. Being a lesbian means that we can be fired from our jobs and there are no legal protections we can call upon. Being a lesbian means that our children can be taken away from us for no other reason than we are lesbians. Being a lesbian means that we can't share in health insurance, life insurance, or spouse benefits with the person we may spend our entire adult life with. Being a lesbian means some people consider us a danger and a threat to children although we are often teachers or human service workers. Being a lesbian means that we can be denied the right to have our lover visit us in intensive care in the hospital or make medical decisions that we would only trust the person closest to us to make. Being a lesbian means that we can be harassed in our neighborhoods by kids who think that painting "dyke" on our car or physically threatening us is a way to have a good time. Being a lesbian means that we are not allowed to adopt children when we would like to be parents. Being a lesbian means being unwelcome in neighborhood churches or temples where we might like to worship. Being a lesbian means when we die our life-long partner has no survivor benefits or even support system to acknowledge her loss.

The Boston Project, and this Roundtable today, is exciting because it is the beginning of dialogue between community people and City officials to ensure that lesbians have equal access to city services. All of us in this room today are making history. In no other city in the country are meetings such as this taking place. We have the opportunity not only to improve the quality of life for lesbians in Boston but also to provide a model to improve the lives of lesbians everywhere.

As you can imagine, a lot of time, energy, and commitment went into the planning of this Roundtable and I want to share a little of that with you so that when we meet in our panels in a few minutes we can all go forward from the same place. The Roundtable was designed and planned by the Women's Advisory Committee. We also had assistance from Lisa Savereid and Robyn Smith from the City, as well as from Brian McNaught. When we first started meeting and discussing what we wanted to do with this day, the first obstacle that we faced was how to define lesbian issues. It was also an obstacle that I encountered almost every time I met with individual women from the community as well. We had to determine what the issues were and how we should use this forum to address them. Can lesbian issues be separated out from women's issues? Should they be? What about women's issues that also effect lesbians? What if those issues sometimes effect us more than "lesbian issues"? What about issues that effect lesbians and gay men? Do we include them? In our discussion we basically felt that it is not possible to compartmentalize ourselves. Important sensitive issues cannot be dissected and slipped into appropriate categories. The overlaps are too significant. We are affected by issues because we are women, because we are women of color, and because we are lesbians. For a while it almost seemed we could spend all our time debating the way to resolve those questions. In order to avoid a futile exercise in rhetoric and because our mandate for this Roundtable was to focus on issues specific to lesbians insofar as it is possible, we attempted to target the issues accordingly. This still left us feeling overwhelmed by the possible number of topics and the amount of time that we had to meet today.

We came up with a wide range of concerns: protective legislation; issues for older lesbians; youth (including lesbian kids and kids as lesbians); employment issues; legal issues; welfare issues for lesbians; health issues; safety issues; and issues of spouse benefits, and so on. We talked about the difficulty in programming for the gay and lesbian community because of our diversity. Somehow, after quite a few meetings, four panels emerged as priorities under which most of the issues could be discussed. Lesbian Legal Issues, Lesbians and Police and Safety, Lesbian Health Issues, and Information and Education about Lesbians. Earlier this week, we decided to merge the two panels of Legal Issues and Police and Safety because there appeared to be such overlap between these two. After we focussed the day, the next dilemma was the selection of the participants to address the issues.

Again, it was not an easy task. The panels needed to be kept small if there was going to be working bodies able to come up with specific recommendations in only two and one-half hours. The women participating needed to be comfortable meeting with City officials and having their name on a final document. Participants had to be willing and able to give up the better part of the work day in order to be here. We sought participants with experience or expertise in each of the areas and we discussed the importance of making sure that the women we asked to participate would be sensitive to the diversity of our community. And so, here we are -- embarking on this groundbreaking journey, City officials and lesbian women from Boston, meeting in City Hall. It's exciting, it's empowering, and it's hopeful. We will only be able to say a few of the myriad words that need to be said today. We can only cover some of the issues that we would like to address in these panels. But we can begin in a way that no one has begun before us.

When I began, I mentioned some of the universal ways in which lesbians are discriminated against and victimized. But there is also a joyous side to lesbian life in Boston. For myself, like a multitude of other young women, I moved to Boston to explore options around my sexuality. Boston has given me this opportunity. I met my first lesbian lover in the city. For the first time in my life, I talked with a priest who told a scared, borderline suicidal young woman that she could be gay and still be a good person. I went to my first gay bar here and had my first real "date" with a woman. I went to my first woman's concert in Boston. I read my first gay and lesbian newspaper here. I learned to say the word "lesbian" and "gay" without trembling and I watched my first Gay and Lesbian Pride Parade in Boston. Now Boston is giving me, and all of us, a chance to voice our concerns as lesbian citizens of this city. For me, the fact that we are meeting here today in City Hall to talk about lesbian issues and formulate recommendations with City officials is part of the joyous side of lesbian life in Boston.

EDUCATION

MS. JULIE COLES: Specialist in Special Education

MS. MARCIE HERSHMAN: Member, Lesbian and Gay Media Advocates

MS. KATHY HOFFMAN: President, Gay and Lesbian Speakers Bureau

MS. POLLY LAURELCHILD: Allegra Productions

MS. CINDY PATTON: Managing Editor, Gay Community News

MS. GREG VENNE: Mayor's Office of Public Information

MR. MICHAEL WASSERMAN: Program Director of City Arts, Community
Services Administration, City of Boston

COLES: We're an invisible group. There are a lot of heterosexual people out there that don't know that we have these different kinds of functions in the lesbian community. We're kind of a community within a community. You have your Bostonian community and then underneath that you have a layer of lesbians who create their own kind of entertainment and have their own monitoring system for what the media says about us. This layer creates and produces its own media for the lesbian community and it goes out and educates the Boston community and surrounding communities in Massachusetts regarding what we are, trying to destroy a lot of the myths about what lesbians are. Yes, we're pleased to be able to have an opportunity to be talking with people from the City regarding what our needs are and how you can best help us. On the other hand, I must admit that there is a layer of skepticism regarding what the whole point of this is. Many times it was brought up in the Advisory Committee, as well as in meetings with these people here about what the end result of this will be. Will this be another lip service event? You know, mumbo jumbo, where people aren't really interested at all in helping us? Are we doing this as a show of force in terms of the mayoral elections coming up? We're really concerned, so I want to say that while I'm introducing these people and as they give their speeches, I want you to be very aware of the fact that there is an underlying air of skepticism. At the same time there's an air of willingness to have dialogue. And if nothing else we know that at the end of this there will be a document and each one of us will get our hands on it so that nobody can ever say that the lesbian community was never open to communication.

Each person will give a statement regarding what they do and what their experiences have been in the areas that they function in. First of all, realistically, what kind of input do the lesbians have into the work that the City does now? From what we understand it seems to be very little. What we want to do is to increase those kinds of skills among both parties, particularly for City Hall. Brian has said to be aware of the fact that we are not going to come out of here with any real workable solutions by the end of this two and one-half hour period. We know that. But at the same time, we would like some kind of commitment. We would like to know that the city is open to gay and lesbian cohesiveness, of actually presenting a picture that says to the heterosexual community, "We are behind the gay and lesbian community 100% and this is how we will show it." So, we're looking for some kind of assurance, otherwise this whole thing seems futile.

VENNE:

Can I interject? Just up front, the skepticism that members of the gay and lesbian community feel in regard to this project is very pervasive in every constituency in the city right now. It is very natural. The police, the fire department, Blacks, young professionals -- everybody feels that anything that is taking place right now out of City Hall and this office is going to be labeled as a political ploy of some sort. So you shouldn't feel that it's particularly targeted at this project and that it's going to have any negative impact. It's just a fact that there is going to be an election.

COLES:

I think in some ways that any mayor would be affected by this skepticism. It doesn't have to be necessarily around this certain time of year, although that does highlight it even more. But I think the fact that we have been in the closet and have never been in City Hall; I mean this is our first time, we could of done this in November and my comment would still be the same - skepticism. We're not just another special interest group. And speaking as a Black and a lesbian, I just want to say that it becomes very confusing in terms of what the goals are; I mean, what are the issues for the police, what they are for other blacks, what they are for other special interest groups? Everybody pays their taxes and that's another reason why we're here. We're here to make demands on the City, if you will. You know what I'm saying. This is not a polite little discussion about "The City needs to do this," and "We feel that you can do that." I mean, we're here to say, "Damn it, we've been around for a long time. You have not come up with your end of the

stick and we want to make you aware that we're coming out of the closet and we're staying out." Our being here today, to me, is a symbolic sign that it's going to be functional. People are going to start making expectations on City Hall when we walk away. That's the point I want to make and the people can begin now.

HOFFMAN:

I'm the President of Gay and Lesbian Speaker's Bureau, which is a group of about 120 people in the Boston area. Our major function is going out and speaking to heterosexual groups about the experiences of being gay and lesbian. We speak to groups anywhere from high schools to churches to City agencies to social work groups -- the whole spectrum of places where heterosexuals meet and work and talk and pray or whatever.

My major reason for being a part of the Advisory Panel and being here today is that I feel that what we need to be doing as gay and lesbian people is to have access to as many groups, individuals, and heterosexual people as possible in order to begin to dispel some of the kinds of myths that there are. Unlike any other minority, our invisibility allows the heterosexual community to continue to foster, believe and then act on certain beliefs about who we are. I think that in some ways, many groups' basic demand is one for power or for money, and while I feel like that's a demand of the gay and lesbian communities as well, even prior to that we need to demand that people know and recognize who we are, both on an individual basis and as an incredibly diverse community. When we speak to groups, the kind of stereotypes and conceptions that people have about us, as you probably know, are incredibly basic. They think that the men in our community rape children. They think that gay people are abnormal; they think that we're sick; they think that all gay couples fall into roles: one plays the man, one plays the woman. Those kinds of stereotypes build a picture of our community which, when we get to the point of saying we want full recognition or we want power, people say, "How could you possibly anticipate that? Why should we give power to a group of depraved, sick, abnormal people?" It's not even dealing with us as a threat, but it's like dealing with us as a truly abnormal community. The strategy that I'm a part of in the Speaker's Bureau is that of dialogue in every way possible with every kind of person possible. I am amazed that organized forces, particularly representing the Christian life who are anti-gay, those people have done their homework. I think they know who we are and they continue to fight us; but the vast majority of people who are anti-gay have

those attitudes out of ignorance. They don't realize that many of the people they know, and work with, and care about are gay. They don't know anything about our lives. They think that our whole orientation is around sex. They just have no sense of what it means to be gay or lesbian. It's remarkable and energizing when I do engagements for the Bureau or when any of our speakers go out, the amount of change that happens when people are confronted by speakers who look remarkably similar to themselves and have things to say which touch their experience as well. People on this panel will offer more specific suggestions about how the City can work to support the gay and lesbian community. My thinking about what we need is what I perceive to be a gay and lesbian control access to anyone the City can put us in touch with. Whether the City can advocate for us to do workshops with hospitals, with police, with city employees, that in any way the City can work to bring gay and lesbian people in contact with heterosexual people for the purpose of dialogue. That to me is what I would want from the City. I mentioned the concept of gay and lesbian control, and I think that that's important, in that it's not enough to simply think about hiring a Brian McNaught or a single gay person to then represent all gay people and to have the means of control coming from other people who are heterosexual. We already have within our community Exodus Center and the Speaker's Bureau and various other gay and lesbian organized groups which do just that work. So I guess that my thinking is a way for the City to endorse gay people who are already doing the work of educating to bring them more into contact with contacts that you have that we don't.

WASSERMAN: One of the things that happens to me a lot is that there are resources within my department that I control and people call me and say, "I need help"; and I'll ask what do you need?" and they'll say, "I don't know." That's an unfair burden for me because my resources are limited and the more specific people are in asking for help, the more ...

HOFFMAN: We've generated a list of specific suggestions that we came up with and after each person speaks we can kind of present those.

WASSERMAN: Great.

HERSHMAN: I have worked with LAGMA for three years, which is again a media advocacy group. We've gone to t.v. stations, we've talked to editorial boards, we've met with the Globe and the Herald and most of the time we end up doing consciousness raising. I have a list of

questions: Why has or has not the media, since we're a media and information panel, been informed about this? I haven't seen anything about it in the Globe, I haven't seen anything on T.V. Will that happen?

VENNE: Certainly, this is a very important thing for this group, but I think that you have to appreciate the overall scheme of things. We would treat it as we would naming a deputy mayor or creating a new department or a new project. We handle it very much in that way. We did press releases, made media calls, the Mayor announced The Project, and Brian was available for interviews and calls on The Project itself. And, as Brian's aware, the interest in the pickup was maybe not what would be anticipated from this group. But looking at The Project itself, it's one thing to announce a project like this and say that "It is a landmark study," "It's the first of its kind in the nation," and all those superlatives, but the real coverage of the work done here, at least from of our office's vantage point, will be the results. What are the recommendations?

HERSHMAN: If you hadn't been able to get this in the newspapers when you first thought it was news, how will it then become news when it's over? Is it simply by the Mayor's presence?

VENNE: No. When the Federal government commissions a study, or the Boston Redevelopment Authority issues a call for proposals for waterfront development, the only time it becomes news is when something's been created or a list of demands is made, or recommendations, or something like that, so that there's something to act on. That's opposed to simply inaugurating something.

MCNAUGHT: It's like the Dept. of Education's study results that were published in the Globe. No one covered the work of the group as it was doing its work. It wasn't until they issued the results that they were covered.

COLES: Just be aware that there are many people in the lesbian community that are upset that it hasn't been publicized in the Globe and Herald.

Polly, I would like you to explain production so that we have a very well-rounded view. What is Allegra about, and more importantly, what can the City Hall be doing for Allegra productions and other kinds of producing companies.

LAURELCHILD: There have been lesbian concerts going on in Boston since 1973 and probably earlier, but that's the earliest I can trace back. Currently, there are

approximately six or more organizations which either sporadically or regularly put on events that feature gay and lesbian artists. I'd say that there's a lot more going on in terms of lesbian cultural activity that I've seen than there is of gay men. I'm going to just talk about what I do now. There are organizations, different concert production companies, the theatre group and some other types of groups whose focus is producing concerts of music, theatre, dance, and other performing arts that feature lesbian artists. A lot of times there are mixed groups of lesbian and straight, and sometimes mixed men and women, and so forth. I put these on for the public-at-large, and I've been doing this work for over six years. None of these organizations have paid staff members; none of them work fulltime. They're all done on a commitment and dedication basis by people whose source of income is other jobs. No one makes any money to speak of from this kind of work and the support has come from a very broad spectrum of people around Boston. It is predominantly a lesbian audience or a women's community audience which has done the work, that has been most faithful about attending, most generous with funds, and most creative. Allegra Productions is one of those groups. It's been around since 1977. It's organized over 50 events for the public and many of those featured lesbian artists. It's also included men, straights, and mixture groups of international artists. Most of the concerts have not been aimed exclusively at a lesbian or gay audience. They have been open to the public. They've been publicized in all forms of media. Allegra Productions specifically has a policy that's developed over time of trying to include as many people as possible in the audience and this has included deaf and hearing-impaired persons. Whenever possible, we provide interpreters for the hearing-impaired. We have people in the deaf community who do outreach. We provide low income tickets if someone doesn't have access to the funds. We've done outreach to parents and children by having child care at as many events as possible and special children's prices. There's a real strong emphasis on being accessible to physically challenged and elderly people in terms of producing concerts in wheelchair accessible halls. We provide guides for blind and visually impaired people. Recently we started providing sort of home grown transportation when The Ride has not gone places such as the Strand Theatre. We worked an arrangement out where someone would pick people up in her van and take them there and bring them home afterwards. There's a real emphasis on including Third World performers - Spanish speaking,

black, and reaching out to the communities that are represented by these peoples' work. In terms of low income people, we have made free tickets available to women who are in alcoholism residency programs, battered women's shelters, women who are newly released from prison, and so on. Not all these services are provided all the time. They can't always be because of physical limitations and especially financial limitations. But this has been completely accomplished on a grass roots level. There has been no government funding, state or local. It's come completely out of the efforts of the people involved and donations by the community that predominantly is a self-supporting, and financially very low-level kind of operation, but it's viable. It's been going on for a long time.

There have been groups that spring up and some groups stick around or transform into other groups, but it's been going for a long time. And it looks like it's going to be going for a long time.

And so, I was thinking about what the city of Boston can do, and I talked to some other people who are involved in cultural work and got their recommendations also. This also covers graphic artists as well as performing artists. One thing that the city of Boston can do is make a point of having displays of lesbian artists, graphic art, visual art, purchasing and installing sculpture. Murals would be a really good way of sponsoring lesbian art around the city. My personal vision would be that it would be really good to sponsor murals around the city that represented all the people that now and in the past have lived and worked in Boston, including the different racial and ethnic groups -- making a point of showing women who have done a lot of things that have not been publicized, including the current and past population of gay and lesbian people. First Night could include openly lesbian and gay performing artists in a really positive way. I wouldn't say at this point to segregate; but to have simply a gay something or other. But lesbian and gay artists in all the activities should be included.

Technical assistance -- well, of course, money. Money is the pitfall of everything we do. Money to fund more diverse concerts, and performances that would be open to the public. Money to do free concerts. Something on the Common would be great; something on City Hall plaza here would be great. Money to supplement the work of making things accessible. Help pay for these low income tickets

that we give away for free; help pay for interpreters for the hearing impaired, the guide for the blind, the expensive halls for the wheelchair accessible, and the child care. That would be really helpful. Outdoor public events. At this point I feel like anything that was overtly lesbian and gay, an outdoor public event, such as Gay Pride, is going to have one major audience, which is the lesbian and gay audience and then a minor fringe group of curiosity seekers or worse. And I would like to see outdoor public events that included as part of the population of the city and the surrounding areas the whole range of everyone who lives here, and included them as openly gay and lesbian performers and speakers, and just not make a big deal about it. Just say, "Hey, this is part of who lives here and we have a lot to share and a lot to offer." Do it in a very matter of fact way. A pancultural event with active representation by lesbians and gay men. I'd like to see that in all phases of the cultural life of the city.

Anything that the City has to do with, I'd like to see that there's attention paid to the elderly, and to people with physical challenges, and to people of different races and cultures, and to gay and lesbian people. In my opinion, the gay and lesbian community gives a lot to Boston. We are in all the community services very strongly. We are in the arts. We are in medicine and law and all these things. And I feel like there's a lot that's been given to the city of Boston by gay and lesbian people and it would be good to get back from the city of Boston as much support as you're able to do. In concrete terms, as well as in public media, stand behind the gay and lesbian community.

I feel like the most basic thing that the City can do right now is to support the basic civil rights and human rights of gay and lesbian people. You're not going to get up on stage if you live here and say, "Well, I'm a lesbian and my name is so and so", if somebody can look you up in the phone book and harrass you endlessly. I think that the bottom line has to be that we can come out publicly in Boston and be ourselves and not be harrassed and have concrete guaranteed protection of our civil rights. I think it's sort of stupid to talk about having public lesbian and gay events or public lesbian and gay inclusion in events if there's not some guarantee of civil rights for those people.

COLES:

Do you mean that the Mayor's Office should be lobbying in the house or senate to make it better right now for the passage of the gay rights legislation?

LAURELCHILD: Absolutely. They should be doing that.

VENNE: In terms of City facilities -- the plaza out here or halls or staging or lights or whatever -- you have contacted the City and they just said "get lost"?

LAURELCHILD: No, actually they haven't said get lost at all. I haven't contacted the city much though, because the basis of this whole operation is very, very grass roots and in the past I have not been looking for a whole lot of assistance from outside.

VENNE: The City has an enormous number of facilities and outdoor space. There are things available that would not require a heavy rental fee for a theatre or something like that.

WASSERMAN: That's, theoretically, where my expertise is most suited. I'll give a little bit of history about myself and then I'll address some of the issues that Polly brought up.

I've been in and out of City Hall since 1972 -- most of that time as the only openly gay member of the administration. During the period between liaisons, I was the unofficial contact. Anything that had gay or lesbian on it came up to my office. I'm also very fortunate in that I work for someone, Deputy Mayor Kathy Kane, who is supportive of gay and lesbian causes, who is active in the women's movement and was responsible for bringing the Judy Chicago Art Exhibit to Boston in 1980 with the Boston Women's Art Alliance. So there's some history of commitment on her part and therefore on our office's part. I am directly responsible for the City's technical assistance programs which administers the kind of thing that Polly is most interested in: sound equipment, lighting equipment, staging, all the old Summerthing equipment, and technical personnel. My office also administers the Arts Lottery funds, acts as staff for Arts Lottery funds and City Arts grants. We act as general liaison to non-profit arts groups - visual arts and, performing arts groups, plus we do programmed and live concerts on the Common, and City Hall Plaza events. We administer the galleries here in City Hall. Money is an issue; you're right. It's always an issue. We never have enough to give out. And, in fact, this year have less than usual. The Arts Lottery was a terrific boon to us and, in fact, we just got \$126,000 to disperse. Several gay organizations applied. I saw the list today and they are getting grants. In my office, there's never been an issue for groups coming in. The questions are, "are they non-profit groups",

"are they within the city of Boston?" Whether they're gay or lesbian or straight or ethnic is usually secondary. We try to make sure that no one is excluded. There are limited numbers of resources. We try to make sure that everybody gets at them. We supported Triangle Theatre. Cauldron has called and they're having trouble with the Building Department because they don't have a fire escape and that came to my desk. It's now something for me to deal with. Studio Redtop had trouble when they were on Boylston Street. Same kind of thing - I acted as the liaison to the Building Department - that's been an ongoing thing. Somehow it always found its way to me. I never issued a press release that said, "if you're a gay or lesbian performing artist and you're having trouble, please call me." But, no matter what department it comes to, I'm here, and everybody knows it the Building Department knows it, Traffic Department knows it. Somehow I've ended up acting as the troubleshooter for events and for organizations that are producing events. The resources that I have and the resources that I can distribute I feel are distributed fairly. I use whatever resources I have personally and professionally, and I'm open to suggestions for other ways that we can do it.

HOFFMAN:

One of the questions I have, Michael, is that there are two different ways of supporting gay and lesbian culture. One is to facilitate gay and lesbian people doing a concert or getting access to buildings. The other is what I consider leverage: if a group that's not gay or lesbian comes to you and says, "We want to do such and such," can you say to them, "Where is the participation of gay and lesbian people in your project?" In other words, it's the same as when someone's building a building and we say, "How many minority people are there working on this building? We don't want to give you this permit unless you can assure us that you're responsive to all members of the Boston Community." It's consciousness-raising outside of our community about our presence in Boston. Are there places where that kind of thing is relevant?

WASSERMAN:

I think that's a real risky thing, because you get into, on one level, trying to control the art form with a group. All the artists in the city are very sensitive to that kind of issue. One of the things we try to do in giving out money and equipment is to do it with as few strings attached as possible, because everywhere you go for support it's, "You have to take care of this; you have to take care of that." I can think of it being more applicable in a situation like First Night, for example. There was a

situation that arose a couple of years ago that I found out about too late to really do anything. Well, in fact, the City has been a major supporter of First Night, both in terms of services and money. That's a situation where we can use leverage and say, "If you are, in fact, going to discriminate against a gay or lesbian artist or performing group and are not willing to give them the kind of focal points that you give to other groups, then the City can withhold the support." But, you know, that's a delicate thing to do.

LAURELCHILD: That's very interesting, because, having participated in First Night as a performer, I know that one of the only things that they ever had was the lesbian/gay poetry reading. That's one of those eclectic things -- I mean how many people did they have -- 150 people? How many people go to the poetry readings? I would like to see more. You did mention a few theatre groups. It would be interesting with all the street performers and all the stuff that goes on. Certainly poetry is just another token thing. It's like having one person to whom we refer things in City Hall. I think Kathy's idea is really good.

WASSERMAN: I suggest that there's a responsibility on the part of artists and arts organizations to get to a certain point where they can come in. I have certain things available to me. If a group comes in and says, "Okay, this is what we've put together; this is what we'd like to do; we need money; we need X number of dollars or we need access; we need equipment; we need a location." That's something I can do. I don't feel it's my responsibility; I don't feel comfortable developing programs.

LAURELCHILD: No, but that's why I think this Boston Project perhaps does have some value. People don't think they can pick up the phone and just call the television station and say, "Hey that was a good report," or, "That was a lousy report." People don't think they can just call up someone or write a letter. The City has to make known to the community that this is not only encouraged, but sought after -- that, yes, this does exist. Simply saying First Night is going to appear, people think, "Hell, they've never even said I exist before; why should I then go and say, 'Hey, here I am; give me money.'" No one will do that. You don't have to develop the programs, but it seems to me there's something tangible that your office can do. You can say, "I am open." You know, just like you see in ads "so and so especially encouraged to apply." Why not? I've never seen it. And I'd like to see it. It would make me feel different.

WASSERMAN: Okay.

MCNAUGHT: It's also a basic issue of citizenship. Teaching people that government works best when you make demands upon it. You're right; we don't know that. People are afraid to call a t.v. station, or a newspaper, or afraid to call City Hall. And City Hall government works best when people call up and ask for something.

HOFFMAN: But it's also when you establish things, then people come to expect it. With First Night, for example, if you're a gay poet, you have some sense from its history that you might be included in it. You would think, "Well, I'm a gay poet; I'm gonna see if I could read my poetry." But if you're a lesbian singer or an artist, it doesn't occur to you that there would be similar access in other areas.

VENNE: Who runs First Night?

WASSERMAN: It's private and nonprofit. There's a Board of Directors, and we support them, at this point, with a small grant of money and some technical assistance. We used to give them office space, but we weren't able to do that anymore. They are pretty much self-supporting.

HERSHMAN: I do think we have to have notices to the community, who don't expect that they're even recognized as a community; that they're sought after.

HOFFMAN: It's funny. As we sit here surrounded by sculpture, it occurs to me to ask how it's decided which artists are shown right here. We need to encourage gay and lesbian visual and sculpture people to inquire about that.

WASSERMAN: The resources of our office are there for the asking. Any artist can come in. There are five exhibiting spaces in City Hall. We're the first City Hall municipal building in the country to have a gallery. Any artist can come in. In fact, the smaller galleries -- the Sculley Square and the Assessing Corridor Gallery -- are primarily used for photographers and people with small pieces. We get hundreds of letters, and anyone whose work has any credibility is eligible, but there's a certain judgment involved -- again, you run into that judgmental thing.

HERSHMAN: Years ago, in Jubilee 350 or something, there was a women's cultural festival here at City Hall plaza that covered three days in August. It was really

wonderful. Why not have something that's not just one event but a whole day or two days with crafts booths and exhibits?

WASSERMAN: Why not? The physical plant is available. My office offers technical support and my crew are available. If the arts groups got together and came in and said, "This is a proposal to do this," maybe we could find some money to do it. Why not? There is no reason why not. The fact that it happened in 1980 is due to the fact that somebody or some group of people put it together and said, "We want to do it," and we said, "Fine, we'll help you do it." In 1980 during Jubilee 350 the resources were there. We had funding and we were able to do things that we couldn't do in a normal year. We raised significant private dollars that we don't raise in a normal year. I don't think anybody would ever say you can't or shouldn't. At least not here, not in my office, not in any of the offices that control that kind of project.

HOFFMAN: Part of what you describe as your role is to be a recipient of requests that come in. Do you also have an active role in initiating projects?

WASSERMAN: Less and less so, only because I can't do it anymore. I used to produce a lot of Summerthing events and now produce Concerts on the Common and the City Hall Plaza Festival which are fairly time consuming. I really don't have the luxury of initiating new programs.

HOFFMAN: As part of your initiating work with the Concerts on the Common and the City Hall stuff -- is there a way of including gay and lesbian performers and booths in that work?

WASSERMAN: We do. I don't know how many of them are openly gay and lesbian, but we do. You know, there are two questions. Do you actively make it gay and lesbian? Or do you just not preclude any gay or lesbian people? The Concerts on the Common project is a special case because the economics of it are so unique, and so much of what happens in that project is mandated by the finances of it. Because, in fact, it's focus is to raise funds for all the other things we do. That's how we buy sound and lighting equipment that's available for free. That's how we fund staff. It all comes theoretically from there. City Hall Plaza is much more open.

MCNAUGHT: In other words, on the concerts, if it were an openly gay or lesbian performer they'd have to be somebody who could draw?

WASSERMAN: Who could sell 10,000 seats. It's an expensive facility. When we look at the talent line-up and book the talent, we think, "Who fits the venue?" "Who would not be too loud, or too big, or too small?" "Who can sell ten thousand seats?" and, "Who can we afford?" Those are the questions. The question of sexuality or ethnicity has never come into it. Whether it could or not - I don't know.

PATTON: I was sitting here thinking to myself, "What is he describing?" Well, you're not describing openly lesbian and gay performers. I think what we're suggesting is that if City Hall's serious about helping the lesbian and gay community, there needs to be affirmative action. You need to say to yourself or the people in our community who are actively involved in these things, "What kind of spaces can you fill?" It's important to have openly lesbian and gay performers -- to go out and find them. I feel like if the City's committed to it and they don't have the people, then they'd better hire the people to do that. I'm getting real tired of volunteering all of my spare time to do your work.

VENNE: The major problem here is that City government, regardless of whatever anybody in the public thinks, is strapped to the bare bones.

HOFFMAN: I think about it more clearly in regard to racial stuff. For instance, I know that if you're a black person in the city of Boston you do not go to see the Red Sox, ever, right? Black people get killed at Fenway Park. What that means is: if the City wants to set up some kind of performance which is truly open to the residents of the city of Boston, it has to be something where black people or people of color can go without feeling excluded. You wouldn't have it at Fenway Park, because that's just not a place where black people have been welcome. And it's the same thing with gay and lesbian stuff. I understand money as well, but maybe if you think about two concerts drawing 5,000 people each or something ...

HERSHMAN: I also heard you, Michael, say, "Just pick up the phone and call." Now that means that City government is responsive to the people. City government is supposed to be made up of the diversity of the community, but on the other hand we're told, "Hey, there's a limit. We have to fill 10,000 seats!" Well, now are we then supposed to fit into your structure?

VENNE: I hate to say this, but, in order for City government to respond, they have to be getting something out of it. That's the way it works with any business. You have to set yourselves up to be exploited, to an extent. I think that there has to be something in it for City government and for the people of the city overall. There has to be more positive than negative in something.

HERSHMAN: Positive in the sense of money or positive in the sense of worth?

VENNE: I mean positive in the sense of worth. If you called Michael and said, "Hey, listen, we're having a concert. It's a benefit or whatever. Is there a facility that could house a thousand people comfortably?" -- I think the City could work to find a facility, provide technical support, police security, whatever, to get it out there. I don't think that's a problem. I think talking about filling 10,000 seats is just a matter of economics.

WASSERMAN: Yes. Concerts on the Common is a unique animal. I handle that and look at that differently from any of the other projects I do. That project is a great thing for the city in the sense that it's on the Common and it's positive, but it's almost self-serving on one level, where the other projects are not. The other projects we do are much more accessible. We help theater access for the deaf. There is sensitivity to the needs of the handicapped and the elderly. We support a project called Senior Stars, under which people from senior facilities all around the city have gotten together -- some of them were performers, some of them were not -- and done variety shows. So there is a sensitivity.

HERSHMAN: Well then, it seems to me there are only two things we can talk about here. One is the need for the City to make overt statements to the lesbian/gay community that, "Hey, you're part of this." I don't think people have that message. I truly don't.

WASSERMAN: And I need your help in getting that message out.

HERSHMAN: That's pretty easy, I think. We certainly have media representatives right here. Then, when that happens, actual funding It's alright to issue a statement once, but that's nothing. We are talking about a group of people who have felt invisible, and therefore act invisibly. Very few people have the luxury to say, "I'm gay; I'm lesbian". One reason for that is they've been made to feel invisible or wrong, and I don't need to lecture anyone on that.

We're privileged to sit here now, and it's absolutely necessary that we tell people who don't know anything about this that these are available. Then I think the community would come forward a lot more.

HOFFMAN: You have information now that you didn't know before.

VENNE: That's all consciousness raising. Lesbians assume they're going to get doors shut in their face. It's not a fair assumption. Sure, it happens, but it doesn't always happen. Just because it happens once doesn't mean you can't go back and try again. That is a real problem again with access.

HERSHMAN: But that's why I think government's job is to say that they're accessible. I don't feel that's the image portrayed.

VENNE: I think that's what this whole project is about -- encouraging input.

COLES: The one thing I want to say -- in terms of what City government can get from it -- is that, right now, the gay community is really organizing around voting and making it known to officials that we are a block of people who have power to make it possible for certain people to gain office. In effect, aside from the money or the revenue or whatever, I think that's really the ace there.

MCNAUGHT: Politically too, it's our responsibility in the community to say, "If you want our support, you're going to have to come through with these things." That's what the candidates' night is all about. It's not enough for a candidate to say he or she is pro-gay. We, as a community, need to make demands that are clear and "doable," and, if they say "yes" to them; then they get the support. If they say "no" to it, they won't. And we have to take responsibility for getting the message out. In talking about that responsibility, I need to have the cooperation of the gay and lesbian press. When I send out a statement to the community -- an open letter -- if it's a question of the word getting out, the press has to say, "We'll publish it." I fought an initial battle against the attitude that, "We're not going to cooperate with City Hall." Well, you can't have it both ways. Either you want to hear from the government and you want the community to be informed, or you don't.

HOFFMAN: And yet, Brian, part of it is the City. This is where the issue of control and power is crucial. The major thing that we're asking is for the City to

support gay and lesbian work. For instance, Gay and Lesbian Pride Week, which is something organized by gay and lesbian people in the city of Boston, draws 15,000 people -- there's the 10,000 people for a concert or whatever. It's something, for whatever reason, and sometimes wrongfully so, that people feel safe coming to. They feel like it really is about us. It's the only event that brings together gay and lesbian people from all different backgrounds in the city to actually come out and visibly march together. And to me, there's something about that that we need to understand. We need to design events so that people feel the same kind of safety and feel the same kind of "this is mine" that enables us to come out for Gay Pride.

COLES: And not just one time a year.

MCNAUGHT: But who organizes it?

HOFFMAN: We organize it, but it's sanctioned by the City and people should know that.

COLES: See, I think it's going beyond just saying, "I'm a pro-gay candidate," to say, "We sponsor these events. We are not going to wait for you to do the work and to come up with the ideas. We are going to stimulate those ideas. We're going to support. We're going to advertise. We're gonna move forward." We're a very cynical community. And we are cynical, because we're not stupid and we know that a candidate can just say he or she is pro-gay and that's it.

HOFFMAN: But I also think it's the fact that Gay Pride Week is sponsored by the gay community that is crucial. To me, the City needs to be backing it's cultural work -- both in terms of its media and events organized by the gay community.

WASSERMAN: You're saying exactly what I'm saying. The Gay Pride Committee came to me and said, "These are the plans so far for the project. This is what we need." The City is giving the Committee probably its largest cash contribution, as well as a stage, power, sound equipment and a technical crew -- the things that the Committee said they needed. I went to a meeting last week to make sure that things were on their way. Brian's been helping them with the concession permits and all the other things that they need. It's being done. It's working there. And it's working there, because there is an organization of gay and lesbian people doing something that we can help it in a tangible, concrete way. That is a function of this administration, this government ...

PATTON:

I just want to make one comment. You've always been very supportive of Gay Pride. You've always been very supportive of a lot of the stuff in the lesbian and gay community, and I think it's wonderful. From a cultural standpoint, in terms of our arts, we're being supported by City Hall. What really rubs me the wrong way is that that's it.

That's about all we get. It's nice that we get support for Gay Pride for one week of the year, and it's nice that we get support for a few concerts or art shows, but I deal with City Hall on a weekly basis. I have some real concrete suggestions for some stuff that you can do. I think that it's incredibly difficult for us to communicate with other lesbians in the community and "GCN" only goes so far and the other lesbian and feminist papers can only go so far. I think one thing that the City could do is list -- in all the internal organs that you have, all of your own newsletters -- the lesbian resources that are available, so that closeted lesbians that are working in City Hall know that there's someplace they can go; that there are other alternative resources that they have. You guys are able, through the Housing Department, to get the "Globe" and the "Herald" to run free public service ads about the kinds of protection that are available for people. Okay. I don't understand why it's not possible for the City to get the "Herald" and the "Globe" to run public service announcements saying what resources there are in the lesbian and gay community. Make them say, at the minimum, "This is the number of the lesbian and gay hotline." Financial support, I think, again, is the overwhelming thing. We all forget that we pay our taxes here and we don't get a hell of a lot back for them. Virtually all the lesbian media are nonprofit organizations. Many of them have 501C3 status. They're run by skeleton staffs that are just incredibly overworked. The City funds a lot of other kinds of educational foundations, but for some reason it doesn't fund the lesbian and gay communities' educational foundations. I think that the unique thing about the lesbian and gay community is that we realized a long time ago that we were not getting public services, and we set about structuring our own public services and our own methods of taking care of our problems. I think the best thing that the City can do for us now is to look at the "Quick Gay Guide" and "GCN" and find out what cultural and media organizations need money. All of us need money, and it would be very nice if the City could channel our tax dollars back into our educational foundations. It's not like we're trying to make a buck on it.

HERSHMAN: Take the Speaker's Bureau and give them a grant so that they can go to each level of City government and talk with people. There's a concrete example of funding.

VENNE: Fine. What would happen? What would you come in and talk about?

HOFFMAN: We could run workshops with every staff in the city. It's what Brian does 90% of the time in some ways, only he doesn't always get to do it directly. He sometimes has to talk about it in relationship to a particular issue. We really like to do basic consciousness-raising with everyone. What are the stereotypes that the news room has about gay men and lesbians? What are the stereotypes that the City employees have? What are the stereotypes that the janitorial staff has? What are the stereotypes that health professionals and hospitals have?

MCNAUGHT: What would be helpful, Kathy, would be to have a list of your speakers and their particular areas of expertise. I end up doing most of it myself, or I bring in people from the community who I know have a particular expertise - John Ward, Paul Stanley - they may or may not be members of your group, but gay and lesbian people are being brought in to speak to departments and are being paid. We are paying people to go and speak to the police department.

COLES: One of the things that we came up with at the Advisory Committee meeting was the possibility of the City paying for some kind of advertisement during Gay Pride Week. We could put on television an FYI -- For Your Information -- except that we would use it for dispelling of myths. The City could pay for an ad campaign that would come on periodically during the day throughout the week, and say, "Do you know that this is Lesbian and Gay Pride Week? Here's some information about the events that are happening." We could also put on little blurbs that say, "Most gay men or most lesbian women are this," and then have somebody make a rebuttal to that and say, "No, that is not true."

HERSHMAN: Or stick those ads on buses. On the "T" they always have posters all over the place.

COLES: I was just focusing on the Gay Pride Week, but ads on buses could run periodically throughout the year.

PATTON: You can fund a pamphlet in every health center.

HERSHMAN: Let me just say one thing. I think that one of the reasons why all this information is needed is that there are so many gay teachers and gay students, but we cannot speak openly in the classroom about issues of sexual preference. It's needed because the classrooms are closed, the curriculum is not there, and teachers are afraid because our jobs are not protected. Plus, I think there is an issue of safety, especially in terms of segregated schools. "How are the teenagers going to react?" "What information are they getting in their homes about gay men and lesbians? There's a need for developing and supporting a curriculum within the City schools that is available to students wherein we can openly discuss the issue of sexual preference. Students need the support desperately.

HOFFMAN: How do things like Secretaries' Week or Black History Month or Women's History Month get designated? Is there any way that City government designates certain weeks? If there were a Gay and Lesbian Week, the schools could be notified, and, at some point during that week, in the curriculum there could be something about gay and lesbian people.

WASSERMAN: The City does proclaim a Gay and Lesbian Pride Week. Beyond that, you're asking, "Will the City request or suggest to the School Department that they do an educational program?" That's a legitimate kind of thing. I feel more comfortable with that than I do with statements like, "This group needs funding." I approach that the same way I approach other nonprofit or arts groups, saying, "What are you doing to raise money yourself?" and "How can I help you raise money?" Getting people money is part of the developmental process that I think the City can play a role in.

HOFFMAN: Obviously, no one gets paid. I'm interested in money, but I also know that at the Speaker's Bureau. If there were some statement that the schools in Boston would be required for the week of May 5th - 12th to do some education and have some posters available, they could call the Speaker's Bureau. It would be a lot for us to try to handle. We could send 50 couples, one man and one woman, to 50 schools for an afternoon, and that would be an enormous thing to have happen. And, in fact, it costs no money. It would be nice if the Speaker's Bureau could be paid for it, but even if it weren't, the kind of impact that we could have would be really substantial.

COLES: If the City were to put an ad on the MBTA regarding, "Are you aware that there is a Lesbian Speaker's Bureau that is available to your school system or available to your organization?" "Are you curious about dispelling some of the myths about lesbians and their lifestyle?" and actually have the City pay for those kinds of ads -- "brought to you by the Mayor's office," or whatever -- it would be one real concrete way that the city can say to us, the lesbian community, "We are behind you 100%."

VENNE: I think it's a very legitimate, positive idea.

COLES: Can we talk about where we can go with that idea? Are we talking too big? Are we talking about maybe just targeting a few places where we can put those ads? Are we saying that an ad campaign is not possible at all?

VENNE: It would work and be beneficial. It has to do with where it comes from. Does it come from the gay community itself or are you asking the City to take control and become the sponsor?

COLES: I think having visual images with the name of the Mayor's Office on them is crucial.

WASSERMAN: Do you know how much graffiti is going to go on those ads?

COLES: Do you know how much graffiti goes on ads, for black pride or for certain college funds? The ad is going to get graffiti on it, but people see the graffiti and they don't say the ad is ridiculous -- they say the graffiti is terrible.

VENNE: I think the issue here is that, if a gay or lesbian group wanted to place ads on the MBTA, your problem seems to be money. I think

COLES: Our problem?

VENNE: The City accesses city services. The problem comes in if the MBTA doesn't want to run those ads.

PATTON: That's exactly what happened 8 years ago.

VENNE: Okay. Well then, I think you can go through the City and use City services to get placement of those ads. The City has the power to go to the MBTA. The Mayor does.

HOFFMAN: Does the City put out its own advertising in the public media?

VENNE: The only things we do are required by law: Public bidding, contracts for DPW, etc.

HERSHMAN: Your office is called what?

VENNE: The Office of Communications.

HERSHMAN: So exactly what does the Office of Communications do?

VENNE: Say the "Globe" or the "Herald" has a question on what's being done on a development project in the city. We put together the information on the project. We can arrange for interviews. Basically, we're a channel of information, we're an access to all the City departments.

HERSHMAN: Who does public service information for the government?

WASSERMAN: Several large departments have in-house Public Information Officers who use whatever resources are available to that particular department. If NDEA were to have a summer youth program, their Officer would go to the station and say that we want a PSA. But none of them buy advertising.

HOFFMAN: What about the stuff on t.v. -- like ads for elder vans?

WASSERMAN: Those are PSAs. The Elderly Commission is promoting through PSAs.

VENNE: That's totally up to the discretion of the particular media whether or not to run those.

HOFFMAN: Right. But certainly there's a difference between the Mayor's Office contacting them and me calling and saying, "I'm from the Gay and Lesbian Speaker's Bureau, and I'd like to run ... "

MCNAUGHT: I don't see any reason why I shouldn't be able to get a PSA.

WASSERMAN: It's a service. We don't buy ads for ourselves. We don't buy ads for other agencies.

HERSHMAN: Is the PSA only in relation to a certain group or event?

VENNE: A service.

HERSHMAN: Only a service?

WASSERMAN: It has to come from a nonprofit organization, under FCC regulations. Stations under FCC requirements have to donate X number of hours of air time. It's pretty vague about when they have to do it, which is why a lot of the PSAs are at 2:00 in the morning during the old movies. It's up to the discretion of the station's Public Service Director and management staff to determine what goes on, and the competition for public service time is intense. So lobbying in the City with the public service people or using someone's relationship with the Public Service Director is legitimate. That's an effective lobbying tool, if you will. Again, it is leveraging whatever we can to help gain access to existing resources. I think that's a good role for the City. That's what I think is coming out. The City has leverage. The City has clout. In this case, it's not because it spends advertising dollars. It is a bureaucracy, therefore it has leverage. I feel comfortable advocating that internally and saying, "Let's use our clout here to see if we can get this done." I don't feel comfortable with the City buying advertising.

MCNAUGHT: Is there a precedent for it?

VENNE: There really isn't.

MCNAUGHT: If there were precedent, then that's something that I could work on.

PATTON: But the City buys advertising for job openings in the "Globe" and the "Herald". It doesn't buy advertising in "GCN".

VENNE: You're talking about financially supporting media. Well, we're required by law to run all these job openings for affirmative action.

PATTON: Why not in "GCN"? Why not in "Sojourners"?

COLES: What happens to a community that sees the government looking for workers in their paper? They'll think, "I'm legitimate to this state; I'm legitimate to the government."

PATTON: I think what has to go along with all this is that you guys have to have sexual preference clauses in all your contracts. That's where the whole snag comes in. Workers don't have the same kind of protections. So that's another positive suggestion we could make.

VENNE: That is very positive -- that personnel advertisements be placed in the gay press.

WASSERMAN: There's an Executive Order which prohibits discrimination in City employment. At least in theory.

PATTON: But it's got to get into contracts. That executive order died as soon Kevin White announced he would not run again.

HOFFMAN: Let me ask you a question, Michael. What would happen if, in one of these concerts on the Common where you have Stevie Wonder or someone who's going to draw the 10,000 people, if someone else also performs? Does the promoter make that decision?

WASSERMAN: The artist does. Anytime we have an opening act, it is the artist who brings it in. The promoter has no control over that. There are some things that are peculiar to the music business that I've learned in a rather unfortunate way. I don't control whether there's an intermission or not. I could not put an opening act on stage. We tried, with local people, because one of the things I wanted to do was to encourage some local artists. No way. The management companies wouldn't hear of it, wouldn't buy into it. They don't care. From their end, it's strictly a cash business. So that's not a possibility. Concerts on City Hall Plaza are a very definite possibility. That is local talent. That's the whole focus of that. By making it free and getting it funded by Bud Light and soliciting their sponsorship, there is a forum for local artists to perform for people in Boston.

COLES: What kind of input does Bud Light have in terms of who can perform?

WASSERMAN: I am totally in control of what goes on stage. When I plan that, I look at what is going to maximize the exposure.

VENNE: Are there any other things regarding the gay press? In terms of editorial content in the paper, has there been any obstruction from City Hall on stories or access to individuals or things of that sort?

PATTON: We've had continuous problems. We've had a lot of trouble with the police. It's incredibly difficult to get information out of them. It was like pulling teeth talking to the arson squad last year.

VENNE: You're much better off going through our office, even to get to police and fire, than going directly to them. The Mayor's Office has a lot more clout.

PATTON: We have our contacts. We've had contacts in the police department for ten years.

HOFFMAN: If we want to know something like that, would we call you?

VENNE: Just call me directly on that sort of thing.

PATTON: Regardless of what you guys say or do in terms of us getting information, the fact of the matter is that, when you go there, it's not there. You can't look at the logs. Other people can look at the logs. The "Globe" can look at them; the "Herald" can look at them; but for some reason when "GCN" gets there, they're mysteriously missing.

VENNE: What I'm saying is that we have the clout to get that information and get it to you.

HOFFMAN: All of a sudden I had this feeling about being six years old and saying to my father, "Would you call the school and tell them I'm sick?" Ideally, it would be nice for you to use your clout so that anytime "GCN" called the police department that information would be made available, but there is something infantilizing about having to go through somebody else.

COLES: Can there be a statement issued to the Police Department saying that the same access ought to be provided for the "GCN" that you provide to the "Globe" and to the Boston "Herald"?

MCNAUGHT: It's been said repeatedly. It's just a matter of follow-up.

PATTON: Yes, and what "GCN" finally did was to sue the City. That's how that was accomplished; not going through the information office.

COLES: They understand it when money's involved.

WASSERMAN: Realistically speaking, old habits die hard. I'm in a situation where it's very easy for me to do things because I'm almost an unguided missile. I'm so unusual for City government, I can get things done in a non-traditional kind of way. I also work for someone who supports me in what I'm trying to do. But when you come up against an inbred bureaucracy like the Police Department where you're also dealing with unions and with a lot of history, it's one thing for the Mayor to issue a statement saying, "Accord 'GCN' the same courtesy you accord other media outlets," but it takes a Greg or a Brian to make sure that, in fact, that is happening. It's not going to change that quickly.

VENNE:

The "Globe", the "Herald" and all the T.V. stations have to go through our office to get anything out of the Retirement Board, the Department of Public Works, or the Boston Redevelopment Authority. All the other media outlets in town go through those procedures, and they're pissed as hell that they have to do it. These people -- the people in the departments -- are responsible for doing their jobs, not for being entertainment on television or in newspapers. It's our responsibility to get the information out in a timely manner. If there's a legal problem, Corporation Counsel's called in. It's not their job to report things. I know police and fire have their own people, but frankly, if there's something going on that affects the city, we tell the police department, "Run a press conference on this." We tell Joe Jordan, "Issue a statement on this. Respond to that. Talk to this reporter; call him up." We are the central group within the City government that does that, and I can't think of a single instance where somebody has wanted something and they haven't gotten it. It's our philosophy that we have to be accountable to all.

PATTON:

How come the Police Information Officer doesn't give us the information then? He never knows what files are there; he never knows where the police log is.

VENNE:

He's working within that bureaucracy over there. That bureaucracy is controlled by this bureaucracy. This one has the last word, ultimately, on what is said and what isn't. They don't.

WASSERMAN:

The point we're making is that maybe now there is someone to call, and before you say that that's not going to be effective, give us a chance. I know it's easier for me than it was two or three years ago. I can call and say, "This group needs something, and it is the gay this or the lesbian that," and I get a lot more cooperation internally than I did two years ago. It is changing. There are some incredibly supportive people -- straight, white, black, gay, oriental -- in this administration, whom we know, and to whom we have access, and who respond. I'm not saying it's perfect. It's going to be a long, painful, slow process and maybe for every two steps forward, there'll be a half step backward.

Brian has the respect of people in this administration -- he can't say it, but I can -- almost universally. Everyone I talk to says, "We've done this with Brian and we've done that with Brian." To have someone inside who can be trusted by the community, the general community, and also

trusted by the bureaucracy insiders is what I think we've been leading up to. Now that that's happening, there's the potential to accomplish a lot of things.

MCNAUGHT: I see that we can go one of two ways. Either we could spend lots of time discussing how awful government is -- and I don't want to be put in the position of defending government -- or we can talk about teaching the community how to really work the system. That means, knowing people in different departments and knowing how to get things done. That's our choice.

LAURELCHILD: In terms of teaching, Brian, can you fill me in on what you know about what City government has done in terms of the schools, especially the secondary schools, as far as curriculum development or supporting gay teachers within the schools and/or making the whole educational system within the city of Boston a place where the issue of sexual preference will be discussed?

MCNAUGHT: The only relationship the Mayor has to the School Department is approval of budget. If it were different -- if it were like the Police Department where they have to listen to what we say -- I could call up and say, "I insist that you have sex education courses; I insist that you have counselors that are trained in these issues, and I insist that you have brochures in your racks that kids can come in and take." But no one does any insisting here, because everything that we get from them is in the spirit of cooperation, because there is no control other than signing the budget or not signing the budget.

COLES: It's ironic, don't you think, that we're saying that the root of all of our problems is money? There's not enough of it. Here we are -- we have this institution that looks to the mayor to sign their budget -- to me it's a real financial and political stronghold that the city, in fact, has on the School Department. And you're telling me that you control the purse of the School Department, and yet you can't tell them what to do with the budget?

VENNE: We can't. The School Department is totally autonomous in terms of curriculum and procedures in the schools and everything else. The Mayor has absolutely nothing to do with that.

LAURELCHILD: It's the School Committee that needs to be lobbied. That's where the power for that is.

MCNAUGHT: In the Education Roundtable, our two issues are sex education and getting counselors trained. I'd love to have the school teachers be able to answer any question at any time on homosexuality, but our primary concern is to make sure that if the kid comes forward and says, "I've got sexuality questions," that he's not or she's not automatically sent over to a group that is for emotionally disturbed children, which is basically what they do now.

WASSERMAN: You know, what's interesting is that each of the pieces of the puzzle are different and that's part of what makes a government a bureaucracy. You can't handle the School Department the same way you handle the Police Department, or the same way you handle my department, the same way you handle the Building Department. Each one has a history and personality and mini-bureaucracies of its own. You have to sometimes trust that someone like Brian or someone like Greg understands what's involved in getting something done.

COLES: What happens when you people fall out of the machinery? Can we count on the machinery staying intact five or ten years from now?

VENNE: That's a very good point. I think the key to all of this is figuring out how to put the consciousness in place where it's just going to become an ongoing part of that machinery.

MCNAUGHT: Julie, that's what this is all about. I want this document, so that if no one is around, at least the document is.

HOFFMAN: And that's what takes us back to this whole thing on consciousness-raising. The root of attacking homophobia rests again on education, because you cannot rely on a few gay or supportive people to make things happen. Ultimately the point is to try and reach and change as many people as possible ...

LAURELCHILD: But also integration within all the cultural or legislative events that occur -- not just was a single event.

HOFFMAN: I think you have to deal with both of them.

WASSERMAN: It's a real tough balance, because if you go to one extreme with integration you again maintain that invisibility that we started with.

COLES: No. Integration is not to say that we're not different.

HOFFMAN: But when I go into Wordsworth in Harvard Square and there's a section that says "Gay" stuff, I like the fact that it has it there as a headline. It's a balance. I think we're trying to say that, if there are ad campaigns that feature people in the city of Boston, have two men with their arms around each other in the crowd. There are other ways of highlighting. Separate gay and lesbian events? Let's do that too.

LAURELCHILD: We've heard the problem with performers. There are plenty of gay performers who could draw many more than 10,000 people. But they're not out.

VENNE: Is the issue here putting certain gay people on a pedestal to do something, or is it just creating an overall sensitivity, regardless of whether somebody's gay or not? It should not be an issue.

HOFFMAN: The question is: does one act as a vehicle for the other? To me, the only reason it's important to highlight famous gay people is not to give them credit, but to use them as a vehicle for making people sensitive to the fact that gay people are everywhere.

MCNAUGHT: That's role modeling.

LAURELCHILD: Again, to go back for a second to education, something that I wanted to share with you was something that I got in my mailbox today on a conference on Hidden Issues in School Climate. There is not a single workshop that has to do with sexual preference. This entire conference is ironically organized around hidden issues in school. When I got this brochure in my mailbox, I said, "Well, where's the hidden hidden issue? It's not here.

COLES: That's ironic, because, if I were to see that title, immediately I would say - "Gay?" Really, I would think of sexuality.

LAURELCHILD: It's the only minority that needs to proclaim itself.

VENNE: With these performers or the poetry reading or any of us working in City Hall, I don't think anybody has to know that we're gay. I think they have to know that we're just here doing a job and we're very sensitive to this issue and it isn't a problem.

PATTON: What's the fear about people knowing that you're gay?

VENNE: I'm saying that letting anyone know who is gay or isn't, isn't going to do as much as just making people sensitive that they're out there and that it doesn't matter if they are or they aren't.

MCNAUGHT: But you can't convince them you're out there unless they actually have flesh and blood to look at and say, "Yeah."

HOFFMAN: I also really believe, Greg, that underneath that is our own homophobia. I really do. I feel like it does matter and all of us, no matter how "out" we are, move in the world and are happy that we don't tell people. The difference it would make if I wore a button that says "dyke" -- people treat you differently when they know that.

COLES: That's when the power is taken away. When someone approaches us and says, "Well, are you gay?" and we say, "Yes," the power is gone. They have nothing over us.

PATTON: It's great. My father would sit home and watch t.v. and say, "Hey, see that guy Tony Curtis? He's Jewish; his name's Bernie Schwartz." Great, Dad; big deal. But what my father got from it when he grew up was, "Hey, I'm okay". Now, I don't give a damn if Tony Curtis is Jewish. What do I care? But it made a big difference to someone who was struggling at that time.

HOFFMAN: The other thing is that it's not just a question of being able to point, it's a question of being surrounded by gay people. Every parent whose kid comes out to them deals with a whole new understanding of what it means to be gay or lesbian.

LAURELCHILD: Yes. On my work sites, if I'm going to come out to somebody, I'm going to come out to them very strategically. I don't do it right away. I assume that those people have stereotypes about me and about gay men, and therefore, I'll let them learn to like me -- to laugh at my jokes.

MCNAUGHT: That's the problem with the dyke button: you shut people off before they get a chance.

HOFFMAN: I know it. The fact that that happens is so frustrating. First I have to get them to like me; then I'll let them know that I'm gay.

MCNAUGHT: And how much energy do we put into having people like us to break down their stereotypes.

COLES:

There's also the whole thing about peoples carrying the stereotypes about you with them. When I meet a white person for the first time, who are they meeting? Are they meeting Julie Coles, the person or are they meeting Julie Coles, a black woman? And I've filled up one quota system or another by going to Brown University -- being accused of being your high risk student and being told, "That's how you got here." Who the hell knows how people meet me? You wear a dyke button and that's going to set off a lot of emotion. There's a lot of parallels that I'm drawing from being gay and also being black. On the one hand, I've got my skin color -- they cannot refute it; they cannot run away from it; it is there; it's mine. But, people try to break you down. I want to talk about the fear issue -- the fear. That hasn't been brought up. I was at the Boston Marathon and a truck full of white kids drove by, and one boy said, "Hey, nigger," and I turned around and just on impulse said, "Fuck you," and showed him my finger. I was real pissed. I resented it. Then my lover, who was with me, embraced me, because she couldn't believe it. She's white. And her response was, "Hang on, I'm with you." And then what happened? Two cars later this white man came along, saw her holding me to try to comfort me, and he said to us, "You assholes." And you know, I turned around, I looked at him, and I said, "Fuck you." This happened in the heart of Brookline, liberal and white. Then the guy had the nerve to go around the corner and park on the left hand shoulder of the road -- now nobody parks on the left hand shoulder -- saying, "Hey, Lezzies. Hey, Lezzies. I've got something for you ..." and on and on and on. But that didn't work; that wasn't enough. When that didn't work he yelled, "Nigger," to me. You know what I'm saying?

I thought: this asshole is brave enough to come around and try to hit us with the car. So my friend and I just ignored him and we kept going; and, believe it or not, we found another pack of lesbians -- three women -- and we walked and we stayed with them. We didn't know them, but we stayed very close to them, because I felt scared. I felt scared, because I didn't know what was threatening this guy more: the fact that I was black, or a lesbian, or that maybe I was with a white woman -- maybe that I was denying him one more woman that he could have had in his bed. Looking at the jerk, who would be with him anyway? -- but, honest to God, thinking about that day, and having to fight off those two things at a public Boston event Let me tell you something more: when I go to First Night, I often wonder if

that will be my last night, because it is a pack of rowdy white men who are out to impress their white women and who don't know how to act.

Believe me, putting alcohol in somebody's hand gives them permission to do whatever they feel like doing. It's really scary being in Boston. First Night is not accessible to black people -- I think that that's a myth that Boston City Hall needs to open itself up to.

HOFFMAN: I don't know what the answer to that is, but I think it's the kind of thing that we have a responsibility to deal with. It's not enough to just put on events. You have to take responsibility for what it means. What does it mean when you put on a mass event for 10,000 people in Boston if there's a possibility of racial attacks or attacks on gay people? That's also part of what I think about in terms of having gay performers. You somehow have to create some safety for people going to them.

COLES: It's really interesting to go to the Gay Pride Rally and see the whole thing lined with policemen on horses because our safety is really an issue. What if they didn't show up?

WASSERMAN: And yet I also feel safe then, because there are so many of us.

COLES: Kathy mentioned a worse problem: it's normalcy. We are as normal as the heterosexual community. It's normal to be what we want to be; it's normal that we choose our own sexual partners. What isn't normal is how we are attacked for it. Let's be clear about that -- that's what I want. I get sick of the fact that I'm walking on the street and I'm watching a heterosexual couple hold hands and lean against each other for comfort, and I feel like I never knew the meaning of the word, "love," until I fell in love with a woman. I'm talking about those kinds of rights being accorded to myself when I'm out in public. I'm not publicly a "making out" person anyway, but if I go to hold her hand, because at that moment I feel like I want to do it, you've got to understand that's a real threatening position to be in.

PATTON: That's right. You're really taking your life in your hands.

COLES: Right. But what I'm saying is that the City ought to be responsible for promoting the attitude that, "We're behind you, and we'll sponsor and increase and stimulate you in every area."

LAURELCHILD: To go back to education: the schools are so important, because they're a lab where we can examine the stereotypes. When I've had students in my classroom say, "Nigger," or say, "Faggot," I say, "Stop -- now, let's look at this." Immediately, the person is uptight because I'm dealing with it. And when it comes to a word like "faggot", I say, "O.K., do you know where 'faggot' comes from?" And I explain where it comes from. "Every word has a definition; every word has a root. Do you recall that when the so-called witches were burned, they used so-called gay men as the fuel to burn the witches. 'Faggot' means a bunch of sticks that are bound together to start a fire." Knowledge is an incredibly powerful thing. The only other place to really do that is, I think, with our families and friends. I'm sure that, if a family is not homophobic, it's because a daughter or sister is a lesbian. I've been there to answer the questions: "You know you love me, so come on -- talk to me and I'll tell you; I'll explain to you."

MCNAUGHT: Let's make a recommendation that every department head -- Health, Police, City Hall -- receive or issue a statement to staff that, "Because of the invisible nature of homosexuality, it's necessary for us to point out to you that you have people on staff who are gay and lesbian; that you have people who you are servicing on a daily basis who are gay and lesbian; and you need to call this to the attention of your staff so that it is not supposed that every person who walks into your building, who asks for services, is a heterosexual."

HOFFMAN: And I think you have to add to that, "Because we cannot risk the safety of those people in your department, and cannot put the burden on them to educate you about what it means to be gay or lesbian, we need to bring in people who can openly talk with you about what it means."

LAURELCHILD: A memo is a good thing. But it's just a beginning.

PATTON: I was going to propose that all the department heads march under a City of Boston flag in the Gay Pride Parade.

MCNAUGHT: Well, I would love to have it. And we would work real hard for it. We've had people from Policy Management who have marched in the parade. But the parade group has said repeatedly, "This is not a political event; we don't want politicians involved." Which way are we going to go?

PATTON: Absolutely.

COLES: I just want to say something about the power of City Hall. I know it's there - the power of influence. Richard Pryor went to Africa. Now, you're going to say, "What's the connection?" Hang on. He constantly used the word "nigger" in his acts -- "nigger" this, "nigger" that -- but when he went to Africa, his whole head was changed around, because he did not see one "nigger" in Africa. They don't call each other that. They respect each other. He came back here and told that story and, you know, a number of black people are refusing to call each other, "nigger," in even a playful way. It took one person, Richard Pryor, to say that and the Black community turned around and said, "He's right. We're not 'niggers' here either. We're not going to call each other 'niggers.'" That influence is important. I'm saying that City Hall, just by putting out a poster here and there, or putting out an ad campaign on t.v., or sponsoring an event, or expanding the scope at First Night and having gays involved in other kinds of things, integrating gays -- I'm talking about the whole scope of things that we've recommended -- that if City Hall were to do maybe five of those things, it would powerfully change the impact that gay people have in the city.

WOMEN'S CONCERNS
PARTICIPANTS

SAFETY AND LEGAL ISSUES

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TAYLOR: When we talked earlier this week about the two panels on Police and Safety and Legal Issues, we decided to consolidate them. It seemed like a lot of the legal issues ebbed over into safety and police issues and vice versa. There were things that police should know about or be aware of around legal issues that might not have been brought out in the police panel.

LADD: I felt, that of the myriad issues concerning lesbians and the law, the ones that would be most easily and expertly addressed by the City were issues concerning lesbians and safety, as well as lesbians' relationship with the police. The other issues that affect lesbians are really out of the jurisdiction of the City and are more in the jurisdiction of the courts, the state and the legislature. Those issues are primarily the issues around custody: the right to bear children, the right to keep children, the right to get child support, the need for daycare, the need for the same recognition of reproductive choices and the right to participate in making reproductive choices that

affect all women in the state. I am concerned about, and I hope the City will take a position of support for, those women within the city who make reproductive choices that are not traditional. By that I mean, lesbians becoming pregnant, and choosing to have children outside of heterosexual relationships, since that is an area of growing concern in the lesbian community. The issue of police/safety and lesbians is of particular importance to me, since, as recently as last Friday, returned from court, having dealt all day long with a woman from the city who had witnessed what she believed was police violence against women in the city. She complained about it, and found herself, through a series of questionable activities, being charged with criminal liability for filing a written complaint against the police officer. When two black women were pulled off of the orange line and beaten on the subway platform at Essex Street, she asked the officer involved what his name and his badge number were, and, from all we can piece together, he gave the wrong badge number and the wrong name.

Another one of my major concerns around safety and lesbians is why we don't have an MBTA bus that runs from Jamaica Plain to Central Square, since that's where all the "girls" are, but I guess I have to take that one up with the MBTA and not with the City of Boston.

In talking about women and safety in Boston, and lesbians and safety in Boston, I have to underscore the fact that lesbians are women. Lesbians will not be safe in Boston until women are safe in Boston. Lesbian women are from all racial minorities and speak all languages, and lesbians will not be safe in Boston until black people are safe in Boston, or until Hispanic people are safe in Boston. And lesbians are from all religions and will not be safe until people of all faiths are safe in Boston. But lesbians do have some special problems: One is the way in which we feel we are responded to when we are involved in a situation that involves the police. Another is the way we feel that we are responded to when we walk the streets at night and when we leave our bars, and when we leave our friends' homes. Someone mentioned having the word "Dyke" scrawled on her car. Well, it's true; it happens. It gets scrawled on the back of our houses. Rocks get thrown through our windows in Jamaica Plain. Women who find themselves in discussions or arguments with their lovers outside of bars get arrested by the police. When they resist arrest, they get beaten.

They get called "lesbian"; they get called, "man hater"; they get called "castrating"; they get punched. For example, I represented several women in the city of Lynn who found themselves in an altercation with police and many, many, many of the things that were said by the police that night when they were arrested were said to them because they were lesbians. The degree to which the incident accelerated and was exacerbated was because the women didn't like some of the things the cops were saying about them, because they were lesbians. Lesbians have to be treated like other people. Lesbians should be seen by the police as human, as human as anyone else; and they deserve the same degree of respect and consideration as anyone else. We are not less than human, not less than decent, not more trouble making because we are lesbians. In this state, lesbians don't have the same legal rights to employment; don't have the same kinds of access as straight people do. We do have a member of the Boston delegation to the legislature, from my own district, who voted against the gay employment rights bill. The City of Boston, inasmuch as it can, must communicate its concern for the rights of gay people with the State representatives from the city who represent the communities of the city to the State House.

Lesbians are mothers. Lesbian mothers need day care as much as anybody else does. I wonder what the City of Boston's involvement can be in increasing the availability of low cost day care. And, at this time of cutbacks and retrenchment in federal funds, to support daycare centers, we have to look at alternative sources. The City of Boston could participate in making daycare available for everyone and inviting openly lesbianwomen to participate in the services provided through those daycare facilities.

One of the major problems that lesbians in the city of Boston have with regard to their legal rights and to the questions of access and representation, is that they don't feel that they have those rights. And while on paper we may have ordinances and while in speeches we have statements of commitment, until lesbians feel that they have the same rights as everyone else in this city, they do not. They may as well have none. It is up to the City of Boston to communicate to its citizens that they will be treated with equal respect and to help remove that impression most of us suffer under that we are not going to be treated equally in the city regardless of what ordinances are passed and regardless of what statements are made during campaign years.

I believe it's fair to say that lesbians are underrepresented in elected office. I think that there is a certain degree to which lesbians, as well as other minorities, have given up on the political system. I am not sure whether there is a way to get greater representation of lesbians in City Hall and in the State Legislature. But it's necessary, as we know. Until the City invites lesbians to participate we will not see lesbians participating. I'm encouraged that this meeting is happening in City Hall today. I'm not as impressed by that as many of you are, unfortunately. I will not be impressed by events happening in City Hall until we feel free to have all our events happen in City Hall. Why are there no community meetings happening in City Hall on a regular basis? How can we feel like City Hall is as much ours as everyone else's, until we are allowed to meet here, until we are allowed to consider this our place? I think it's important that lesbians feel that there is a place for them to meet, to be, to hang out, to gather, within the city. I think that it's wonderful that we have bars, but I think that there are a lot of lesbians who don't want to drink everytime they get together and don't want to feel the pressure of being around people who are drinking -- not to mention people who are smoking. Why can't the City help us find a place? Why can't the City create a place for us? Why can't we, as a community, get together our idea of what that place would look like sufficiently enough to present that as a proposal?

Finally, lesbians concerned with the law find themselves confronted by an unsympathetic and, indeed, hostile judicial system. We choose to stay away from this system as much as we can. And we do not redress the rights that we do have because we are afraid of going to court. We do not avail ourselves of the protection that we may otherwise have under the Spouse Abuse Act and the Household Abuse Act, because we know that when we get there we're going to be in front of a judge who doesn't understand lesbians living together. What the city needs, until the courts, and indeed the police, are sensitive enough and concerned enough and caring enough about the rights of lesbians and are willing to treat lesbians as equal people in this community, is another alternative mechanism for dispute resolution - whether that dispute be between lesbians living together or be between the lesbians and the police or be between whomever in the city. A voluntary, in terms of choice to participate in it, but free, mediation or conciliation service, staffed by people from the lesbian community who we

trust, and who we know are concerned and sensitive to us, but paid for. Paid for by that organization or that entity, that political body if you will, that makes us feel so unwilling and unready and unprotected by the court system, which is the only structure we have now to go to to resolve disputes. This would be my major recommendation for the City of Boston: to communicate with those people who are interested in setting up some sort of community mediation. Let them do it. The City should not run it. The City should not be involved in it, except that the City should support it with money and the City should support it perhaps by finding a place and a home for it.

NOBLE: I think our argument in terms of reproductive rights probably has more to do with Blue Cross or Blue Shield; I don't know what the City can do in terms of people who choose to be single parents, in terms of those reproductive rights issues that you raised. Boston City Hospital is not where we should turn for redress. It's a Blue Cross/Blue Shield issue. It's not a City issue.

LADD: My thoughts concerning the reproductive choices and the choice of single women to have children comes from my fear that were a health center in the city to start offering alternative fertilization, for example, artificial insemination, and certain people found themselves protesting and picketing out front, where would the city of Boston be in terms of allowing that facility to continue that practice?

NOBLE: I think we'd see probably the same thing we see with those health clinics that perform D & C's or abortions. The policy would be the same. I don't think there'd be any problem there. Maybe in your legal field you might want to give some thought to work on the State Legislature. Work with Blue Cross/Blue Shield. That's the real tyrant.

Talking about women being safe in the city I've lived in the city and I know how violent it is. I have been an elected official; I have had no power with the Boston police department and have had crazy people destroy not only my property, but force me to move. Being an elected official didn't give me a sense of confidence in the governmental process. But the irony was that when the attorney general finally found out who was doing these crazy things, it turns out that it was gay people themselves, and gay women who were responsible for this violence. We ourselves have a lot of education to do in terms of our own horizontal hostility. That will not be

solved by saying, "I hate all the police officers", but by working with specific people to change that attitude. Just because we are lesbians, we don't escape our culture. We're as much a part of Boston as anyone else. On your point about low cost day care: that is something that I think maybe the City should pursue, even in City Hall here, for all women, not only gay women but also straight women who work here. That's something that I thought should have been pursued a long time ago.

TAYLOR: A lot of what I'm hearing Holly say has to do with creating an atmosphere where lesbians feel like there is some sort of advocacy and support in some places that will allow them to be lesbians in the city in terms of police and in terms of living in the city.

LADD: The majority of the violence against lesbians in this town isn't horizontal violence. The boys who throw rocks through the windows of a lesbian's home are not lesbians. I would hate to see any insinuation that that's not so.

NOBLE: I'm not insinuating, I'm just saying we have a lot of work to do on both sides.

LADD: It's easy to make that jump and I just wanted to clarify that.

TAYLOR: I'm wondering if, while we're talking about safety and the police whether it's appropriate to hear from Leslie McGrath and Leslie Tiffany, since you come at it from a slightly different viewpoint.

MCGRATH: My experience has been extremely positive, much to my own amazement, because I remember being outside of bars years ago ...where policemen would break up a fight and there'd be a lot of violence. But, during the seven years I've been at Somewhere, the police have been real supportive. They've been wonderful. They've stood there and taken kicks and punches from women. Only on a rare occasion has any woman been taken away; I think one time a woman was taken away for her own protection and then this policeman sat with her for a couple of hours. They took her to detox, and they brought her there because she was really violent herself.

My feeling is that we deal with police presence in a positive way. When a policeman comes into our bar, we're happy to see him. And we tell our customers that he's not an enemy. I think a lot of times when policemen entered bars or entered that vicinity they

were treated like enemies and of course they reacted to that. I'm not excusing that behavior, but I think they reacted with something like, "You women hate us and now you want us to help settle an argument." There have been a lot of profanities thrown at policemen, which I absolutely forbid. I expect a policeman to get the same respect that anyone else who's working in that bar gets. And when a woman comes in and says, "What are you doing here?" I'll say, "What are you doing here if you can't respect them? They're here to protect us. They have protected us against men outside the bar who wanted to destroy the property, who wanted to hurt women." We try to tell policemen that because we're lesbians doesn't mean that we hate all men or we reject all men. We have fathers; we have brothers. We work with men; we live with men. It's not a personal rejection for them to be in a bar with lesbians. And I've seen policemen blush when women have gone up and given them kisses. I've seen policemen bring sandwiches to women. I've seen nothing but a lot of positive interaction over seven years.

When The Saints was around there was nothing but violent confrontations. From what I've heard from the police, and of course I'm sure there's the other side, when they went into that bar that they were absolutely forbidden to come in. Later, when they were called, their response was - "Why are you calling us now? You hate us. You don't want us. You don't want to deal with us, but now, all of a sudden, you want us to come and protect you, to stand up for you in a fight with a guy with a knife or a stick or whatever?" I'm happy they're there at Somewhere. I would feel very uncomfortable leaving the bar if there wasn't a policeman there. As a matter of fact, last weekend was the first time we did not have a policeman at the bar and a woman ran in and said, "There's some woman getting beaten up," and if we had a detail there, we could have said, "Could you go check that out?" Having to call the police station, we were unable to get someone there in time to prevent anything happening.

The one thing we ask them not to deal with is an issue between two women, because that's a very personal and private thing. We've never had to ask them to come inside the bar and settle any kind of confrontation between women, of which we have very few. But we feel that nobody wants a man, policeman or any kind of man, to come and separate a personal fight. I don't think any heterosexual couple wants another person to come in and separate a fight. We

haven't had one incident of violence that I can remember, except for that incident three years ago when many of us ended up in the hospital. When a carful of guys drives by, and the policeman stands out there, they disappear. When we stand out there they come back and harass us.

So my feelings are that we've dealt with it as a positive thing and we've been getting that kind of support from the police department.

A good thing about this is that it's given us a chance to personally educate a lot of policemen. The first time they walk into our bar, it is a weird sensation for them. But we spend a lot of time with them and then they become more comfortable. They don't come back on their off hours; they don't hang around the bar. It does give them a chance to see what it's really like. And sometimes they find out that their sisters are in there - hopefully, their wives aren't. There's a few of them that come in here and we have to open the back doors to get their sisters out, because the sisters haven't come out to their brothers. We have rookie policewomen, as well, and that has been real helpful for myself and a lot of women who have been in the bar who may have had to deal with some sort of injury. In general, policemen have definitely warded off a lot of what could have been injuries or confrontations with men and so forth. I have positive feelings about their presence.

SAVEREID: Does it make a difference whether you have the same or different police officers for the detail?

MCGRATH: In one way, it's easier for us, but in the other way it gives us a chance to educate a lot more policemen.

RIZZO: I wanted to comment if I could -- not, of course, to contradict or question that experience, because it's a good one, and I'm glad you spoke about it, but just to comment on the reason why attitudes exist as they do in the community toward the police. The lesbian community is not a monolith as we've been trying to say the whole time, and so our attitudes toward the police are going to be as different as our experiences are different. The same woman who calls the police in response to a situation in a bar may be different from the woman who goes over and yells at the police. It may be a different person and so that feeling by the police of why did you call us if you don't want us here may be coming from two different women, from two very different

experiences. That's number one. The second thing is that a lot of the women who go to bars live in neighborhoods in the city where their interactions with the police have not been very positive and so when they go to the bar they carry those attitudes with them. Plus, it hasn't been many years from the time when police presence in a bar meant a raid. And I certainly respond very viscerally to the presence of police in a bar. It makes me feel like, "What are they gonna do? Are they gonna ask me for something? Are they gonna cart me away?" I mean, gay men are still getting pulled in: The Quagmire was raided a year or so ago, and there are problems with the Loft. I don't see it as something that just won't ever happen anymore. When I used to go to the Saints, everytime a policeman would walk in I would think, "Oh no, why are they here?" And I wasn't one of the people who went up and kicked or yelled or whatever, but my thoughts weren't that much different than the people who acted in that way. I was frightened and I had good historical and emotional basis for a lot of that fear. I think part of the answer is education: educating women why the police are there; educating the police that the bars are just for a certain purpose and that they're different from the little pictures they have in their head of what the bars are all about; and educating police when they're first coming on to the force about gay people, which I know has been done.

MCGRATH:

And that is happening. Two years ago, when the policeman was there, every woman was concerned. And with a good reason, because it was like, "Oh my god, there's going to be a raid," and the police could never understand why these women were so afraid. They didn't understand that these women were afraid of being pulled in or that they're teachers and they don't want to lose their job, or whatever. Well, we usually try to keep the policeman at the door, so that if there's a problem at the door, he deals with that and not in the bar. And now it's like, "Hi, Joe, how are you doing?" I don't remember the last time a woman asked me why there was a policeman here.

RIZZO:

You had no problem getting access to the police to be in there? I mean, there's no problem of scarcity of resources?

MCGRATH:

We pay them. Its a detail. They're employed; it's overtime work for them. At one time, I believe, bars were unable to get Boston police to work there, but at the present time, fortunately, it is possible; and it has definitely helped us in many

ways to prevent any kind of incident that could have happened.

DEVINE:

May I interject for a moment and give you a thumbnail biography of a policeman? After World War II and the Korean War all the men that came on the job were military men. They were either marines or paratroopers. They weren't highly educated. They perhaps enjoyed public service, because their father might have been a policeman or whatever. They immigrated from Ireland: You're gonna be a policeman, if you're a son, or you're gonna be a priest, or, if you're a daughter, you're gonna be a schoolteacher. That's the way the Irish were. And coming out of the service, they were very well disciplined. From 1946 through 1966, the policemen were all military types and everything went right by the book. You walked into a police station; you saluted the station. After 1967, when we started to have problems with different segments of the community, we realized that we had to address more than just the criminal law. From 1946-56 when we went through the academy they said "O.k.; arson is this; murder is this; B & E is this; robbery is this." That's all we were told -- general laws. And on occasions we were taught some of the human aspects of the job. After 1966 or '67, they realized that white, anglo-saxon police officers could not handle all of the problems in the community. We needed people from other parts of the community to address specific needs of specific areas. The department, through legislation and through genuine concern, saw that it was necessary to use different approaches. They started hiring blacks, Hispanics and females. In the academy they started to have a lot of crisis intervention training and human relations programs. In 1974, they started to bring people in to lecture to the academy classes on problems that you experience -- the gay and lesbian problems. Society, given the Boston area over the years, continues to be very conservative. You never read anything about gay men or lesbians in the paper. When my position came up, one of the papers didn't want to touch me. And one of the papers said, "I don't want anything to do with you." One of the t.v. channels said, "I don't want to have anything to do with you." So we still have that problem. But, in order to establish a healthy understanding and a healthy dialogue with the gay and lesbian community, the Police Department has to start being receptive to your concerns and ideas. We have to be receptive and understanding to the concerns and ideas of the Black community and the Hispanic community. I worked for 16 years in

the Black community. I think I have a pretty good rapport with everybody over there. I have never been involved in any incidents; I think I can handle myself in that community. This, for me, is a new experience. I enjoy challenges and I'm willing to work with you, if I can understand all of your concerns. You're very sincere when you say that we do have a problem with the police. I'm not going to deny that. I know there are policemen who, regardless of whether they're in Roxbury or South Boston or Back Bay or Downtown, have problems with people in any of the communities they're working with. I think most of the younger officers that are coming on the job are more understanding and more responsive to the concerns of the communities that they are dealing with.

TRANTAFILLOU: You mentioned teaching in the academy. I used to do that about women's issues, but they cut back a lot of the funding for doing that kind of training. Are you saying that that's still available to do?

DEVINE: They still do it down there. As a matter of fact, Brian was down there to give a lecture one day and Robin MacCormack also did. So they have that exposure to the gay and lesbian community, to the Black community and to the Hispanic community. I think we have made inroads and have made some accomplishments. I think we have a good relationship among most of the people in all of the communities and what we are seeking is better relationships and better understanding. I'll be willing to help you in any way possible, but in order to help you I have to understand the problems. If you and I are in a bar in Boston, and you're assaulted by a policeman and you say, "I'd report it, but I don't think anything is going to be done anyway;" if you don't bring something to our attention, we don't know about it. If there is a problem, I want to know about it.

TRANTAFILLOU: I hadn't known about this and I think it's grand. It seems like the world is changing faster than I can keep up with. Is it possible that you could have any kind of ongoing meeting with the people in the gay community? That would be one of my recommendations, as opposed to just meeting with us temporarily. If you have the kind of continuing contact with people on a community basis maybe people in the community will understand your presence, know that you're around, and help with that. We could identify the problems today, but there's always going to be new problems coming up.

Having martialled at parades quite often, one of the things that I've seen is an enormous amount of fear on the faces of the police officers. The energy I pick up from policemen on those parade routes is so negative and so frightening that it scares me. Some of us have developed a way of dealing with that, but I think special training might be useful in terms of dealing with communities. If there's going to be large groups of people, you might try to do some additional kinds of training, because that's going to be one of the places where you're also going to interact with people from the community, like the gay pride parade every year.

Let me give you an example from last year's parade. The people who were organizing it were concerned about dealing with the police officers. Something developed, so I went up front. One of the motorcycle cops was getting very testy and he was using his bike to control the crowd in a way that people were really reacting to, and so it was a matter of just going up to him and saying, "Hey, I'll do it; go on forward." I think he was kind of acting out some of his fears.

SAVEREID: I watched that from my living room window. I cut out of the parade at my front door, which is right at the end of the parade route. As I came up to get a look back on the parade I saw you patting the guy on the back.

TRANTAFILLOU: He was very frightened, and something bad could have happened right at that moment, if he had pushed it or if we hadn't defused it. I'm serious about touching. I notice that cops need to be touched. I don't know why, but the fear level was so high around parades and masses of people that that was the only thing I could think of doing.

LADD: When a community gets together a march and plans it, and gets people who have responsible positions throughout the parade, such as a martial, the community wants their self-appointed people from their own group to make decisions and do crowd control. When a police officer is doing it, there's the feeling that the police are not respecting the martials. The people within the group look to their martial as their representative. They feel like it's being challenged by the cop. It just sets up this incredible dynamic. Everybody gets upset, like "Oh, we have to go out and protect our martial." The cops need to understand that there are martials, and the martials need to understand that there are cops and that everybody has their roles. We should

get those roles defined right from the very beginning.

DEVINE:

I understand your position, but I also understand the position of the police officer. Being involved in many parades and demonstrations, if I do a certain task for ten or fifteen years, I know what I'm required to do. If I am working the parade route, I know that I must keep that parade route open or the floats can't come down the street. A perfect example is the marathon. People start closing in and it reduces the travel space. So the policemen, based on experience, know that we have to keep a 50 yard span open for the free flow of the floats and so on. And we also have to be concerned about the intersections where fire engines might be coming up, or ambulances might be coming up and we have to ensure access roads. So we are aware of these problems, but we also know your concerns. And this is what dialogue means.

RIZZO:

One thing that might happen, particularly now that you have this job that allows somebody to call if we have a problem, is to have a meeting before the parade between the organizers and some of the police people to clarify what the roles are. Even if we only did it for one Gay Pride, it might have the kind of lasting effect to go for the next two or three years, and then maybe have another meeting. We should have some sort of pre-parade meeting and I say this with a little trepidation only because in all the other preparade meetings I've been to the police have tried to change the parade route from the traditional one. If we don't have that on the agenda, and have just mutual cooperation on the agenda, I think that the kind of fear that Katherine was talking about might be taken care of ahead of time.

The other thing that might be something that could come out of your position, would be to explain to us how to deal with Internal Affairs of the police. If somebody thinks they've been mistreated by a police officer, how do they work with the Internal Affairs mechanism to try and get some sort of satisfaction about a complaint. I wouldn't even know where to begin.

Also, when GCN was burned down last summer, there were a lot of questions about what the role of the arson squad was, what their effectiveness would be, and what the role of the police would be. If, God forbid, that kind of thing would ever happen again in the gay community, I would hope to be able to

call you and say, "Look, we know there'll be an arson investigation. Can you get me some information about what that means?" We need to keep that sort of line of communication going in these kind of emergencies so that we know what the procedures are. A lot of the problem has been not knowing who to call.

DEVINE: I think my position will give you access to that kind of information. For the record, at last year's parade, we drew up a special order concerning the functions of the police at the various locations. So there was a dialogue last year, and I know the people who were involved in it. This kind of dialogue has to be ongoing, if you are ever going to have anything run smoothly and without incident.

SAVEREID: I think that kind of dialogue needs to be made systematic and institutionalized in a way that is predictable. We've been kind of haphazard in the past. I don't know how late in the game the specific officers get assigned. There may be a different administrative way to bring leaders of the Parade together with the Police Department to plan more effectively...

TRANTAFILLOU: By doing something like that you could defuse a lot of tension. When they're bridling their fear and their tension for three hours or four hours that this is going on, it shows up. The last two years in a row, I've noticed something happens at the end of the rally. It's a real insignificant arrest or somebody is doing something that is not really that serious, but it gets an over-reaction. I remember the incident the year before, toward the end of the march, after everybody was seated, there were problems way, way in the back with someone who was not connected with the parade. It had to do with smoking marijuana, or something like that; I don't even remember now. But I remember rushing over to the scene. The police officers involved were just swearing and cussing and really blowing off steam. It occurred to me that it wasn't really this person smoking marijuana. It was because there was so much tension around the day and there was this thing that they were reacting to.

TIFFANY: Part of it, I'm sure, is because it's a gay parade. But, if I put myself in the position of a police officer trying to manage the potential of having a riot - just you against that many people - it's probably a very fear-invoking job to begin with. Then add to that ignorance and fear, because it's a gay group. I think some of it is just natural

tension, especially when you realize the potential for the crowd turning on you.

DEVINE: If I told you I have never been fearful in my life on the job, I would be lying.

TRANTAFILLOU: No, it is a lot of work, and there is a lot of tension. I have tension in most parades because I'm afraid of something going wrong. I don't want anything to go bad; I don't want people to hurt each other. But you need to understand as a police officer that the people involved with the parade are just as concerned as you are and we will overdo to make sure nothing goes wrong because we don't want that reputation.

DEVINE: I understand.

TAYLOR: Cindy, will you talk about some issues that may not be directly related to police, so that Don can understand other community issues, and so that other City employees can too.

RIZZO: The topics that come to mind from my own interests and experience are employment rights and employment benefits and what the City can do to promote those in the lesbian and gay community. Boston seems interested in dealing with the subject of employment discrimination against lesbians and gay men. We've had an Executive Order protecting City employees against discrimination because of sexual preference. That, of course, protects City employees, who are a very small part of the work force in this city. As most people probably know, about two thirds of the work force is in the private sector, and most are not protected by the union contract. They're people who work at Filene's, Seven Eleven, Honeywell, small companies, and so forth. Those are the people that call me. I get, I would say, six calls a month at least. About half are men and women who work in the private sector; who've been terminated on their jobs for some gay-related reason. They were dismissed because they're gay. That's the most direct reason. One man called me because he was arrested in a rest stop in Westford and his name appeared in the Lowell Sun. He was terminated from his job in the private sector. And that goes on all over the place in Boston and the surrounding areas. So employment discrimination and employment security for lesbians and gay men is a very big issue. As part of the general population, we're subject to the large unemployment that's going on, and we're certainly going to be targeted by that. If there were any

excuse to fire people, we would be among the first to go, just because we have very few rights. The task of groups like the Mass. Gay Political Caucus, through the years, has been to expand our employment rights in both the public and private sector and get some protective legislation for gay people. They seek to add us to the groups that can go to the Mass. Commission Against Discrimination and get some judicial relief through the court system. That does not exist at the time. What we have, and what a few of us are experimenting with in the private sector in employment, is this newly-created body of law called "Bad Faith Termination." It's in its infancy. It's totally uncharted territory in the law. It means putting together facts and legal arguments that really strain what actually went on with a case of discrimination. We try to get it through the back or the side door, and charge clients, by necessity, a lot of money to build these kinds of new and different cases. Our clients just can't go to some administrative agency and get the kind of relief that they need. So, every time I talk about employment I get depressed, because there's very little that anyone can do who works in the private sector.

As far as what the City of Boston can do, I think it can at least set an example for companies that are in Boston by having a very clear policy. It has its Executive Order, but people need to know about the existence of the executive order. City employees need to know about it. I think there are lesbians and gay men who work in City Hall, who work in City agencies, who are not out on their jobs, because either they don't know that they have protection or they think the protection is really not enough -- which I agree with basically. They're afraid that if they come out, they're going to have judgments made about them, about their qualifications, and their job performance that are much more related to the fact that they're gay than that they're good workers. And, there's no administrative body they can go to with confidence.

In the area of housing, one case I'm familiar with was reported in the Gay Community News. The man was able to go to the woman in Fair Housing who investigated the claim and is testifying on his behalf in the Housing Court. I don't know what ultimately is going to come of that, but at least there was somebody in the City who cared enough to look into the situation and take the man's cause up. And so I think we need some mechanism to enforce the executive order as it exists; some way

of getting through whatever needs to go through the Legislature to make sure these substantive rights have teeth. We need to give an employer who's discriminating, not just a little tap on the wrist, saying, "No I'm sorry, our ordinance says you can't discriminate or our executive order says you can't discriminate," but some reason not to discriminate -- having to pay back wages, getting the person reinstated, damages for emotional distress, and all these normal kinds of employment discrimination remedies that are now available to people who have legal protection. I sat down this morning and tried to read about home rule petitions and I couldn't figure it out. Maybe people with more expertise in it can educate me and other members of our community about what the home rule procedure is all about; and educate people at the Mass. Gay Political Caucus who do lobbying to what that's all about and what that means and how that's different from the normal legislative process, if it is at all.

We need some information sharing to explain how the Housing Ordinance and how the Executive Order can be used more effectively. We should be able to use them and people should know that they're there. The City could also pass an ordinance that protects people in employment in the private sector. Again, you are going to run up against this Home Rule problem. Maybe the City's law department could put together some kind of memorandum to explain to us what that means. If it's a City law or if it is people working in the city who are promoting that kind of legislation, then I think the legal resources of the City should be used as well.

Boston should try and encourage companies that reside in the city of Boston to adopt nondiscrimination clauses in their personnel policies, personnel manuals, and to inform their workers that those exist.

Regarding employment benefits, there is an exciting new issue that has been introduced into the Lesbian and Gay Rights Movement recently and that has to do with benefits of what's now being called "spouse equivalents." We're riding along side of cohabiting heterosexuals in the law, developing the area of cohabitation. It's really coming along, and gay people are trying to figure out where they fit into that whole body of the law. We are trying to get whatever goodies come out of it for heterosexual cohabitants. The reason for us to do it, I think, is more compelling. Heterosexuals can choose not to marry, but they can also choose to marry. Gay

people cannot marry. They cannot take advantage of the statutory allowance of marriage that exists for heterosexuals, so we don't have the choice to marry, not so much for social legitimacy, although for some people that's an issue, but to marry for the legal goodies that come out of being married.

What I'm going to talk about mostly are the kinds of employment benefits that extend to dependents or extend to spouses when you're employed in a company that has such benefits. Most companies that offer health insurance will offer coverage for the family. I can't get that from my lover, who has the opportunity, if she were married, to have her spouse be covered. So, I have to go and buy my own health insurance and, since I'm self-employed, that's a lot of money. This is also true for any other kind of insurance protections that exist or any other kind of goodies that come along, such as business trips and so forth, where your spouses can go along. This is being approached in the gay movement in two ways: One is that there has been some bargaining in unions where the union has asked the management to insert in the contract that there would be benefits for the spouse equivalent. They would define spouse equivalents and they would define how the benefits would reach the cohabiting partners. Another way to do it, and this is what's being tried in San Francisco, is a Domestic Partnership Act. I have the newest one and I think it's important to get the particulars of it down, because people, "How can we say whether you're partners or not? What does that mean?" and so forth. Domestic partners have the ability to get registered with a county clerk. Two individuals are domestic partners if all of the following are true:

- A) Neither is married nor are they related by marriage.
- B) They share the common necessities of life.
- C) They declare that they are each other's domestic partners.
- D) Neither has, within the last six months, declared to any City department that he or she has a different domestic partner.
- E) They are both over 18 years of age.

They're kind of cute, but I think that they're sort of helpful also. Related ordinances and resolutions have been drafted that would (1) require hospitals and jails to allow domestic partners to visit each other, unless no visitation is allowed -- I think this is where it gets into the real concrete problems that people have; (2) urge the Civil

Service Commission to propose all necessary rules for granting city employees registered as domestic partners sick leave to attend to a domestic partner and bereavement leave, to attend a funeral of a domestic partner; and (3) ask the Mayor to urge the health service system to develop a plan for the health insurance coverage of domestic partners of City employees. What I see in my divorce practice is health plans allowing the continued coverage of the spouse even after the divorce is final. And I think if they can do that, where they're not technically related in any way, then they can start to consider domestic partnerships as spouse equivalents, as being people who deserve coverage. If The City of Boston, being a very big employer, took it on themselves to lobby and deal in union negotiations, or in negotiations with health care providers, to do this, then I think that would certainly help our efforts in the gay community and lend some "legitimacy", as well.

TAYLOR:

One of the things that I keep hearing, and that's making me think on a personal level of the kind of work that you're doing, Don, is the sense of being an outlaw. As a lesbian woman, so much of what I am about is outside of the law in terms of the way we live our lives. If a policeman walked into a bar when I was there, I, too, would flinch, and feel like it's an us-them kind of situation. I think a lot of what Cindy's talking about reinforces that feeling. Hopefully, the City can begin to eradicate that sense of separation, because that's one of the things that creates tension between us. If I feel like my relationship with my lover is not only not condoned, but not accepted in society, then my being confronted with society's guardians, the police, the City administration, City officials, that kind of thing, creates a tension that I think is unnecessary. I think that's part of what we're talking about today.

DEVINE:

I think everybody has to understand the individual personality that you're dealing with, and I hope that you are accepting of an individual and will not stereotype me as Billy Bump the cop. Once we establish that relationship, I can relate to other members of the department your concerns in a positive way. I know we're going to have problems, because I know the makeup of police, especially in a very conservative city like Boston, and I hope you will bear with me. If you do have a problem and you don't want to go to the particular district that the problem is involved in, I want you to come to me, and if I can't satisfy everything that you're after,

I hope I can give you an understanding of the problem from the perspective of my position in the department and my credibility with the department, and my credibility with the gay community. I am in the middle. I have to keep everybody together. Fighting is going to create failures and that's what I don't want.

- TAYLOR: The thing I was really concerned about in terms of police understanding, which maybe I wasn't saying too clearly, is that there's so much in our lives that make us feel outside of the law.
- LADD: Not just the criminal law, is that what you mean?
- TAYLOR: Yes. It's created an atmosphere for lesbians and gay men of being outlaws, and I'm talking more about the domestic kinds of things.
- DEVINE: Is this a guilt feeling coming from you?
- TAYLOR: It's very heavily reinforced, and you're probably right. I think if a policeman approached me and I was near Somewhere, I wouldn't know whether he was angry because he thought I was a lesbian or whether he had just seen someone steal hubcaps off the car and he was going to be helpful. I think that's what this kind of Roundtable is really useful for, and that your position is going to be wonderful for; to begin to breach that kind of sense of "us and them."
- DEVINE: When I first sat down here I sensed piercing eyes, especially from this side of the table.
- TRANTAFILLOU: You're right; this is the more nasty and more radical side of the table.
- NOBLE: We're more angry, because we deal in courts every day.
- LADD: We see the problems. Lawyers in the community deal with people in trouble and deal with people who have problems and so if you feel that this end of the table is more heavily weighted toward the problem oriented view of things, it's really true.
- TRANTAFILLOU: We're always dealing with everybody's problems: conflict resolution 20 hours a day in terms of not just the police, court systems, institutions, etc, but also lovers breaking up, you name it. It's all day long and I don't mean that in a negative way. People don't solve their problems. Either you have to solve them or we have to solve them. One of the problems that we haven't talked about is domestic

violence between lesbian couples and gay male couples. I don't know how many calls the police get about that; lesbians and gay men do not want to deal with this issue as an issue, but in terms of domestic violence, as with women, there are, unfortunately, a great number of problems. I get a lot of people who call me who have been abused by their lovers. I don't know how the police are gonna deal with this. It's a scary problem in the gay community, because its very difficult to admit that we behave as badly as everybody else.

DEVINE:

It's a very human trait for people to have disagreements, altercations or physical fights. I have had personal experience with some gay people. We used to respond to one particular house in Dorchester. After a while, we understood that these people had a very genuine relationship with each other. We used to say, "Okay, this is a fag trouble call." I changed from "fag" to "family trouble". And I think that's the way a lot of the officers handle situations like that now. A few years ago we didn't do this.

TRANTAFILLOU:

The Abuse Prevention Act covers the household so that non-married people can utilize the procedures for arresting, Chapter 209A. I think that's going to come up more and more.

I don't think we really focused on the whole notion of public sexuality. I, personally, have struggled with this issue a lot. If I were on the Charles River with my lover, necking, I would probably get harassed and arrested. If a heterosexual couple is on the Charles River sunning and necking, they will not be. It's part and parcel of springtime and romance. We don't have that option. And some of us, the people who you meet here, all of us are fairly comfortable with our sexual preference, because we've been doing it for a long time. The problem is, that we want to have the same freedom to just be ourselves. I mean, I don't know the answers to the questions about public sex, because I think we have a whole lot of repressed sexuality, but the point is, when we do something, it's perceived as a negative, and when heterosexual couples do something, it's perceived as okay. We don't have sexual freedom.

DEVINE:

Because you're a minority.

TRANTAFILLOU:

If, when I was heterosexual, I were relating to a man, I would never even think twice about going to a beach and having sexual intercourse. Who cares?

Who would arrest me? What would anybody say? What happens if I, as a lesbian, go with my lover? Do I do that?

LADD: When I was in high school, all they would do, if you were parking, is say "move on".

RIZZO: They don't pull you out and call you a dyke. I want to comment because our office handles a lot of these "bushes" cases. As lesbians, we come to this issue with a different perspective than a lot of gay men do, and a lot of what went on in the Boston Public Library was not little boys walking in on two grown men having sexual relations between them. A lot of it was an officer going up to a man and saying, "How are you doing?" and the guy says, "How are you doing?" - "You're under arrest dear". And in the bushes, the bushes are quasi-public. When we say bushes we're not talking about the Charles River; we're talking about the bird sanctuary where you go behind bushes and little boys don't walk up and see you and families out for a picnic don't happen upon you. Still, there may be some moral objections and reservations. Part of our problem with this as a community, I think, is that we don't deal with the ins and outs of our ethics around quasi public sex, or outside sex. But, when we're talking about this issue, we're focusing on the response of the police and the way that gay men get pulled in. They get their names in the Lowell Sun when it's up there in Northern Mass., so their careers are ruined. They're often very in the closet. They're often married. They have children. They don't even think they can go to a gay bar, because that's too much exposure and they go to these cruising places, because that's where they get some contact with other men. I've sort of learned about this, because of who's paraded in and out of my office in the past three years. They weren't, for the most part, gay activists who were comfortable with their sexuality. They were men who were in real crisis about their sexuality and about their lives and professions and families and they went to this place for some contact that they thought was necessary in their lives. They felt they would be safe. I don't know for what reason, but they did. By the time they get dragged in by the police and called "fag" a thousand times and are arraigned, and then have to deal with the newspaper and their job, they've had so much punishment; they might as well have been in prison for three years.

TAYLOR: It sounds like we're talking a lot about parity. If the police take a certain action with a heterosexual couple doing something, then it's appropriate for them to take the same action for a lesbian couple doing something.

TRANTAFILLOU: I have two more things to say. I believe that a lot of clients really want domestic spouse licenses and things like that. A lot of people really want marriage for lesbians and gay men. I happen to think marriage stinks and I don't think it should be institutionalized, but it's like having the benefits that Cindy was talking about, benefits for survivors and all of that stuff. I would agree that it should be something that should be done, but I get concerned about what it's going to do to relationships.

The other thing is, I don't believe a lot of the violence against gay men and lesbians is horizontal violence. I know from my own personal experience. Every time my name gets in the paper or there's a lot of publicity around something I'm doing, I have gotten an enormous amount of harassment, from phone calls, my apartment has been broken into, I have been followed, and my offices have been broken into. I get a lot of harassment and I don't think it's from other gay people. I think it's from institutional authorities and I have some fairly good evidence around that. I think that is used to frighten people.

SAVEREID: I want to talk a little more about sex legislation and clarify a couple of things that were not clarified. The Home Rule process is designed, I think, to limit the power of the City to establish a paralegal network. The City of Boston government can grant itself subpoena power, investigative powers, which can be done as an ordinance. Having been very closely involved in that long and tortuous process of getting the Fair Housing ordinance first, through the City Council and then, unsuccessfully, of getting the Home Rule Petition into the legislature, I am painfully aware that the whole issue is effective legislation. I wanted to clarify the enforcement mechanism of the Mayor's executive order, which has, as its teeth, only the Mayor's administrative internal discipline. I did want to clarify that that's now the enforcement providence of the Personnel Division. With the abolition of the Human Rights Commission, it reverted to the Personnel Department, which is where I happen to think it belongs. But I absolutely agree with your point that people don't know what's on the books.

TRANTAFILLOU: Does the City have any brochures on the Fair Housing ordinance? Maybe the simple solution would be to do a real simple brochure and make it available for distribution.

SAVEREID: There must be ways that people in the community and the City can together figure out ways to encourage more and more one-on-one positive interactions between the people in the community and police officers without doing something that's clearly arbitrary or seems phony and artificial.

RIZZO: I think when the City is looking for personnel, it should put help wanted ads in Gay Community News or Bay Windows. Propose that to the police force, because it encourages gay people to apply for City jobs.

TAYLOR: Is there refresher training for police officers?

SAVEREID: No, there is a horrible absence, I believe, of inservice training in the police department, which creates all kinds of problems well beyond a whole range of community relations concerns. They're concerns about people retaining their competence and their alertness that I think is going to have lasting damage. In 1919, there was the police strike and everyone was fired. And so, there was a whole new force in 1919. And there was a whole new force after the war. Now there is just an old, aging force.

TAYLOR: What would have to happen for an inservice refresher to happen? Does it have to be funded? Or does it simply mean that it has to be set up mechanically?

SAVEREID: It has to be funded and in a dual way. I think we should all think more about what's possible. It has to be funded in the sense that money actually has to be set aside directly for the training.

And it also has to be funded in the sense that it pulls people off the streets, which is a cost, obviously, because the patrol people you pull off the street for a week, or even a day, or a month, have to be replaced on overtime in the street. So it has double cost.

TAYLOR: If I were a teacher I might be required to take a refresher course every three years to keep my job. I don't understand why it isn't a requirement, to continue to be hired by the City, to have a refresher course on race relations and on minorities and that kind of thing.

NOBLE: Couldn't we set the precedent in contract negotiations?

TAYLOR: It seems like there's got to be something, whether it's a requirement for promotion that you take a week long course in community building or community relations. I think gay and lesbian stuff should be a part of that. Is there anything that we didn't cover, given that we've got an arena to talk to the City.

CHRISTIE: The Advisory Committee for this Roundtable was concerned about the lighting around Somewhere. Some of the streets are a little dark. We thought a recommendation might be that the City of Boston put up more street lights.

TAYLOR: There's really no police presence around the bar either.

MCGRATH: The lighting would definitely help, especially in back of the building.

TRANTAFILLOU: One final suggestion that I have concerns where these recommendations are going to end up. I think it would be very helpful to publicize the recommendations. One thing that came to mind, for better or worse, is the Vault. There are circles in which the Mayor and the Mayor's staff circulate that we don't really have access to. One of the policy suggestions I would have is to begin to push at those institutions somehow; to bring our issues up on the agenda. We don't have access to those banks and insurance companies. Can the City sponsor meetings with these executives to talk about gay issues? How about with banking institutions where gay people may be refused loans? Maybe you can't do something directly about the loan policies or redlining policies or insurance policies, but can you sponsor forums with these upper echelon executives who do business in the city, whatever company they are? With these large based construction firms, you can ask, "Who do you hire? Do you hire lesbians?" Can you sponsor individual forums to do that? I think that would go a long way towards changing attitudes.

SAVEREID: From my perspective, that holds as the basic premise throughout the Project. We are examining not only what the City can do and has the responsibility to do in terms of direct administrative authority and responsibilities but also what the City can do as advocate and as a mediator.

HEALTH

MS. JOYCE CROWDER, R.N.: Former Coordinator of the Gay Nurses Alliance, Director of the Boston Gay Nurses Alliance

MS. ELLEN HAFER: Director of Support Services, Department of Health & Hospitals, Division of Community Health Services, City of Boston

MS. MARTHA JONES, R.N.: Coordinator of Continuing Care, Boston City Hospital, Co-Chair, Massachusetts Gay Political Caucus

MS. LYNN SCOTT: Private Therapist

MS. LENA SORENSEN, R.N.: Associate Professor, Boston University School of Nursing

HAFER: My name is Ellen Hafer and I work with the Department of Community Health Services out of the Department of Health and Hospitals. In that role, I work particularly with the six health centers that are affiliated with Boston City Hospital, which are Dorchester House, Uphams Corner, South Boston, Harvard Street, Whittier Street and East Boston. I am on loan part-time to the Mass. League of Community Health Centers; I operate out of there. In that role, I work with all of the Boston Health centers. We have what's now called the Boston Conference of Community Health Centers and it operates under the Mass. League of Community Health Centers. We have periodic meetings of all the health center directors. We're also now having periodic meetings of all the health center medical directors. They mostly came together around the issue of the Commonwealth Healthcare Corporation, which is a planning effort in which the health centers are working with the hospitals -- mostly the teaching hospitals -- in the City of Boston.

JONES: Would you be willing to take some recommendations back to the rest of the health centers?

HAFER: Oh, sure, absolutely.

SCOTT: I'm Lynn Scott. I am a lesbian and in a relationship for eight years. I was heterosexual for 45 years of my life, and have been a therapist for 11 years, working with straight and gay populations, mostly women, and a few men now. I find that, since I know where women come from, it's easier to work with women than men.

CROWDER: My name is Joyce Crowder. I've been out professionally, personally and politically as a lesbian for quite a few years now. I'm former co-coordinator of the Gay Nurses' Alliance and presently head of the Boston Gay Nurses' Alliance.

SORENSEN: I'm Lena Sorensen. I presently am a faculty person over at Boston University School of Nursing. I teach in the graduate psych. nursing program. Before that, for some years, I was teaching baccalaureate nursing, and before that I was at McLean. You know -- as nurses, we go everywhere and have lots of experiences. I also am on the board of directors at Fenway Community Health Centers and have been for some years, and I do a variety of women's political work. I work on the issue of sexual harassment in the workplace and have been doing that for some years. I've been a feminist counselor, feminist therapist, and I was also involved in making the movie, "Pink Triangles". I try to bring gay and lesbian issues particularly into education. I struggled real hard to get it into the curriculum at BU; and struggled real hard to get it into the union contract at BU. Personally, professionally, and as a consumer in health care, especially with Harvard Community Health, I know what it's like to be asked over and over again why you don't want birth control if you're sexually active and you don't want to be pregnant. Even when you tell them, there are still lots of issues.

JONES: My name is Martha Jones. I am a nurse and have been for 20 years. I have a Bachelor's and a Master's in Nursing. I am now at Boston City Hospital; I am the token lesbian; I have been given carte blanche to do much counseling and inservice, which I feel very good about. I am extremely active politically. I am past co-chair of the Lesbian Task Force of NOW; I am on the national board of the Lesbian Task Force of national NOW; and I am presently co-chair of the Massachusetts Gay Political Caucus. I hope that we, in fact, can go back with some recommendations that -- I am sure from past experience -- the City will do everything possible to help us with. I want to open it up now. It's a little hard to start something that is so encompassing. How does everyone feel is the best way to educate people on the fear that people have in going to health centers? I have another experience within Harvard Community Health: I happen to have two primary care providers to whom I went and said, "I'm a lesbian," but I have never been asked anything. My gynecologist said, "fine," when I told him I was a lesbian. I have been very very happy with the care and the openness that I've been

able to share at Harvard. I have a wonderful primary care physician and an excellent nurse practitioner to whom I've sent all of my lesbian friends -- she is just wonderful. Within any system, however, we have many, many dichotomous situations. How best can we go in to educate without boring the people who are so good about not discriminating and about doing all the things we're ready for?

SCOTT: The inconsistency that you two bring up is exactly what part of the problem is. I sent somebody to my favorite healthcare facility with all assurance in my own mind that she would get better care there than in most places, and she didn't get the lesbian doctor there. She got a woman who is a pediatrician. Not only did she not feel she got the workup she needed, but when she said she was a lesbian after, being asked the usual questions about birth control and everything, the woman got absolutely fascinated and sat down and said, "Well, what was your relationship with your father like?" and went into all of that junk. So, I think inconsistency in these places is part of the issue. A large part of my clientele has fallen in my door from Harvard Community Health even though they don't get insurance coverage.

They gratefully escape the system by coming to an alternative therapist. You can't safely trust that you can just send them. You have to go that nurse practitioner, and she's overwhelmed with lesbian clients ...

JONES: Actually, she said that to me last time -- "Could you stop sending them all to me?" Really. We laughed about it, but it's true. Here is the perfect inconsistency. What kind of educational process would we go through, if we sat down with Harvard Community's staff and started at square one?

HAFER: If you had a package that was really developed for the professionals, I could see it being a valuable inservice type of training. But you'd want to break down that inconsistency. It's going to scare people off if there isn't a lot of commitment, or if it is not openly dealt with as a policy.

CROWDER: I think we need more outreach and more courses in human sexuality for health care givers in general.

JONES: Oh, absolutely.

HAFER: One of the major issues that the health centers are struggling with still is obstetrics and gynecology. It's a poor service for anybody at the health centers

right now, because we're in a city where we're up against teaching programs at the hospitals. We're competing with them for dollars, as well as for patients. All of your primary care providers ought to be educated too. Yet, even among the primary care providers, who you would think might specialize in sexuality or in issues surrounding that, there's not a continuity at the health centers. There's not a good stable base of experienced people, the way there is with pediatricians and internists. It's an area that is weak across the board.

CROWDER: In any long-term illness, I think your lifestyle would influence your care. If you go in, say, with a cardiac problem, perhaps you don't feel that you need to come out to your doctor, but I think that you do -- to figure out your support system in order to function while you're there. This puts an extra burden on you.

JONES: We're talking about so many illnesses in our environment and society that are stress-related. One of the biggest stresses that many of us live with is having to openly deal with being different and with having to be "on" all the time. If we are people who are identified as lesbians, our whole personal life and everything is right there, on the line.

CROWDER: And you are in a very vulnerable position, because the people who control your daily life have to approve of that lifestyle.

JONES: I would see that as a square one. We really need human sexuality courses for everyone, from the pediatrician to the gynecologist to the internist and surgeon. We need a traveling road show. We need people there to answer those real basic questions like, "Did your father beat you?" or "Did he abandon you?" or "Did you hate your mother?" and "Do lesbians hate men?" and all those questions that people have.

SORENSEN: The Gay and Lesbian Speakers' Bureau spoke to three audiences in one day at a local high school, and the worst time they had was with the social worker in residence, who took her away and asked her all those dumb questions. We probably have to do this educating in all health care centers, but let's also go to the root of this stuff and educate social workers while they're in school.

JONES: Academia is where you pass things on; where you get the kids with their little open minds at 18.

SORENSEN: Or 45 in social work school.

JONES: When we talk about health care providers, can we not start at the freshman level of nursing school and first year medical school and bring them along like you bring them along in anything else? First, try and wipe out all those prejudices they've been under since they were little kids. But what kind of talent does that mean? What kind of time commitment does that mean for everyone? On your faculty, how many people would be willing to do that?

SORENSEN: When you were talking about doing a road show on sexuality -- that's fine, but my antennas go up, because that too often becomes an excuse to do a sexuality workshop rather than actually dealing with gay and lesbian issues. Sexuality really is synonymous with straight sexuality. Very few of the sexuality programs are really dealing with lesbian and gay health issues; don't look at gay male sexual practices. When somebody has an infection, you say, "You can't have intercourse for a certain amount of time. You need to do this, that, and the other thing." But when the provider doesn't know what the sexual practices are of the man that she's working with or the woman that she's working with, because that person is not willing to come out, she's going to miss telling that person what's relevant. You don't do the right cultures and that kind of thing. At BU, I tried to get into the curriculum, for the first nursing science course, 3 hours of gay and lesbian health issues.

It was interesting to watch how the faculty dealt with it in the curriculum committees and all those processes that you have to go through to get it. They turned it around and it became everything else but gay and lesbian health issues. Every time another flier came out, it was always "sexuality" or "alternative lifestyles". They couldn't hang on to the words "homosexuality" or "gay and lesbian". Every time I had to say, "No. This is not general sexuality. You talk about all those issues all the time because everything is always implied straight issues." I finally got it in, but you need a lesbian there. I was very committed to it and organized well. I brought in two friends of mind - a gay man and a lesbian who are both nurses. At first, the faculty wouldn't let me bring in other nurses to talk about gay and lesbian issues, because they thought that that was a message to the students.

HAFFER: They wouldn't let you run your own course the way you wanted?

JONES: Were they threatened by the fact that this was saying to them, "There are lots of nurses who are gay and lesbian"?

SORENSEN: They were worried that we were somehow saying to the students, "If you really are sensitive to the issues, you should become lesbian or you should become gay." It raised a lot of issues. It raised a variety of things. The stereotypes and prejudices are deep. They had a very hard time seeing why it was important to know whether or not the person you were either working next to or treating was gay or lesbian. They felt they didn't need to know that. But one of the things that struck home for some of them was to let them know that straight people tell you all the time they're straight. They wear wedding bands, they have pictures of their husbands or wives on their desks, they bring their children into the classroom, they come on Monday morning and say that they just got engaged, they announce it in the newspaper -- all those things that straight people have the right to share. And these women who had worked with me for some years all of a sudden said, "Gee, it had never occurred to me. I thought you were just a single woman who put all her energies into committee work and political work." They could never believe that I might have a lover, that my lover didn't get invited to the Christmas party or the holiday party, that my lover didn't get invited to the recent wedding of a fellow faculty person who knows I'm a lesbian. Trying to talk about those subtle things is what is important. So, if we're recommending doing a road show, I really hesitate about calling it "General Sexuality", because that is not the issue.

HAFFER: I agree with you.

SORENSEN: Look at our health history forms: "When did you start your menstruations? are you on birth control? are you sexually active? have you ever been pregnant?" A lot of those things already assume, on some level, that you are straight. I was doing a Gay Speaker's talk to one of the neighborhood health centers over in J.P., and as a suggestion about what they could to be sensitive I offered that they have in the waiting room a copy of "GCN," and some of the other literature, "Bay Windows".

SCOTT: That's funny. I have a waiting room, and I have "GCN" and occasionally whatever comes in I hang on the bulletin board. It's a very mixed bulletin board with lots of stuff and "GCN" is the only gay newspaper there. One of the cotherapists that was using my space told me that one of her clients said, "My God, you can hardly pick up anything in this office that isn't lesbian." That's significant, you know. It's so threatening to have it there.

SORENSEN:

The literature gives a real message from providers, whether they're straight or even lesbian or gay, who are having a hard time directly questioning clients. It gives the message that this place, although it may not be totally tolerant, has some awareness that there is another sexuality in the world besides heterosexuality. It's a beginning.

HAFER:

I don't know that it's a resource, but as you think about recommendations, there is a program that operates out of Boston City Hospital, Dept. of Health and Hospitals, and BU Medical Center. It's called the Area Health Education Center. There are two components to it. It has programs involved in medical education. They have classes with 3rd year residents, I think, or third year medical students, but they also do some continuing education with the health-center staff about particular topics. I happen to be on the board representing the health centers. It would be a resource that we could look to. There might be a way to get some resources and to coordinate a program to focus on this issue as a part of their overall continuing education.

The Mass. League of Community Health Centers also holds Community Health Institutes two times a year, and they're trying to develop more continuing education projects. They're doing particular topics as called for or as funding is available. It's another type of forum where traditionally there hasn't been a lot of good continuing education. It's a blossoming field for health centers as they become more established. The Mass. League is also trying to get into that area. So there are some things that weren't there four years ago that fit across the whole network and give you access to more people.

JONES:

One of the things I see as an ongoing way of working together is bringing in a few more people within the field and really sitting down over the next six months to get a piece of literature out which is pretty encompassing in regard to lesbians. It should take in some of our health issues and some of our mental health issues. Sally Dean from Fenway said I should be sure to bring up the issue of alcoholism. Where are there AA meetings just for women or for lesbians? A very good friend of mine, just to give you a personal example, who is a lesbian, felt very uncomfortable going to straight AA meetings and could only find one for lesbians once a week. She needed to go every night. She needed to go somewhere and be supported every night as many people do when they stop drinking.

SCOTT: There are meetings almost every night of the week, not exclusively for women, but for gay men and lesbians.

JONES: Then there's not enough literature out, because people don't know about it. This is what I'm saying. Obviously, I can't know everything in the world, but things filter through me all the time and, when I was trying to find something for this woman, I could not find something for her every night of the week, only one day.

SCOTT: You're bringing up another point there. Our referral services are hit-and-miss. I don't know how straight people find out about lesbians. We get calls occasionally asking, "Can you talk to this person, because I don't know enough about this issue?" But basically it is hit-and-miss. It would be wonderful if City Hall had a resource center where all of us were named and we could be called.

HAFFER: The United Community Planning Corporation is developing a computerized referral network system that a social service agency anywhere, or a health center, could buy into. If you did develop a referral system, you'd want that information put into it. That is something that we could follow up on. They're developing this, but it's certainly ahead of anything that I know about, in terms of city-wide services and a referral network. Hopefully, it would be updated constantly. It's not implemented yet, but it was presented as something they're moving towards.

SCOTT: It would be really nice, if -- speaking again of this road show idea -- there were a speaker's bureau where those of us who would be willing to go do that not only as just a one shot deal, but also as a training program, could be available for a given number of inhouse trainings.

SORENSEN: The Gay and Lesbian Speaker's Bureau does a tremendous amount of that work.

SCOTT: Yes. But I'm talking about something paid. I think you'd find a lot more gays and lesbians, lesbians especially, who would serve on the Speaker's Bureau if there were some stipend.

SORENSEN: Some of the lesbian speakers do get paid, but it goes to fund the Bureau.

SCOTT: Well, maybe the next Mayor's Liaison could see to it that a grant gets given to the Gay Speakers Bureau, because I think it's very limited who can serve on that without pay.

JONES: That is one of the reasons that Brian is very excited about the Project. The Mass. Gay Political caucus has been trying to get a grant for the last three years. People are willing to give us money, but we have to have all these stats and data and all the usual things that you need for this sort of thing. Once The Boston Project is completed, we are going to have inroads to get the kind of funding that we need to get educational projects going rolling on their own. That, of course, is going to take a little while. If we applied for a grant, we'd be lucky to have anything by next summer. So, in the meantime, I think we could work through the Speaker's Bureau. All of us who have some expertise should at least put our names in and say we feel we can talk about this, this, and this, and would be available for a minor fee, if they can afford it. If people need the money, then do whatever is necessary. But I think we should use some of the existing services.

HAFER: That's something that I'll try to follow up and get back to you on. The Mass. League is having a Community Health Institute in May. They've already developed a program, but they should be having another one in the fall and they're doing some one day stuff. It is a chance to hit a lot of health center people at a lot of different levels. You get medical staff, directors, and some support staff.

They don't have booths, but they have information available, so if there were fliers or pamphlets

JONES: That's what we need. We don't have an all-encompassing piece of literature that explains what issues are different and why they are different.

SORENSEN: There's actually quite a bit written on lesbian health issues. There are some pamphlets that we have over at Fenway and there's also the one out of Santa Cruz and out of some of the women's health centers.

JONES: The one out of Santa Cruz is excellent.

SORENSEN: We can actually put together a resource list regarding health issues. That is easy enough, since I have quite a bit -- you probably have lots -- and you probably have a tremendous amount too.

SCOTT: Feels like the mental health thing is much subtler. It's mostly from discrimination. The issues that women who come to see me have, that aren't attached to sexual discrimination, are pretty general. Basically, the issue of discrimination is the big one, and I don't know quite how you combat that

except by getting out all the data you can saying,
"We are everywhere, and we are you, and we are the
same."

JONES: How difficult is it for young people now to come
out? Is it as awful as it always has been?

SCOTT: Yes. And the problem is that there are no role
models that they can find; it's the ignorance that
they have to suffer with, and the misery of being the
only one in the world.

JONES: I have felt in the past that we were getting a little
stronger about allowing people to be significant
others and partners -- allowing them to come into the
intensive care unit and to be the family or the
spouse surrogate. I'm hearing that that's not really
true -- that there are still some real issues around
that.

SORENSEN: It's more than just making sure your lover comes in.
Actually, a good friend was in a very serious car
accident -- both she and her lover. One got out of
the hospital earlier. The other one was in there for
a very long time. She had to deal with the
subtleties of the nurses: nurses not being willing
to go in there; nurses making accusations that she
was "coming on". Now this is a woman who is in
traction -- I think her pinky was probably the only
thing that had any kind of free range of motion.

Imagine feeling so vulnerable and in such pain both
emotionally and physically, and the nurses don't come
in to give you pain medicine and aren't willing to
give you the TLC that we all know you need. Those
subtle things also need to somehow be addressed.

JONES: Back to education. Back to starting at the very
beginning with their freshman year in nursing school.

SCOTT: And that works with staff too. Another client that I
had was caught in an awful situation at work. She
didn't come out, but everybody sort of knew it. They
made up this amazing story about her and another
woman being down in the basement getting it on. It
got to be a cause celebre. It was all rumor and
gossip.

CROWDER: Boston City Hospital, I understand, is the only one
that will permit your lover into intensive care.

JONES: No, that really is not true. I worked at Sidney
Farber with death and dying. Sidney Farber had the
most wonderful policy in the entire world. We had

several gay couples and there was never an issue at all. When someone was dying, had a terminal disease, they were given every privilege.

SCOTT: And yet, the Supervisor in that place was heard to say to the Director of Nursing, "Don't fire that guy, because we don't want them picketing." In fact, the Supervisor was furious that the gay man was there. The only reason he got to stay was because of the fear of the reaction to his being put out.

JONES: There is power in being "out", because they can't resort to subterfuge. You can't blackmail someone who says, "I'm a lesbian, what are you going to do about it?" Sure, a lot of people laugh behind my back, but what do I care?

CROWDER: The nurses are lucky, because our license specifically states that we cannot have our license taken away if we are gay or lesbian.

JONES: But it was, in fact, not always that way. You remember the old days.

CROWDER: But, they can get you for something else.

JONES: Sure they can - drug abuse and all the other nice things that they can come up with.

CROWDER: If they want to get to you, they will.

SCOTT: I really think that we must have state-wide legislation. We have to let people know that it is unacceptable to harass us, to treat us in a derogatory manner. We must have dignity, wherever we are, and whoever we are.

JONES: The bill that's now before the House is a general discrimination bill which will do nothing more than really allow us to go to the Mass. Commission on Discrimination for anything that happens. We do not have that privilege now, so that as a minority -- as a group of people whose human rights and civil rights are taken away -- we have no recourse. Very basically, it adds "sexual preference" to race, creed, sex, and so on. It covers housing, mortgages, credit, insurance, rentals, public property for business purposes, and things like that. And it's true that when we get through talking about everything we're talking about, the bottom line is that we have no legitimacy. We are not a legitimate group of people according to the law. And if you are not legitimate according to the law, you have nothing to fall back on.

We can be blackmailed, slandered, and made to feel like we are nothing -- like we are just not in existence. We have to conform to certain stereotypes or people will not accept us, and those stereotypes are all heterosexual. To have a lover accepted as part of who you are means this tremendous coming out process to parents, to friends, to jobs, to everything, and all the stuff that goes with it. When it all comes down 5 years later, how's your mental health?

CROWDER: That really is a key point, because being in the closet takes a tremendous amount of energy. It's just incredible.

SCOTT: Psychic energy, physical energy.

JONES: The people who are in law and banking and similar jobs would be fired immediately. No doubt about it. They live in constant fear that they will be found out.

SCOTT: Where it shows up is in going home to their mate.

JONES: Sure, in taking it out on them ...

SCOTT: ... and resenting them for being there, because if they weren't there -- it may seem at that moment -- they would maybe be able to survive better in the world. Their mate becomes a target for the hatred.

JONES: This brings me to another issue. Two things that we don't think about a whole lot in lesbian health care and in society are battering and rape. My sense, from talking to two lesbian women who have been raped, is that the rape of a lesbian is almost a double affront. It's bad enough to be raped -- to be victimized in that way -- but, with most lesbian women who perhaps have not had intercourse or been with men for a period of time, it is a further assault. Rape crisis does not really deal with that.

HAFER: What are the hospitals that have rape counseling? The Brigham has a Rape Crisis Center.

JONES: That's what I was going to ask you. Beth Israel has an excellent one.

HAFER: I think, in fact, the Brigham's Center might be ending, because I haven't heard much about it lately.

JONES: At Boston City, we do not have one, other than the emergency room. Our emergency room is all encompassing. It's a trauma unit.

SCOTT: But what is it like for somebody to come in having been raped?

JONES: BCH is real easy with this; they really are very supportive.

SORENSEN: Yes. A lot of lesbians work over there.

SCOTT: Generally, it's a more accepting institution.

JONES: We see everything, and this is just another thing.

CROWDER: I'm wondering if they get long term follow-up, though, Martha.

JONES: Well, that's what I'm concerned about. Victimization, in general, I don't think gets the long term follow-up it needs. I think that we need some kind of special place, maybe through mental health workers and therapists and psychologists, where lesbians who have been raped or battered could go. There are certainly shelters for battered women, but would they be accepting toward a battered lesbian?

SORENSEN: It's been a struggle in the battered women's shelters. They have been struggling very hard with it. Within those coalitions and houses, there are lots of lesbians that are working very hard on it, but it's very difficult, because the issues raised when battering is done by a man are in many ways different from those raised when it is done by another woman.

JONES: Psychologically, I'm not sure I understand why. Are you saying that maybe men show their power in beating up a helpless female, whereas, in the case of a lesbian relationship, "Where's the power problem?"

SORENSEN: There are still power issues. We're raised within a society that supports you in turning to violence when you can't find any other way to deal with frustration and difficulty. Those kinds of power issues also come up in lesbian relationships.

CROWDER: I think perhaps with one woman battering another woman it might go a little deeper. For instance, if the other woman is a visual symbol of the first woman's not being accepted by society, she's more likely to batter.

JONES: That's what I was thinking, actually. I think women are far more powerful than men anyway, so if you get two very powerful women, actually ...

SCOTT: Alcoholism plays a big role as does borderline personality. I'm sure borderline personalities are everywhere, but the borderline personality is particularly ticked in the lesbian community when two women are dealing with each other. That whole mother issue is right there in a physical symbol of the mother. I do a lot with people helping them distinguish who their partner is versus who they turn them into. But alcoholism is certainly also a very large factor.

JONES: Our society tends to socialize in bars.

SCOTT: Not by choice.

JONES: Not by choice. In the beginning, when people could not do anything social, there were bars created -- social gathering places that served alcohol in the 40's and 50's. People had special little places to go and lights would go off. When cops came in, if they were dancing close -- it was awful. It all evolved from that. Now we are very much a bar society -- men more so than women; but the women's bars are where you meet everyone. That's where you go.

SCOTT: That's right. One of the issues I have is the isolation of women who aren't bar people or who are trying to be off alcohol.

CROWDER: I can't equate alcoholism just with bar people, though, because I think people who use alcohol as an escape will use it in their own bedroom.

SCOTT: I think, though, that the accessibility of alcohol is an issue. You go to bars to be with your friends, and they thrust a drink in your hand. I would not want to be there if I were struggling with my alcohol issues.

JONES: No. I wouldn't either.

SCOTT: I'd go back to the pressures of being hidden, of being in the closet. You will find an escape through alcoholism; you will find it through battering; you will find it through drugs; you will find it, because you have to have an escape. We must give people a legitimate escape in the form of acceptance by society. Self-esteem is what makes us loving people. Self-loathing is what makes us all these other things.

JONES: For gay youth, the first place to go is a bar. They're in that age group anyway, so they'd be going

to straight bars if they were straight. Then, they get into all the other problems that their lesbianism brings up, and the alcoholism gets out of hand, and they start really going off the deep end. They need special kinds of counseling by people who are aware that it's not just an alcoholic problem. There is so much more behind it. You know that their alcoholism comes from having to constantly be stressed with a different lifestyle.

SCOTT: Not that their alcoholism comes from being a lesbian -- that's the other way that they get counseled ...

JONES: Exactly. It's important to have someone sitting there saying, "It's okay." I think the whole mental health structure within the city needs to understand that too. Big, unique problems there ...

SCOTT: Terrible, terrible problems ...

JONES: You have a list of things there. Are we touching on some of them?

SCOTT: Yes, I've been looking at them. I thought of my clients and what their issues are. It's everything. Like recreation -- softball is big in the lesbian community, but women have been beaten up on the playing fields. We need other kinds of meeting places, and other ways that people can be together without bars. I'm concerned about the street protection, too. I wrote at the top of my list, "Safety and Equality." That's the whole issue.

JONES: It is. I think of psychological safety also -- we should be able to go somewhere and feel safe in saying, "I'm a lesbian and I require this from my city. This is a service I'm entitled to, but I also need you to accept it and be understanding of it and to understand what I'm saying to you." We should be able to say that and not have people give us those blank looks.

SCOTT: I also think that those of us who can afford to be out, need to be more visible. I think of these kids with no role models -- people who are out living their lives and are making it. A lot of my clients stay with me longer than they need to because I am the person they come to who's still there: "You're still together with somebody - Ah!" Whatever the issue is, they need that so badly. That's why I'm on the Speaker's Bureau. I believe in getting out and putting out the word. If we were freer to be out and circulating without fear of discrimination, many more of us would be available as role-models.

CROWDER: That's true. But there's a reversal of that as well. When I came out, I lost several very good friends. They could no longer be seen with me in public.

JONES: One of the things I did want to talk about was aging in the community.

CROWDER: I think that lesbians are much more fortunate than gay men in this aspect because we place less emphasis on personal appearance. I think it's very difficult for a gay man. There are some lesbian support groups for older lesbians. One's been called OLE which is for Older Lesbian Energies.

JONES: I'm upset that I can't be a part of that until I am forty.

CROWDER: New York has a group called SAGE. They're making a film and will be looking in Boston for older women and men to film a little bit later. They have put out a book of gay writings. They have a very good community group who go out and visit older gays who can no longer get out and buy groceries for them -- things of that sort. They're really looking after their older gays.

JONES: How do you feel about that? Working with the elderly as closely as I do, I see what happens to them. How do you feel when you are old enough to go into a nursing home? Would you want to go into a nursing home that was primarily lesbian and gay?

CROWDER: Yes.

JONES: It's going to happen, I think. I certainly foresee it.

CROWDER: There's a group in Vermont called Circle of Angels. They've got a farm with several buildings. Presently they cannot take care of anyone who is totally incapacitated, but they do have nurses there. You can take part in the farm as much as you are able or want to. Actually, I would like to see a lot more of that, women living in a communal situation. Since we do not have any role models, we have to make our own. We have to make our own traditions; we have to make our rituals.

SCOTT: Not pay attention to the cultural ones.

CROWDER: The death of a gay friend or lover is something that's very difficult to deal with because we have no traditions. Usually the straight family will come in

and take the body and the belongings, and you're left with your grief.

JONES: I think we see a lot more cases where, as long as the parent understands, whether they accept the relationship or not, they often will try and be sensitive to it.

SCOTT: I knew a case of a man whose lover died, and within a week that man was sitting on his doorstep with not a thing. The family legally swooped in and took everything. They left him without his lover or any of the possessions that made home.

HAFER: Part of that's preparation ahead of time.

JONES: Exactly.

SORENSEN: I just did a will and gave power of attorney to my lover so that if anything happened to me, my lover would have legal rights to all my home belongings.

SCOTT: We did that too.

JONES: We've done that also. It's very important.

SORENSEN: That's still to be tested, I'm sure. The legal system is not perfect. One thing we have to get out to both lesbians and gay men is to start thinking about death and legal issues. I've taken it for granted and all of a sudden it occurred to me, "Oh, my God, I really love this woman, and something might happen to me."

SCOTT: This is the exciting part of being a lesbian -- we talk about problems, but I always want to infuse a little excitement -- lesbians are outside accepted norms, and we are going to be creators of a changing society. It certainly is needed. What gay men and lesbian women are coming up with in the way of rituals and in the way of richness to the environment is very exciting.

CROWDER: When I realized that I was lesbian I just couldn't get over it. I thought it was the most marvelous thing in the world. I suddenly understood all those things that I hadn't understood before. It's just great.

HAFER: Are there issues involving health benefits?

JONES: I believe we have a panel that's of working on that. It is part of the legal. It would be wonderful to be able to have my lover on my Harvard Community plan

with me, but until we get some other legal issues settled, like acknowledgment that we are a legitimate couple, then it's kind of hard to get into that.

CROWDER: You would have to deal with the question of what constitutes "family".

JONES: Exactly. We're talking about things that will probably take the next ten years to hassle out. There again, it is through legislation that we have to legitimize ourselves.

SORENSEN: There are other issues specifically involving lesbians. For a lesbian who doesn't have children from a heterosexual relationship and wants to have a child, there's a tremendous issue about how to get pregnant. Are you going to be artificially inseminated? Are you going to get a gay male friend who's willing to do it? There are a variety of ways, although there are not a variety of health services to provide them. What if you do get pregnant? If you have single health insurance, you cannot change it to family insurance once you're pregnant, and you cannot get family health insurance unless you're married.

HAFER: Does that mean, if you're single and in a group plan that provides maternity, and you get pregnant, that you're ineligible?

SORENSEN: You have to already be on a family plan.

JONES: Blue Cross/Blue Shield has individual.

SCOTT: But this is true for single heterosexual women too then. Again, it's identification of what a family is.

JONES: It goes back to feminism too: a woman who wants a child without a husband.

SORENSEN: Start raising it in some places and you begin to realize that the issue of a family really is motherhood-and-apple- pie. It touches off a tremendous amount of feeling in people.

SCOTT: I realized the other day that I can no longer go up to a woman with a child and assume anything. I have to say to her, "Are you raising this with someone?" You can't assume that it's a husband; you can't assume that it's not a woman; and she could be alone.

SORENSEN: It doesn't necessarily need to be a lover; it could be in a group situation.

SCOTT: And that's not on any medical forms, you know: "Is this child being raised by somebody beside yourself?"

JONES: Co-parenting is a big thing. When you're co-parenting a child, whether it's from a marriage or you decide to have it, there are no benefits. Nobody recognizes, in PTA or anywhere else, that these are co-parents, unless they charge right in and say, "We are co-parenting this child." But that again is a huge risk to take. The kid could be discriminated against.

SCOTT: A key psychological issue for children and for lesbians raising children is this double indemnity. They have to be liars, and they have to be good at it. If the parents can't be out, for whatever reason, the kids have to be loving and get all the goodies that there are in that house, go out the door, and close that off, and act as if mother's living with a roommate. If any of the kid's friends come visit, the kids have to make sure that they don't find out. It puts the kid in this terrible bind of not being able to share life, of being a liar at a young age.

CROWDER: You have to lie to be socially acceptable.

SCOTT: That's right. That is true of a lot of issues. Lying is part of the game.

JONES: I'd like to get a couple of firm things that we can go back to the panel with. I think one of the first things we talked about was the importance of getting some sort of literature into all the health centers. Second was the educational aspect. We need to either all join the Speaker's Bureau and be ready to go out at any given moment; or make inroads by calling the health centers themselves, and having them set up times for us to talk to their medical staff. One of the things we wanted to do was to get mental health people within the system who understood lesbianism and homosexuality to not treat it as a major issue. So many times, if you talk to a straight therapist and you say, "I'm a lesbian," you spend two years working on that when it's not necessary at all. The other issues we brought up about rape, and fertility and alcoholism, I think, can be addressed through education a great deal.

HAFER: On the education thing, remember the Mass. League's Community Health Institutes, which I'll get back to you about.

SCOTT: How about the hospital grand rounds?

HAFER: Yes. Hospital grand rounds.

JONES: BCH and BU are very good about that. Each year, when the new interns come in, when the residents change, and when there are new med students, they always talk about sexuality. They have a time for lesbian and gay issues. It sounds like we have a vehicle through the health centers. Someday, we will be able to say to lesbians, "You can go to any health center in this city." I would like to be able to say that and feel assured that they have an understanding of lesbian issues and will treat disease or whatever without concern for sexuality.

CROWDER: I'd like to see the idea of some kind of referral line followed through. You mentioned that this particular person that you were referring all these people to had had enough. We need some alternatives to this person.

JONES: Exactly. That could come out of Brian's office, because he's most visible and his office is most visible. He can become some sort of a referral line.

SCOTT: And he can publicize that there is such a thing.

JONES: Absolutely. We can take some time with some friends and people that we know in the profession and ask them to help us gather a really good referral booklet. By that time, I hope we'd be able to mention that the community health centers in many neighborhoods are very cognizant of the issues.

SCOTT: I'm sorry there are not more black people here.

JONES: We've done it again.

SCOTT: Yes, I know. They have a double whammy of having to keep together for their race issues, and yet still being so separate.

HAFER: It also must be horrendous in the Hispanic community.

JONES: It is. It's the same thing. We have one person from the Hispanic community, and we have one black person. When we were thinking about it, I just could not think of a lot of black nursing educators. I thought, "Wait a minute, something's very wrong here." Black lesbians have had a tendency in this city, understandably, because it's such a racist city, to stay very much on their own. They are just starting now, for instance, to come back into the bars.

SORENSEN: One thing that comes to mind is that, this weekend, there's a conference on alcoholism -- women and alcohol. And, in that, there's a lesbian workshop. You begin to see that, with all these workshops, you're beginning to get a broader picture. You aren't always only seeing white middle class women or white middle class people dealing with these issues. If it's a broader issue, you start looking at the racism of it; you start looking at the sexism, the homophobia, the class issues, and start making connections. You begin to make people aware that the community is really diverse, and that the issues affecting minorities are really connected.

JONES: I would like to see us get together again, maybe with Ellen, to see what has transpired. I'd like to keep this basic committee together. Maybe each of could bring another person, whom we think would be helpful in writing educational materials and a resource list. It's got to be pretty encompassing.

SORENSEN: Martha, all of us sitting around the table already have a tremendous amount of resources. Rather than reinvent the wheel, I would suggest for that next meeting that we bring the written materials that we have.

JONES: I think, between us, that you're right. I'm sure we could dig up whatever statistics there are.

PROCEEDINGS OF THE
PEOPLE OF COLOR ROUNDTABLE

PEOPLE OF COLOR

SUMMARY

The People of Color Advisory Committee, like that for Women's Concerns, was charged with two tasks: 1) designing a day which would raise the unique issues which confront gay and lesbian people of color, and 2) ensuring the participation of Black, Hispanic and Asian gay men and lesbians in every aspect of The Boston Project.

As with women, the concerns of racial minorities are often omitted in discussions about gay issues. Likewise, in the Gay and Lesbian Community, people of color often face bias. According to The Boston Project Survey, 65% of the predominantly-white respondents agreed that Blacks, Hispanics and Asians are not accepted as full and equal members of all gay and lesbian business establishments and organizations.

The People of Color Roundtable was held July 6, 1983 in the Mayor's Office of Policy Management. The participants began by watching a Tony Brown's Journal segment on Black gay men and lesbians. They then discussed the key issues of: Homophobia/Racism, Immigration and Health Needs.

The basic recommendations of the People of Color Advisory Committee were:

- 1.) Monitor and evaluate City departments for their ability to educate staff and design policies which reflect a consciousness of racism and homophobia;
- 2.) Educate the Gay and Lesbian Community and monitor their businesses for discrimination based on race or gender.

PEOPLE OF COLOR
ADVISORY COMMITTEE

<u>DR. HORTENSIA AMARO, Ph.D.:</u>	Psychologist, Amaro Research and Consulting
<u>MS. ANDREA BOLLING:</u>	Affirmative Action Monitor, Personnel Department, City of Boston
<u>MR. FRANK CHIN:</u>	Purchasing Agent, City of Boston
<u>MR. HENRY C. CHINN, JR.:</u>	Assistant Director of Cooperative Legal Education, Northeastern University
<u>MR. ARMANDO GAITAN:</u>	Member, El Comite Latino de Lesbians y Homosexuals de Boston
<u>DR. SUSAN GONG, Ph.D.:</u>	Therapist
<u>MR. RAFAEL TORO:</u>	Mayor's Liaison to the Hispanic Community, City of Boston

PEOPLE OF COLOR

RECOMMENDATIONS

WE RECOMMEND THAT:

- 1.) The Mayor should create, staff and budget the Mayor's Office of Community Concerns to address the unmet needs and issues of each of the City's minority communities. This office of Community Concerns should:
 - A. Be made up of Liaisons to the Gay and Lesbian, Hispanic, Black, Asian and other designated communities, whose principle responsibility would be to guarantee that City services are provided on a full and equal basis;
 - B. Initiate a needs assessment of the respective communities;
 - C. Cooperate with the Personnel Office in developing and implementing periodic in-service training for all City employees on the issues of racism, sexism, homophobia and other destructive attitudes and behaviors;
 - D. Monitor the writing and distribution of all City-sponsored literature to guarantee inclusive language, bilingualism and equal representation;
 - E. Establish guidelines for the drafting of policies and the design of services to ensure that the needs of gay and lesbian people and people of color are met; and evaluate for degree of compliance;
 - F. Develop and disseminate in the general public information about the resources, contributions and issues of minority communities;
 - G. Galvanize leaders from the respective minority communities to develop lines of communication and sensitivity and cooperation between the various communities;
 - H. Ensure that members of minority communities have a complete understanding of the City services available to them;
 - I. Monitor all aspects of the Cable Television system to guarantee fair access for gay and lesbian people of color.
- 2.) If the Mayor does not establish an Office of Community Concerns, the Mayor should accept responsibility for addressing the concerns outlined in B through I of the first recommendation.

- 3.) The Mayor, in cooperation with representatives of the Gay and Lesbian Community, should secure and provide a safe, accessible and barrier free building for a Community Center, one of the purposes of which will be to provide a supportive environment for gay and lesbian people of color.
- 4.) The Mayor should advocate that The Boston Committee expand its mission to include components of integrated neighborhoods beyond racial issues--most particularly, that it include the issues of gay and lesbian people.
- 5.) The Mayor's Liaison to the Gay and Lesbian Community should encourage on-going dialogue within the Gay and Lesbian Community on the issues of personal and structural racism and sexism.
- 6.) The Mayor's Liaison to the Gay and Lesbian Community should pursue complaints regarding racial and sex discrimination by gay and lesbian businesses.

PEOPLE OF COLOR

PARTICIPANTS

<u>MR. WEST COUGHLAN:</u>	Legislative Assistant, U.S. Senator Edward Kennedy's Office
<u>LT. DONALD DEVINE:</u>	Police Liaison to the Gay and Lesbian Community, Boston Police Department
<u>MS. POLLY DOW:</u>	Case Worker, U.S. Representative Barney Frank's Office
<u>MR. PETER EBB:</u>	Research Assistant, State Senator Royal Bolling's Office
<u>MS. OLIVIA ESPIN:</u>	Therapist, Boston University Counseling Staff
<u>MS. ELLEN HAVER:</u>	Director of Support Services, Department of Health & Hospitals, Division of Community Health Services, City of Boston
<u>MR. RICHARD L. IANDOLI:</u>	Attorney & Immigration Expert, Gilmore & Iandoli
<u>MR. IAN JOHNSON:</u>	Chairperson of Congregational First Church of Roxbury
<u>MR. WALTER KRUECKL:</u>	Chairperson of Social Responsibilities for the Congregational First Church of Roxbury
<u>DR. DANIEL LAM, Ed.D.:</u>	Deputy Director of South Cove Community Health Center, Boston

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TRANSCRIPT OF
SHOW #611 - "BLACK GAYS"

SIGNATURE MUSIC:

TONY BROWN: Homosexuality is another one of those taboo issues that has forced its way into the public attention and while Black and White homosexuals face sexual discrimination, they do not share racial oppression. This program will deal with the minority group within the homosexual community and the issue is not homosexuality, per se, but how a Black homosexual adjusts within the homosexual community and the Black community at war with racism and discrimination. I'm Tony Brown, in a moment, "Black Gays."

ANNOUNCER: Featured on this edition:

SIDNEY
THOMPSON

But from the Black community, frequently if I were to come out and be open about my homosexuality, then I would become ostracized by the community. As long as I am hush, hush, in the closet, or maybe a few people know, but they are turning their heads to it, then it's all right.

REVEREND
RENEE MCCOY

If I had a choice of being Black or being a lesbian, I'd rather be Black, because there lies my life.

JAMES CREDLE

Being gay is part of who I am. It's part of my being Black, so it's like cutting off my arm and making me an incomplete person and then saying what makes me complete when you already know that... you know, that's part of who I am.

TONY BROWN:

For many years the Black gay and lesbian population has been relatively silent. However, the increased visibility of the general gay community has raised many unvoiced issues among this little known sector of the Black population. What is it like to be Black and gay? How do Black homosexuals handle this double stigma? Do they run from their own roots in pursuit of sexual rights?

How does a Black homosexual adjust in a racial society? These questions and others like them will be directed to a panel of Black homosexuals. Joining me to discuss this issue are Mr. Sidney Thompson, member, National Coalition of Black Gays; Mr. James Creedle, member of the steering committee of Black and White Men Together in New York; and Reverend Rene McCoy, pastor of Harlem Metropolitan Community Church. Homosexuality... Black homosexuality in a white dominated country has to have its own unique experience, variable interpretation. How do you see it, how do you experience it, I think would be the more adequate appropriate term?

THOMPSON: Well, generally I would say that being Black in America we have the same ramifications as being Black in the larger aspect of America, as being Black, with discrimination but also in our small microcosm, we also deal with the racism, being also gay, but, yet, Black too.

BROWN: What about the term, "gay" is that a new term? Does it also apply, Reverend McCoy, to lesbians?

MCCOY: The homosexual is a man who is engaged with intimate sexual relationships with other men. Lesbian means a woman who chooses her intimate relationships, also sexual relationships, with other women. It's just typical of American society that women sort of get caught up in that we're all brothers, you know what I mean?

BROWN: Is "gay" also inclusive of lesbians:

MCCOY: Well, it is; it is inclusive just in general conversation. We have no real aversion to being called gay.

CREEDLE: I don't accept homosexual anymore because it has certain stereotypes that people...buy into and I'm not willing to buy into that because I think of myself as a gay male now.

BROWN: Well now...in addition to just a sexual definition, this country legally has laws, statutes, in North Carolina, where the state you come from, you can get ten years in jail for a homosexual act. An act of two men, together. Now that's a lot more than just stigma. Isn't that a very definite reality in your life?

THOMPSON: Well, I would have to say that frequently Blacks because of the Jim Crowe laws from...of yesteryear, that same things would happen in similar ways because we are gay and I agree with her in many ways that we are more than just sexual beings, we are also individuals who are scientists as well as unemployed.

We are thinkers and we are doers. Frequently the laws contract, because of the large society as a whole we have to bring down these things, but generally these come from all the religious taboos or religious laws.

BROWN: Are Black gays more closeted than white gays generally? Do Whites come out politically more as gays than, than Blacks do?

THOMPSON: Well, I think because of some of the skewed media, that is the reason why. But ever since the Stonewall incident which happened in 1969, Third World gays have been involved in Gay politics. Especially in areas where they have a large population, such as San Francisco, Washington, D.C., New York City. Frequently I feel that many gays, the White gays are put up, because it's a power base, there's economic money there....that is being tapped now by advertiser. Gay males generally have more income than say a quote unquote het person would have.

BROWN: Mean heterosexual.

MCCOY: The, the problem though is that, Black lesbians and gays are much more closeted because we don't have the mobility. We cannot move from, it is not our...luxury in this country to go from one city to another. Most of the kids that you see hollering gay liberation don't live in the city that they're yelling gay liberation. And so Blacks have, traditionally have more to lose. They have to deal with the stigma of, of....being lesbian or gay, then they have to deal with racism and then survival. You see Blacks don't come out because we have so much more to lose. We don't have that, that luxury. We have...my lover for example is...has a good job. She's a professional woman and...but she cannot come out...which also limits the services that are provided for Black lesbians and gay people in the community. It, it's sort of a Catch-22 situation.

BROWN: Now when you say that Black gays and lesbians can't come out, what are you afraid of happening to you? Is it the family pressure, is it the strong religious orientation of the Black community?

CREDLE:

All of those things, it's all of those things. As far as me, the reason why I can be here today, I'm an assistant dean of students at Rutgers University and in...the laws of the University is that they cannot legally discriminate against me because of being gay, my work is counseling, part of my work is counseling and working with gay students on campus. But as far as my personal decision to do this, it has more to do with my experience as a Vietnam veteran and being in a situation where I literally saw people younger than I and I was twenty at the time, eighteen, seventeen, nineteen years old, dying and I made a decision at that point, no longer will I be closeted in terms of my dealing with who I am as a sexual person, being gay. As part of that process that I talked about before, I am more than being....I am more than just a sexual being, however that is part of who I am and to understand that...process of dealing with death and dying at that young age, and to come home and say the rest of my life will not be...will not be lived in a closeted manner means that I've had to come to a political understanding of being gay and what that meant. And what we're talking about here is the issue of understanding yourself in addition to given a position such as I have, where you can do that without the liabilities that go with it. I feel fortunate in a lot of ways because both of those things connected for me. At a good point in my life but for so many other Black youths, both gay and lesbians, those things haven't connected and they won't connect unless the society begin to deal with the issue of difference. Because that is what we're really talking about.

BROWN:

Well, how...I want to ask you a question I'm sure all of you, it may be a very naive question, I'm sure it's on the mind of many people watching this program, how can you suppress your sexuality, in other words, I'm a heterosexual, if I see a woman I'm attracted to, frankly certain things visceral happen to me. Now I can't suppress that. Now I'm...the question I'm sure to you is naive, but I'm asking you...I frequently have heard lesbians and, and homosexuals say this. I really frankly don't understand what you mean.

THOMPSON:

Well there's a coverup generally used. Using opposite sex gender names pronouns for I went out with her when actually it was him. Ok, that's the way we do it on the job or with family members. And basically what it comes to that the people never really come to good terms about themselves, because they have to hide part of their identity, and the sexual identity is part of...if you feel good about

many other things that you do, which may be against the grain.

BROWN: Is there much frequency of male or homosexuals being married as a part of covering up or not coming out...as, as gay people.

THOMPSON: I would say that...a large portion of gay males who are married, because they wanted to express that part...their fatherhood, married lifestyle, and being gay, you know, or homosexual, is part of their whole being. So they may have sex with other males but they also enjoy sex with women, which I would categorize as being bisexual, but then again there are those who fall on the parameter.

BROWN: How many people are we talking about being homosexual or lesbian?

THOMPSON: Well, generally it's...the way that they figure it out is through the Kinsey report and also Masters and Johnson that there is a level or a scale of one through six, one being exclusively homosexual and six being exclusively heterosexual, and the majority of people are neither on either end but they fall somewhere between two and five. But I would say in the population, ten percent of two hundred and thirty million people would be homosexual. Of that there is a difference between those who are closeted and those who are out or living a gay life style.

BROWN: What about Black versus White?

THOMPSON: I would say that from my understanding of the statistics there are thirty million Blacks in America and I would say three to possibly four million Blacks are homosexual.

BROWN: So percentage wise, there is no difference in terms of race?

THOMPSON: Correct.

BROWN: Is that true Reverend McCoy in terms of lesbians:

MCCOY: Yeah, yeah...the problem with the Kinsey report was that it was only White people that that they tested, so we really have no...documented, documentation of how many Black lesbians or gays there are, but we're all good Americans so we'll say ten percent too.

BROWN: What about well-known people? Historical or...present?

MCCOY: As, as badly as the black community needs to hear who...they are, it's a sign of how deeply oppressed we are...we have no role models and the role models that we do have are afraid...regardless of how much money, how much prestige they have and it's just, just an example of how bleak the situation is for Black lesbians and gay men.

THOMPSON: When I was coming along, there was no positive Black gay male role model that I could even emulate. The only thing that I was accustomed to...dealing with the issue of transvestism and homosexuality, which many people confuse. Transvestism is a person who has the clothing of the other sex. They're not drag queens, but something that Blacks saw in the streets, someone who wanted to emulate a woman, or vice versa within the lesbians, where there are some women who like to emulate men by wearing men's clothing. So those two are confused with where the homosexual and the lesbian is, because many of them do not follow their stereotype.

BROWN: Well are all transvestites homosexuals?

THOMPSON: No, I would say the majority of transvestites are...either they fall in between transexualism which is that a person feels that they are a female trapped in a male body or vice versa, then I would say possibly thirty percent of them are homosexual, but the seventy percent are generally heterosexually oriented.

BROWN: How do you explain the phenomenon going on in the movie industry? There is Victor, Victoria, being acclaimed, there is Tootsie, which is a phenomenal box office success, do you get any personal satisfaction when movies like that become very successful? Is there some message in there that, that you perceive?

MCCOY: I just saw Tootsie and it seems that the non-gay community sees that as pro-gay in some kind of way, I was enraged at the end of the movie, even though it is an incredible movie, when they thought that for a moment Tootsie could be a lesbian and they just freaked right out, and, and so that doesn't give us a positive image; it doesn't do anything. It, it makes fun of cross dressing, and when it does touch into our community, when they had a chance to present a positive image of a lesbian on the screen, they chose not to. And, and it's about power, it's about money. That this...lesbian and the gay community is money, it's an economic base. You know, we set the clothing trends, we set the fashion, we make the

trends; it's about money, Tootsie, Victor, Victoria, Some Like it Hot, Making Love (SEVERAL AT ONCE) it's all a way of ripping off or exploiting the community...at our expense.

CREDLE: And it's not about Black gays, it's not about Black lesbians, it's not about us, it's usually middle to upper class Whites and...this illusion of what our life is all about, because we are not all upper class, I mean we are very poor as well, also Black, we're hispanic, you know, there are others of us that you don't get on the television and we have the same kind of problem of access to the media.

BROWN: Well, what about racism, you would suspect one...I would suspect, perhaps naively, that because homosexuals and lesbians are oppressed that a White homosexual or lesbian would be really no racist or not be a racist. I suppose the smile on your face says that I'm being naive.

CREDLE: Well, that's an illusion as most...as I mentioned before. An illusion...that has simply to do with the fact that we have learned nothing different in this total society and when we come into relating, we bring all of that garbage with us. Both Black and White but...and, and..but in terms of the real issue it has to do with power and Whites have power in this society. And they take the power to bed, they take it to their interaction in their relationships regardless of whether we're talking about heterosexism or in this instance we're talking about being gay and lesbians. They bring it to those relationships and that's one of the main focuses of Black and White Men Together.

THOMPSON: Generally, the media looks at Black males in a very derogatory way. If you had like Brock Peters on television or some of the other television programs, a Black in a position of power as a doctor, head of a hospital, anything of that nature, is always taken off the television shortly thereafter, because they're expressing power and Whites don't like to see Blacks in that. Such as the movie as The Toy of Richard Pryor, to see him standing there in a maid's uniform, I thought that was a total insult to my Black manhood. Also to things...like in LaCage Aux Folles, the -- only Black person in the movie was the person who acted like an effeminate queen or a feminist style person, not a Black male who may be also homosexual, but a certain style, and I think in Black and White Men Together is that I feel that even though their relationships are very good because interracial relationships can work if people giving

into the relationship but frequently it's dealt with in a plantationized style relationship, you sit here little boy and do as I say, yessir master, that type of mentality. Or either there is colonialism where Third World people such as the Asians and/or Hispanics are dealing with the same styles of relationships as before. They have some terms that are used in the gay community that are derogatory to third world people, for...if a Black person likes a White person then he's referred to as a snowqueen, if a White person likes a Black person they're a dinge queen, and I hate the aspect of anyone being called dinge. That's dirt. Or the Hispanics have one, they're wetbacks. The Latin...the Asians are rice queens, people who are even now...that...the Arab people have come over, they are camel jockeys. The same racism that Whites have exhibited throughout the history of Blacks and Third World people being here, still exhibits itself now. Just because a White person is gay, does not mean that they have wiped off the rest of their slate, they are still Republicans, they are still rich, they are still red necks, they are still everything else, it's just sexuality is our commonality.

CREDLE: One of the major issues that Black and White Men Together is dealing with is the fact of bar discrimination, Whites go into a bar and they are just asked to come in and welcomed into the bar; if Blacks go into that same bar, unless they are with a White person, they have to show three IDs or some nonsense filling out forms to tell your work place, where your mother and father live, all of those kinds of ...issues have nothing to do with the fact that you are old enough to enter into this place.

BROWN: You're talking about a gay bar.

CREDLE: Gay bars, yes.

BROWN: Rev. McCoy, do you find as a lesbian sexism on the part of black homosexuals.?

MCCOY: I think sexism as racism, knows no bounds. There is a...I think it's because I spend so much of my time in the lesbian and gay community that's where I encounter most instances of sexism. It's everywhere, and I don't think it's any different in any...more. I think..my...one hopeful sign that I see in the Black community now is that Black gay men are working on sexism. They're talking about it. I know in my church the men are talking to one another, they're trying to raise one another's consciousness about sexism. They're the ones that are stopping people

from saying...you know, tacky things to women, or...it's the men who have taken on the burden of, of bridging some gaps...unlike the White lesbian and gay community, because of our oppression, we are...we are thrown together much more frequently.

BROWN: Is....essentially...are you cut off socially...because I hear you talking about going to gay bars and having parties with other persons who are...who are gay. Are you essentially socially cut off from the Black community?

THOMPSON: I would say no to that because we have always been involved in Black activities, all the time. I am a member of a gay church but also belong to a regular...straight church, as I refer to it. I belong to the National Association of Secretaries, I'm involved in that...I belong to other groups where sexuality is not part of the issue. But from the Black community frequently if I were to come out and be open about my homosexuality, then I would become ostracized by the community. As long as I am hush, hush in the closet, or maybe a few people know, but they are turning their heads to it, then it's all right. This is frequently a problem in the Black church. Many of the members in the choir, ministers, Sister So and So, anyone, can be homosexual or lesbian, and frequently because of this stigma, it's hell and damnation, then the person does not come out, but yet all the other indicators of his life, he's not married, he's forty-two years old,...he's done this, he's done that, he has very friendly relationships with some fellow or another woman that this individual is all right.

THOMPSON: Actually indifference is worse than hate, because you're not giving the person any indicators that they are alive. You're just saying that they are there and that's the problem that a lot of Black gay youth have today. Because they have no positive role models and if they are ever put out the media does not carry them in a positive light. So they wind up looking at what they see on the streets and again they spend five, ten years trying to get this, this image together. And frequently they are destroyed...parts of their lives. Alcoholism among Black gays is very high.

BROWN: Well, none of you will be surprised and you know undoubtedly better than I, that society does not want to condone homosexuality, the Black community does not want to condone it, they are not going to celebrate you, they are not going to recognize you positively.

MCCOY: I don't believe that.

BROWN: You do not?

MCCOY: No. I believe that...that we are a people who...because of our oppression again, have have been bonded together...we know what it's like, to die, to die and to walk around dead, I think that, that...my hopes likes in the Black community saying, regardless of what you do, you are still my child. And, and our Black parents have done this and I think that the Black community will stand against any oppression of human rights. I believe that. I, I, I, just...I just believe that after four hundred years of somebody standing on our necks, that our people will not allow that.

BROWN: Now are you saying that the Black community perceives homosexuality and lesbianism as a human right and essentially not as a sin?

THOMPSON: I think...They think it's a sin.

BROWN: Well if they think it's a sin, how could they think it was a human right?

MCCOY: Well, see...I think my faith in the Black lesbian...in the Black community as a whole is that we could sit down and talk about it. If we could just sit down and talk about it because being a Black was...was sin, you know, yesterday and it's still a sin...(LAUGHTER)

BROWN: Well, let me ask you from the scripture it's always used to say homosexuality is a sin.

MCCOY: Yeha, yeah....

BROWN: And I just like....it's from Kings Fifteenth Chapter, Eleventh and Twelfth verse, and it's about...King Asa who was a good king and did God's will and it says, quote, "And he took the sodomites out of the land" and the...person who interprets that means that not literally took them out of the land, but literally he killed them. Now that is used to quote prove that homosexuality and lesbianism is a sin.

MCCOY: The Bible can be used to prove or disprove anything. The thing is that...it's interesting that Jesus the Christ said absolute nothing about homosexuality. And when Jesus dealt with the main issues, it seems to me that he would at least have said something about...what Jesus said about sodom, was be not hostile, and unhospitable like the Sodomities. Sodom

and Gomorrah was destroyed because they were not nice people. Scripture, I, I thought you were going to bring the one about...from Leviticus from the Leviticus laws but according to scripture, we are not supposed to do things like wear wool and cotton together, scripture has don't boil a kid in its own milk,...as we find...people, as people who thinking processes, our community is going to have to learn to look at the Bible, to look at why it was written, to look at who wrote it and who it was written for and to realize that the Word of God, certainly comes through all of God's children. But that all people who say they speak the word of God, don't necessarily speak the word of God.

BROWN: What is most important to you if you have to order it, being gay or lesbian, versus being Black.

THOMPSON: I would say being Black is the most important aspect, but also in being Black I also feel it's necessary that my own Black people, the strength of me is being Black, the whole history that I know that is full, that they understand that being homosexual is just part of being Black to me. The whole Black aspect is that we must work together and, and and...use our skills together. Generally, homosexuals are more educated in many aspects, use that education, use those skills and talents that Black people have, this is the only way we are going to survive together.

CREDLE: My answer to that question is that I I...how can you separate them, I mean, they're all, I mean when you say important, I find it confusing, because what you said is take away part of who I am and then say who I am, you know, I mean it's misleading because...being gay is part of who I am, it's part of my being Black. So it's like cutting off my arm and making me an incomplete person. And then, say what makes me complete, when you already know that that's part of who I am.

MCCOY: I understand what you all are saying, but...if it came right down to it, if I had a choice of being Black or lesbian, I, I'd rather be Black, because there - lies my life. And if I couldn't be Black and lesbian, I don't know what I'd be. (LAUGHTER) But I'd rather be Black than anything and that's what our people are doing, and that's why the movement is at such a standstill. It's because we have not seen it possible for us to be Black and lesbian and gay at the same time. And so most of our people have put their sexuality on the shelves and you know, the whole, it eats a hole in their lives, and our community is going to have to see that hole, you

know, because it is just a matter of time before it
eats away the whole Black community.

SIGNATURE MUSIC

PEOPLE OF COLOR

PARTICIPANTS

<u>MR. WEST COUGHLAN:</u>	Legislative Assistant, U.S. Senator Edward Kennedy's Office
<u>LT. DONALD DEVINE:</u>	Police Liaison to the Gay and Lesbian Community, Boston Police Department
<u>MS. POLLY DOW:</u>	Case Worker, U.S. Representative Barney Frank's Office
<u>MR. PETER EBB:</u>	Research Assistant, State Senator Royal Bolling's Office
<u>MS. OLIVIA ESPIN:</u>	Therapist, Boston University Counseling Staff
<u>MS. ELLEN HAFFER:</u>	Director of Support Services, Department of Health and Hospitals, Division of Community Health Services, City of Boston
<u>MR. RICHARD L. IANDOLI:</u>	Attorney and Immigration Expert, Gilmore and Iandoli
<u>MR. IAN JOHNSON:</u>	Chairperson of Congregational First Church of Roxbury
<u>MR. WALTER KRUECKL:</u>	Chairperson of Social Responsibilities for the Congregational First Church of Roxbury
<u>DR. DANIEL LAM, Ed.D.:</u>	Deputy Director of South Cove Community Health Center, Boston

ROUNDTABLE DISCUSSION

MCNAUGHT: We have asked Oliva Espin, who is a psychologist in private practice and on the counseling staff at Boston University, to facilitate this discussion. Oliva was born in Cuba and has lived in Boston for the last 8 years. Her specialty is helping women from different cultural backgrounds. Oliva is going to offer some initial reflections on the episode of "Tony Brown's Journal" that we just saw and then open the floor for discussion.

ESPIN: In referring to the film, there is the issue of choice: "Am I first Black or am I first gay? Can I be both at the same time?" Some people said very clearly that if they had to make a choice, they would choose one part of themselves. Another one of the speakers said very clearly, "I cannot choose; I'm this whole person, with all these things together." There is also the issue of silence, both in your community and in the outside world. I think I heard it more clearly in terms of the Black community. There is also racism encountered within the gay community, and sexism within the gay Black and Hispanic communities. The film talked about some of the names used for people who have relationships with people from a different race. Something that was said over and over again was that there are not enough role models for the young. If there are not enough role models for gays and not enough role models for Third World people, there are none at all for gay Third World people, precisely because gay Third World people have to protect their jobs in a way that is very different from either a gay person or a minority person. What were your reactions to some of these things, as a Third World person or as a white person, as the case may be, watching that film?

DEVINE: My name is Don Devine. I learned from the film that Mr. Brown's main concern was about the values of the minority community regarding the gay and lesbian community. He kept coming back to that, and he mentioned Kings 15, Chapters 11 and 12.

When I took the position of Liaison Officer for the Police Department, I came into an area that was completely foreign to me, and I had a very enlightening experience. My first meeting was with a group of women. We were dealing with legal and law enforcement issues. At the end of the discussion, one of the women asked me if I had any daughters and my immediate reaction was defensive. "Yes," I said, "I do have daughters." She asked me a question that I took offense to because of the situation I was in,

and the immediate response I wanted to make was, "Well, if she were a lesbian, from what I understand, it would have been determined by the age of 5 or 6, so she will seek you out." I didn't say anything -- I thought it was better to keep quiet -- but I was on the defensive. Similarly, I think, the entire minority community's immediate reaction to some issues of the gay and lesbian community is defensive. They mentioned that they were being ostracized in their own community. Not only did they have a stigma because they had this role in their community, but they were also experiencing interracial problems. Some of the people in the Black community would not accept gay people of their own color. The political and family pressures of this situation were repeatedly expressed by these people. The reaction of the people that were being interviewed today was defensive, but they also wanted some kind of help. Whether they are going to get it from the Black community or from the gay community is something we should consider.

EBB: One question raised was, "Would the Third World community, experiencing prejudice and discrimination themselves, be more receptive to the problems of a discriminated-against group or less?" I think both possibilities were expressed in the film, and I think both possibilities exist. The minority experience in America has been one of struggle, at times, to gain some acceptance. Now they want to close the door, with the attitude that they've worked hard and are still working hard for what's theirs, and they don't want the newest minority coming in to take all that away. They have an attitude of protective hostility, saying that they're still working for their piece of freedom and can't be concerned with helping others. That's one kind of reaction. There's also the attitude of sympathy and cooperation. I think a case has to be made that the needs of the gay/lesbian community are not exclusive of the third world community and vice versa. To the degree that you have interaction and acceptance between these communities, you can further everyone's goals; but I also think the possibility exists to cut each other's throats.

ESPIN: Are you referring to interrelationship when you're talking about both communities? Who are these communities?

EBB: There are communities within communities. There is the gay and lesbian community within the Third World community. There is the gay and lesbian Third World community within the larger community. And then

there are all possible interactions among these three. At any point, these communities can become paralyzed by members identifying themselves solely with one or the other and failing to see the interrelatedness among the groups and the larger community. I think that was the point made in the film. Perhaps for some Third World people, the identification as Third World people is such a strong and important part of their lives, something which requires so much struggle to create, and the risk and fear of losing recognition of this identity within their own Third World community by also coming out of the closet are so great, that they are willing to sacrifice their identities as gay men or lesbian women. They see it as a trade-off: either retaining their identities as Third World people, and all that that means, or creating gay or lesbian identities. There are tremendous stumbling blocks to gaining acceptance either way or even simply as whole human beings.

GAITAN:

I think that those of us who are gay or lesbian go through different periods of ethnic identification and, in other situations, identification by sexual preference. What has not been brought up is that racism is the biggest issue for all of us. It is an issue I've been dealing with lately because of bureaucratic situations. I'm on the Board of a small progressive foundation that funds grass roots organizations. Several gay groups have come before us asking for money, and most of the people on the Board will automatically give it to them to do some work by virtue of their being a grass roots organization. I think, though, that the same criteria about racism have to be applied to these groups. I was very discouraged when I asked some sensitive questions about their policies regarding the racial make-up of their groups. These groups failed to show that they were making any efforts toward equal representation. Racism is even more painful when you find it in what is supposed to be your own community. You tend to think that people will be more understanding if they are also persecuted, but you find that they are not supportive. Racism hurts. A young, gay, Black man, who became a nominee in the Democratic Convention, said basically that being called a "nigger" hurt as much as being called a "faggot".

KRUECKL:

As a white gay man, I have it easier to live in a Black community. I feel that Black people, due to the discrimination that they have experienced, are more in touch and can identify with our oppression. However, I find that the Black community sees lesbian

and gay problems as white problems, not Black problems, and that hurts. I know Black gay people, but they are never brought forward, never considered. It's a void. There's another problem. Much of what we do in the lesbian and gay movement is based on volunteerism -- doing things because we believe in them -- and it's hard to get people from the Third World to volunteer. It doesn't happen that much. I think that has to be discussed as well.

GONG:

It seems to me that the bottom line in the film is being accepted, but I think a lot depends on who is going to accept you. That really ties in to the feeling of lesbian and gay third world people that they don't have a choice. For example, the minister was saying that there is a lot more unity in being Black than in being gay. So, she feels that she doesn't have a choice. I think that, if she had a choice, she would say, "Of course, I want to be Black and a lesbian, as well." When everyone is fighting for a piece of the pie, you'll hear people say that it's a white person's problem that they're lesbian or gay, not a Black, Asian or Latino problem. I've had experiences like that. It's so difficult going into Chinatown, if I'm to be talking about supporting gay rights, because the racism in Chinatown is incredible. I also think that people believe the Chinese want to create these Chinatowns. But there haven't been many choices for Chinese people. When there are no places for them to go, they'll develop Chinatowns. It's that much more difficult for lesbians and gay people to be out, especially in a culture where women's rights are not even accepted. Can you imagine coming out and saying that you're a lesbian, and that you want the same rights? It's damned hard. I think that, unless each of us speaks for people across the board, we can't be a part of this fight. We can't separate out the sexes and the races and homophobia -- I think that that's really important to get across. When we start discriminating, that's when people in power can come down and smash us. We'll end up fight for a piece of the pie. And we all know that the pie is shrinking.

AMARO:

I think the main thing in the film for me was the combination of racism and homophobia -- the experience of living in two communities, each of which denies the existence of the other. For practical and political reasons, all ethnic people should unite. It's a way of extending the power-base. The same goes for the gay and lesbian community. Are there just etiological/political reasons for a white person to fight against racism? Is it something that really affects a white person,

or just people of color as the ones being overtly oppressed? It's my belief that it affects white people too -- it does something to you inside. For people to really do something about racism and homophobia, they've got to realize that it's affecting them, that it's infesting their lives and ethics, even though they may not be the targets of the oppression. If they are participating in the oppression of some group, even if only passively, it affects the quality of their lives and limits their thinking. White people are beginning to recognize that their lives are affected by racism, and that they also are oppressed by it.

ESPIN:

Is supporting gay rights seen as a question of sin or a question of human rights? It's easier for most people to see racism as a question of human rights, than to see homosexuality in the same way. For most people, homosexuality is a question of sin. It was pointed out that, for religious people in the Black community, it is considered a sin. So, for many Black people, supporting gay rights is not a question of defending the poor and the oppressed as much as a question of supporting sin. Is this true of other communities?

HAFER:

When I think about being a white straight person dealing with the Black community, it's easier to say to myself that I should accept people because they're Black than to struggle with the issues of the gay and lesbian community, because I may also have to decide first whether it is sin. It's clearer that you have to accept a Black person as a given. For those who were brought up in a fundamentalist church, gay rights comes down to the question of sin.

MCNAUGHT:

These are questions as opposed to observations, but how does change come about? How have the Black, Hispanic and Asian communities gained whatever power they have in this country? By amassing political or economic clout? Is that the way change occurs? Or does change occur when we appeal to the consciences of those in power. If that's true, part of the problem is that we don't articulate what our problems are. Has the leadership in the gay and lesbian Hispanic community met with the leadership in the straight Hispanic community to say, "We're really hurting. These are our problems, and this is how you can help"? Has the leadership of the gay and lesbian Black community met with the straight Black leadership. Have they said, "We need your help"? I find, when I'm on a speaking tour, that straight society doesn't understand what problems gay and lesbian people face. They have no idea. They think

it's a minor inconvenience to be gay, until I begin to articulate some of the horrors that we face on a daily basis, and they're shocked. They say, "I didn't know that." We need to articulate our problems. Rene McCoy in the film said, "I am torn apart by racism; I don't know where to go to be healed." How often do you hear a Black person articulate publicly that it really hurts to be Black? How often do you hear an Hispanic person say publicly that it really hurts to be Hispanic? We don't want anyone to know that it hurts, because part of our movement is pride - we're proud to be Hispanic, proud to be Asian, proud to be Black, proud to be gay. So, we don't articulate our needs to anybody. Why don't we articulate more? Have you met with the leadership in the Asian community? the Hispanic community? the Black community? If not, why not? How can you go about doing this?

GAITAN:

In the Latino community in Boston, if you break the rule and say, "Yes, I am gay," you lose a lot of power in the community. However, if people know that you're gay or lesbian, but you do not make it a public issue, you can serve within the ranks of the leadership in the community. There are many gays in the leadership of the Latino population, but comments will still be made at parties and at functions -- snickerings, all those everyday experiences that a gay or lesbian person deals with when they are in straight society. However, when a particular leader is saying something in the public setting, the people will tend to gather forces and support what the person is saying, despite the fact that the person is gay or lesbian.

AMARO:

The silence is not only from the gay and lesbian ethnic community members -- it also comes from the community at large, and that can be devastating. If you say something, and you get a very negative response, at least your existence is recognized. Silence is even more devastating, because it's a way of not validating your existence, or at least that part of it. I'm a psychologist, and I'm very active in Hispanic psychology groups at the national level; I'm in the American Psychological Association and I'm active in local gay and lesbian groups. My experience has been exactly what you have said. I can be very active in those groups and in leadership positions in the Hispanic community if I do not bring out gay and lesbian issues, particularly anything personal. I was a member of the Board of Directors of a national organization, and we were speaking about the representation of women on the Board, and our goal, from the beginning, to have equal numbers

of women and men. One of the old timers said, "Oh well, before you know it, you're going to want gays and lesbians represented here too." He was saying that this was the most outlandish thing that you could ask for. He was comparing this to our position that women should be equally represented. I said, "Well, maybe that will come up some day." I know that if I had said anything beyond that that my relationship with him and, consequently with the Board of Directors, would have suffered, because we're a very small, close working group. He couldn't even deal with women on an equal basis - can you imagine what his reaction would have been? So, I decided to just leave it at that. It would have been too disruptive to the group's function to say anything else. I've never said anything like, "I am a lesbian." My colleagues sort of know, I think, through chapters I've written in books and so on. But they never say anything. It's a big silence on their part. It's a really awkward position to be in, because everybody else shares so much about their personal lives, but if I were to say, "Yes, and my partner, she ...," it would be very disruptive; people would be very upset; they would feel awkward. You're faced with that decision.

MCNAUGHT:

What's wrong with making them uncomfortable? I frequently find that gay men and lesbians take care of straight people. We don't want them to be uncomfortable. We don't want to disrupt this meeting. We don't want them to have to struggle with the issue. Much of it is a class issue. Middle class gay men and lesbians, regardless of their ethnic background are polite, frequently, and economically deprived gay men and lesbians and straights are less polite because they don't have to follow the rules -- they will be more confrontative. There's a constant conflict in the community in terms of politeness and non-politeness.

GAITAN:

Politeness is not just a class issue -- it's also an ethnic issue. Some ethnic groups value being polite and some use silence as a way of maintaining whatever functions silence serves. Silence serves a positive function in some cultures. For instance, being polite is paramount in most Latino cultures, even at the cost of a lot of other things. I am torn a lot of the time between being polite and being assertive. That's my particular conflict in a setting that is both ethnic and upwardly mobile or leadership-associated. How do you make those decisions?

AMARO: Communication styles are really important. My style is not so much to confront people on this issue. It is more to develop personal relationships with people and allow them to know who I am, rather than say, "Why did you say that?" or, "That's a homophobic statement." In a women's group on racism, for example, I'll be very confrontative. That's more appropriate, because that's what's acceptable to the group. But when I'm with Hispanics, I use a different style of communication.

CHRISTIE: If you were in a professional group of straight women psychologists, you would be confrontative on race issues, but would you be confrontative on lesbian issues?

AMARO: Yes.

GONG: At what point does silence become a crime? When straight people can also stand up for gay rights, it will mean that lesbians and gays have provided leadership. Unless we step out and raise our issues, we can get screwed.

AMARO: There are different approaches to be used in different situations. I think that anger and speaking out are appropriate in some situations. You have to choose your strategy, as you would in any kind of conflict resolution.

CHIN: I want to make a comment on the film. I think that power and money talk. I gather from the film that if you're white and you have money and you have power, your homosexuality is more likely to be accepted. It is the same for the Asian community. I don't really know how Susan feels. This is the first time I've ever met a Chinese lesbian or gay person. I want to speak about the issue of protest. I have been involved in the Chinese community for 13 years, since 1970 when the first of the Grievance Task Force hearings were held with the City of Boston. At that time, we had probably about 300 votes. People really didn't say "hello" to you. They now know that a Chinese community exists. It's just like the gay and lesbian community: they are coming out of the closet and they have more power, they have more votes, so people are going to answer to them. The gay and lesbian communities have to get together in order to gain more acceptance by the entire system. I don't feel that protest and violence are solutions. People are more agreeable on the issues when they sit down at the conference table to talk with the leadership. The gay community still has 90% of the population to face, so I think you have to speak with one voice,

but that's hard to do. Unity, I think, is the key for the gay and lesbian community to gain acceptance within the minority communities.

DEVINE:

We have seen people who have ambitions and desires for their own community take actions that affront other communities. For example, in 1966 or 1967 there was a group in Roxbury called the Black Panthers. They had very genuine concerns for the Black community, and they marched down Blue Hill Avenue. We, as the thin blue line, were protecting the white businesses along the street. The community was changing, and the Black residents wanted their needs met. There was a confrontation, and the Police were in the middle of it. After 4 days, the church leaders in the Black community said, "Okay, we're going to sit down and discuss this issue with the City Officials and the Police Officials." When they started discussing the issues, everyone started to calm down. That was very, very important.

EBB:

I think we need to recognize that there is a gap between disruption and violence -- one would hope that it's a very large chasm. There is a belief in this country that we have an open, pluralistic system, a political system open to all competing groups. There is also an acceptance of the idea that groups will compete vigorously for their own interests. The idea of being disruptive, in the sense of making yourself known and expressing needs and desires that are being unfulfilled, is an accepted part of the American political system -- it is the American political system. The idea of acting violently and bypassing the political system, which is supposedly open to all groups, does not have legitimacy in this country and I think that's what Lt. Devine was talking about. Groups which resort to violence, bypassing the opportunity to use the existing political system, are not granted the support of the rest of the country. Groups, however, which are disruptive in the positive sense of making their needs known, can be viewed as taking part in the American political system in the proper way. That's what we were all celebrating on July 4.

Certain people are suited to creating the possibility for change by raising issues that need to be addressed, and for them to be disruptive is not a negative but a very positive thing. Also for members of the straight community, I think, there are costs of coming out in favor of the rights of gays and lesbians. Certainly, the costs are not nearly as great. And they are different than the costs to a white person of coming out in favor of the rights of

Third World peoples. No white is afraid that he or she or a daughter or son is going to turn Black or is, at heart, Black; but many straight people who might be sympathetic to the concerns of the gay and lesbian community, nonetheless, have a fear and an uneasiness at heart about their own sexuality and the sexuality of their children. It is a difficult thing for a straight person, filled with all the anxieties and uncertainties that any of us have about our sexuality, to come out openly as advocates of the rights of gays and lesbians.

GAITAN: Our mere sexuality confronts people. We live with it on a daily basis. For instance, if I am in a gay setting, I meet my friends and kiss them on the cheeks. That's normal for me in a gay setting. If I hold the hand of my lover on the street, my chances of being baited by a gang of young white, Black, or Latino men are high, because it proves their sexuality. Gay people confront others on a very sensitive issue -- their sexuality. My first identification, as I walk down the street, is that I am Latin. Seldom is it that I'm gay. However, if I use obvious body language, I will have lots of problems on the streets. What I'm trying to say to you folks is that it is a daily drain just merely being yourself and protecting your sensibilities about being gay. I get really angry with myself sometimes. I am polite to straights when I restrict myself to behavior patterns that are acceptable to them. But they expose their sexuality to me all the time -- they can hug their wives and kiss their kids. My personal problems with straight people come from having to be so careful with them -- if I dare express my friendship with any physical gesture, they might think I'm "interested" in them. I'm not interested in everybody.

ESPIN: There are both physical and psychological forms of violence that you suffer.

AMARO: Just being who we are is perceived as a threat and, in that sense, is associated with violence. Walking down the street holding hands is a big affront, and the response is a violent, one because your holding hands is perceived as a violence.

JOHNSON: I want to put the silence issue into context. When the "Gay Community News" was started, it could not get listed in the telephone book because New England Telephone would not put the word "gay" in the phone book. We struggled and struggled and struggled but there was no listing. They'd never come out and say it, but they were just afraid to use the word. What

I have found out, living in a predominately Black community and being involved in community affairs, is that, as a white person, I have certain privileges there. It's okay for me to be gay, but my gay Black neighbors have great difficulty and usually leave, because they'd rather not deal with the oppression. Straight Blacks oppress gay Blacks so that they won't have to face their own sexuality -- they are threatened if you live next door and you're one of their own race. This is an example of society's inability to deal with sexuality.

TORO:

I think a lot of things have to do with power. I remember that, in the film, they talked about power. In Boston, you may not feel comfortable holding somebody's hand, but, in San Francisco, I've seen that being done all the time. Gays have been able to flash their political muscle in San Francisco to the point that, whether people like it or not, it's been accepted. I think you will see that happening here in Boston, particularly in the South End and Back Bay.

After we met in the last panel discussion, I talked to some people to see what they felt. The feeling was -- at least for the Hispanics I talked to, and I think also for Blacks and Asians -- that, while being Black, Hispanic or Asian is innate, being gay is commonly seen as a matter of preference.

GAITAN:

The other point is that white people have power to begin with, but Hispanics are still striving to acquire power. A white gay male may feel powerless due to his sexual orientation, but I feel doubly powerless because of the fact that I'm Hispanic as well as gay.

TORO:

The difference, from the perspective that I'm speaking of, is that, racially, we were born what we are, whereas gay people make the choice to be so, at some point in time.

MCNAUGHT:

That's the most prevalent myth about homosexuality, and it's one of the toughest issues to break through. People presume I'm oppressed as a result of factors I have control over. I'm a privileged, middle-class, white kid who's decided that it would be chic to be gay, and now I'm asking for help, because I'm oppressed. "Well," they might say, "if you'd just get married and settle down and have some kids, rather than choose to be gay, you wouldn't be oppressed." It's a general misconception among the public. We don't know whether or not gay people are born gay. Many scientists insist that they are, and almost everybody insists that it is determined by no

later than age 5. So there's really no choice in being gay. I've never talked to a gay man who remembers choosing at any point in his life. For as long as he can remember, he's been homosexual. So, that's not a real distinction between ethnic minorities and the gay community.

TORO: How are you able to communicate that to people?

MCNAUGHT: Through education -- constantly, over and over again.

ESPIN: Can I summarize the comments on a few of these topics?

There is a feeling that you have to make a choice between your ethnicity and your sexual preference. In choosing when to keep silent and when to talk inside and outside of your community, you have to think of questions like, "Are you going to lose your power, your influence in your community? Are you going to lose the chance to represent your community on the outside?" This is something that is constantly faced by someone who's both a racial minority member and gay or lesbian. Keeping silent is a crime against the young people in your own community, but there is a point when talking can take away a lot of your power inside that community -- that consideration is there all the time.

Gay people -- especially gay men, but also women -- are constantly confronted with the possibility of actual physical abuse by gangs, etc., as well as the internal violence of never being able to express yourself. The understanding that comes from the Black community has to do with the view that homosexuality does not affect the Black community: "It's not to be contagious for our kids; it's just another quirk of white people." I remember being at a Hispanic women's meeting here in Boston and hearing a woman say, "Homosexuality is something we catch from American women. If we were not exposed to American society, we would never have become homosexual." Probably the only issue that Cubans inside and outside of Cuba are in agreement on is that homosexuality is bad. Cuban gays who came here were rejected because they're crap to Cuban society. There's a need to educate the ethnic communities to understand that homosexuality -- like women's rights -- is not just another white trick to get a piece of the pie; it's an issue that also affects us. Not only are there women inside the ethnic communities, but there are gays and lesbians, too; these aren't just white issues. Also, because of the different styles of communication among the ethnic groups, the education process may be better carried out in styles appropriate to each.

AMARO:

I visited Cuba several years ago and was told that homosexuality is a product of Capitalist systems -- that is, a malformation of another type of economic system. It's another example of how all groups deny the existence of gays and lesbians within their own boundaries.

IMMIGRATION ISSUES

IAN DOLI:

First of all, the section of the immigration nationality act that deals with this is Section 21284 and the language is that "An alien is excludable from the United States when afflicted with psychopathia, psychopathic personality, sexual deviation or mental defect." There are two other areas where the courts sometimes construe the laws to affect homosexuals: Section 9, covering crimes involving moral turpitude, and Section 13, covering crimes involving engagement in any immoral sexual act, although that's usually been related to prostitution or to pimping. This section has been upheld as constitutional, and so it still is applied in theory. The Immigration Service is not really applying it much at all, because of developments in the American Psychiatric Association. Dr. Richard Pillard, who's a psychiatrist at Boston University, was active in getting the American Psychiatric Association to de-categorize homosexuality as a psychopathic affliction. As a result of that, and after several years, the Surgeon General of the United States told the Attorney General, who is in charge of immigration that the Surgeon General would no longer certify someone as homosexual or as suffering from a psychopathic or sexual deviation. The Attorney General now has no method of identifying homosexuals under the Regulations unless there is an admission by the alien applicant him- or herself. The Immigration Service has no way of proving under the Regulations that someone is excludable under these Sections. That's been a major advance that didn't happen legislatively. It happened politically, because gay psychiatrists fought for it within the American Psychiatric Association. Previously, if someone coming to Logan airport were found to have a "Gay Pride" button, the examining officer at the airport would have set them up for a "deferred inspection" at the immigration court here in Boston. The immigration agents would then have referred the person to a doctor delegated by the Surgeon General to examine people for evidence of sexual deviance or psychopathology. Since the Surgeon General now refuses to do this, the Attorney General has no one to refer people to. Practically speaking, unless the applicant for admission says that he or she suffers with a psychopathic personality, sexual deviation or mental defect, they are not stopped.

CHRISTIE:

Are those all synonymous?

IANDOLI:

No. Each one's been applied to homosexuality, but they aren't all synonymous. There have been cases in California, recently, of Japanese people who had come in through Hawaii and who, as acts of militancy, admitted to the officer at the airport that they were gay and then challenged the results through the courts. They lost at the lower levels, the courts having said in effect that there was an alternative basis for enforcement. You don't have to go through the Surgeon General; self-declaration by the applicant is sufficient cause for exclusion. There are 33 grounds for excludability of any alien coming into the United States, and each one of those grounds has many, many subdivisions. They range from things like "likelihood to become a public charge", to Nazism, to being a saboteur, anarchist, or member of the Communist party, or having mental or physical defects, tuberculosis, venereal disease -- it's quite a span. Some of them are obviously very important, but some are just things that have hung on for years. Clearly, there is a need for legislative change. I understand that Congressman Frank is going to be holding hearings some time soon regarding some other grounds of excludability. This might come up, but there is certainly no groundswell of support for changes regarding it. The good thing is that, practically, it's not very enforceable. But it's not good in the sense that anybody who's militant about homosexuality and who doesn't want to say, "No, I'm not gay," is excludable from the United States, permanently -- there are no waivers. Another thing that has happened recently is that some gays have gotten married. Under the Immigration Act, the American spouse or the lawful permanent resident spouse can petition for the alien spouse, who may be illegal or here on a Visitor or Student visa, to become a permanent resident ultimately a citizen of the United States. Recently, however, in several Federal circuits, gay marriages have been declared illegal under the Immigration Act and cannot be used to gain status for the alien spouse. If I were to marry someone from Jamaica, there are no grounds whatsoever for getting my spouse into the United States legally. If you are working outside the country, or you are in the military, and you meet someone that you fall in love with, the person can only be brought in through other means. Sometimes, people who are well-educated or have some expertise in a particular field come in by getting professional visas. But, usually, they come in as visitors or students or don't get in at all. If one of them gets in and lives with the American petitioner, the petitioner may well be in trouble, when the person's visa expires, for harboring an illegal alien, which

is a violation of the criminal section of the Immigration Act.

These laws affect people in many, many different ways. It clearly has to be dealt with in a constructive fashion, but I don't think it will go through Congress. There is a section of the Immigration and Nationality Act on citizenship which says that a person who either is living in a state of mortal turpitude or is guilty of acts or crimes of moral turpitude is not naturalizable. The Federal District Courts have upheld those rulings. It's now in appeal to the Circuit Court, but it's more than likely that the Federal Circuit Courts are going to uphold the denial of citizenship. This means that someone who has been here for a long period of time may not be allowed to become a citizen and, therefore, would be vulnerable to deportation -- even someone who has been living here for 5, 10, or 15 years. It opens up a real can of worms. Also, because gay sex is still illegal in many states, the sexual act can lead to a criminal conviction, and the criminal conviction can lead to deportability or excludability. Ordinarily, a person who becomes a permanent resident gets a small white and blue card which has fingerprints and photographs. It's called a "green" card. Everybody says that, when they have the green card, they've made it -- sort of. If a person holding a green card for 10 or 15 years needs to get a new one, he or she files for replacement of that identification card. To do that, you have to submit to a new FBI fingerprint check and what they call an agency check, which goes to the FBI, the CIA and the Embassy in your home country. If you were arrested for homosexual acts, the Immigration Service doesn't have to go through the Surgeon General. They've got all the proof they need through the courts. There are some differences between deportation and exclusion. For instance, if you stayed here forever you might not be in any trouble, but if you went to visit your mother or father in another country, you might not be able to get back into the United States, because the exclusion section is much stricter than the deportation section.

It gets very, very technical. It also disregards whether you're lovers, or married, or just friends. The other thing is that it can affect the right to do certain things. In schools, for instance, if Immigration finds out that you've been involved in homosexuality while pursuing your degree, they can cause trouble. At various stages, you may transfer from a Master's to a Doctoral Program, or from high school into a local college, or something similar.

Immigration won't deny your application for such a change of status; they just sit on it. So, you sit there not knowing what the heck's going to happen in six months, a year, eighteen months. You wonder what's going to come of this? Where is it going to lead you in the future? What are their findings going to be? What plans can you make for being here, for going on to a Ph.D. or for going on to get practical training? It affects more immediate decisions than those about permanent resident in the United States or citizenship -- it affects career choices.

MCNAUGHT: If somebody who does not have a gay button on comes into the country and gets a visa, which is valid for a limited amount of time, and the person participates in a gay demonstration - can he or she be immediately deported?

IANDOLI: No.

MCNAUGHT: Does one have to watch one's activity?

IANDOLI: You have to get a visa from the American Embassy in your home country, so you first have to go through clearance procedures there. They will ask, on a general form, "Are you a member of any of the following classes?" So, you will have to deny that you are a psychopath or a sexual deviant. When you arrive at the airport, if the visa is considered valid by the Immigration Service Justice Department, you are admitted. If you haven't declared that you are a member of some excludable group and there is nothing else to so identify you, you will probably be admitted. Once you're in this country, the likelihood of someone from Immigration spotting you is almost nil. Immigration is so understaffed in every aspect of processing visas and investigating criminal activities, that they're never going to watch a gay parade or something. They can barely follow through on detainers for people at Walpole for heavy crimes. Theoretically, they could take action, if they had it in for someone. If there were some internationally known gay activist, who cleared Immigration, because they didn't spot him coming in, but who became known afterward; sure, they could put someone on his or her trail to try to develop enough circumstantial evidence to justify a finding by Immigration that the person was deportable. It's theoretically possible, but in fact it's very impractical.

EBB: Richard, has anybody been denied access into the Country here in Boston because of their sexuality?

IANDOLI:

About 2 or 3 years ago was the last time I've heard of it. What happens at the airports is this: If I'm an inspector and you're coming through and something leads me to believe you're gay, I know there is no way I can enforce that rule, because I can't send you for a deferred inspection in the Surgeon General's office. My boss and the District Director said we don't do that anymore. The Surgeon General will not do anything for us. So, I might try to push you a bit to see if I can get you to say something incriminating. Once I've gotten you to admit something to me, then I can say, "Hey, listen, you're going to be excludable. Now, if you want to challenge this, you have a right to go to an Immigration Judge, but you're going to be held under arrest, and there's going to be a large cash bond -- no 10% bail commissioner's bond. You're going to be held in a hotel room, and you may be there for several weeks awaiting hearings. It's going to be an embarrassment. Then there's going to be a hearing by an Immigration Judge. There may be findings of excludability and/or deportability, and you won't have any appeal." So, while we don't hear of this, there are probably a lot of cases where the officers are intimidating people into saying, "All right, well I won't come into the United States." They put them on the next flight, and, bang, they're back home. We think that's happening quite a bit, but we can't prove it. For some reason, the Dutch seem to be leaders in this. We've heard from some Dutch activists that they have gotten reports of it happening. I presume that it would be going on in New York, Boston -- these ports.

EBB:

That was my second question. On the international scene, the Dutch seem to be in the foreground of challenging Immigration laws. Does that have any effect on this government? Does it push them to liberalize their entrance requirements?

IANDOLI:

I don't think so. There are two ways to liberalize requirements. One is by the authority which the Attorney General has from Congress to set up regulations. The Cabinet, the President, and the Attorney General control the Justice Department. The Attorney General delegates his authority to the Immigration Service and the Commissioner, who in turn delegate it to the District Directors and the Officers. So, the Attorney General, in interpreting the Act, sets up a Code of Federal Regulations and can interpret it as liberally or as stringently as he chooses, so long as it will pass Constitutional muster if reviewed in the courts. In terms of legislative changes, the Act which gives the Attorney

General the authority to set up these Regulations and enforce them has not been changed. I don't think that any actions by militant gays in Holland, or even petitions by the Dutch Government, will mean much to Congress.

LAFORREST:

What could you do for a professional with a green card, working in a company here in Boston, if the company management discovered that this person was gay or lesbian and decided to underpay him or her or change his or her status to what you might routinely call, "Coolie work"? Is there any recourse in the Department: or can you, as an Attorney, do anything?

IANDOLI:

For one thing, it's very hard for them to take the green card away. Once you've got the green card, you have permanent resident status and the ID card to prove it. When one is applying for it, they hold all these things over one's head, going through all of their control checks, which a lot of people obviously get through who are in many ways undeserving. Once a person has a green card, he or she is pretty well protected. Allegations made by people at a workplace, unless made in person before an Immigration judge, are not going to be upheld, because they're considered hearsay. Even while most of the investigators at Immigration are homophobic, they're not going to make a cause celebre out of tips over the telephone saying, "There's some worker who is gay or lesbian." The likelihood of that happening and actually affecting the permanent resident status is very, very slim. However, the fact is that most people don't know that, so the fear is there. Therefore, they're going to capitulate to the pressures from the boss, or the Union, or co-workers, or whatever it might be. They do have legs to stand on to fight back; but, unfortunately, most people in this situation just go elsewhere, because it's too scary to fight.

AMARO:

Is there some law or professional visa that protects immigrants working here with respect to equal pay?

IANDOLI:

Yes, there is for a person who is a permanent resident or who has what they call an H-1 visa, which is like a professional visa valid for a year, or is an H-3 agricultural worker, farm picker, or something like that. They're all protected by the standard wage laws for their professions. If there is any discrimination against them, the Division of Hours and Wages in the Commonwealth of Massachusetts will investigate. They've actually been very good. There's a Massachusetts law that Dukakis got in -- it's never been enforced, but it declares that it's

illegal for an employer to hire an alien who doesn't have permission to work. There is no Federal Legislation yet, but there is a proposal that's now going to be acted on.

AMARO: Of course, it's real touchy because the person's dependent on the company to then get them permanent status. If you go in with a complaint that you're being underpaid, you're putting yourself at odds with the same body which is supposed to aid you in gaining permanent residency status.

IANDOLI: Right. If you were here for a year on an H-visa, which is, again, a professional visa, and you decided to fight, because you're not being paid the legal minimum, you have the right to go to Hours and Wages or through a Civil Court. It is clear that you would win. If you also expect the company to petition for you, you should know that this is not an enforceable right. It's something they can choose to do or not do. There's no legislative protection for that in Immigration or under the Wage and Hours Act, that I know of. You'll get your rights protected, if you want, but you won't necessarily get the company's voluntary co-operation in filing a petition for you to become a permanent resident.

DOW: We now have renewal.

IANDOLI: Right. The H-1 visas are renewable.

DOW: The H-1 visas, when you really stop and think about it, are a sort of involuntary servitude. You can have real problems with needing the employer to file for an extension, year in and year out. They've got the right to do it or not do it. It is frequently a bind.

DEVINE: What about the so-called "sweat shops" in the garment industry?

DOW: With regard to the illegal aliens?

DEVINE: Yes, coming in and working for \$2 an hour. They seem to be having a difficult time prosecuting the owners.

DOW: The Investigations Bureau at Immigration is incredibly under-staffed. They're buried, and they usually target major problems only. They spend most of their time going after people that are being held at Walpole or Concord or after big businesses. They don't have the staff to go after all the illegal aliens. It's a real problem for the people who are here illegally, because they are so vulnerable.

Frequently what happens is that you're told to get a good attorney. But, in these lower income areas, people know they're committing immigration fraud, and they know they're not getting as much as they would get if they had their green card; but, compared to the poverty at home, they're better off. Frequently, people participate knowingly. They know they're getting stiffed, but it's their best shot, and they make more than they could in their home country.

AMARO: What are the regulations about claiming someone as a spouse?

IANDOLI: You mean, if you married a heterosexual friend just to get them a green card?

AMARO: Right. What are the stipulations?

IANDOLI: It's totally illegal, first of all. Any marriage that is not entered into as a normal marriage for love is unenforceable.

AMARO: How is that defined?

IANDOLI: They don't say that in the book, but that's the way the courts have interpreted it. It's an unenforceable marriage as far as the Immigration Act is concerned, and it offers no benefit to the alien-born applicant. If you were to marry someone to help them out, it would be fraudulent and punishable by imprisonment for you and for the alien. If they can find out, they will enforce that section of the act.

AMARO: How do they prove love? How does one deal with that?

DOW: They interview you separately. They ask very intimate questions and very simple questions. There's an endless number of questions they might ask that, in fact, document whether the two of you are living together, or in separate rooms, or haven't even gotten together. What color sheets did you sleep on last night?

IANDOLI: The interview goes on for 3 hours.

AMARO: This is done in every case?

IANDOLI: No. Only when there is suspicion.

MCNAUGHT: How common is fraud among gay people?

IANDOLI: I don't think gay/straight marriages are terribly common. Compared to the thousands of marriage petitions that come in, I think it's a tiny, miniscule part, but I think it does happen. I've never seen actual rates of marriage fraud, but I suspect that it's very high. There have been a couple of big rings that were broken here by Immigration. The FBI was outside filming people's offices, tapping phones, and stuff like that, but those were rings where people were selling marriages. People were really ripping off the alien community for big bucks, but the foreign-born applicants thought it was worth spending that money to stay here safe from whatever was happening at home. From a personal point of view, when someone comes into my office, sometimes I'll say to myself, "Oh my God, is this or is this not a real marriage? What is going to happen when we get to immigration?"

AMARO: In terms of your own protection or your own liability in this situation, how much is a lawyer at risk for knowing a marriage is a fraud?

IANDOLI: There's no way an attorney thinks that, when a client comes in, they tell you everything right away. They obviously don't. A lot of times we get the same story the agency or the judge is going to get. I don't know half the time whether my clients are guilty or innocent. If they, in fact, specifically admit that it's a fraud marriage to me, then I won't file papers for them. I would otherwise be involved in a conspiracy and in violation of Federal law. But if someone comes to me who doesn't tell me, and I'm suspicious, I push a little bit more on the questions and on the documentation. If I'm satisfied that there's enough, I proceed. I'm not the judge. I'm supposed to be the advocate.

LAFOREST: Richard, if the State were to pass a package of laws legitimizing relationships between gay men and between lesbian women, would that be of assistance in clearing up a lot of the problems that we're now talking about with Immigration?

IANDOLI: Yes, it could help. The Supreme Judicial Court has declared that homosexual sexual relations, done in private by consenting adults, are no longer criminal. That type of thing gives you an edge in fighting because you can go to the Federal Courts. If you get a sensitive or sympathetic Federal Judge, you can perhaps get a challenge going. But I think that, unless it becomes a significant thing in a number of states, there is no political bite to it. Any District Judge who puts his or her neck out a bit

would get hit when it goes up to the Appeals Court, because there probably isn't enough Constitutional support for it. If the Gay Liberation Movement begins to bring about changes in a number of different states, so that people no longer look at it as sexual deviation, I think the judges will catch up and say, "Well, this really is a denial of due process and equal protection." It really needs to be a national effort, but, if you could get Massachusetts to recognize gay marriages, then, within this state, one could challenge in Federal Court the denial of a petition by a U.S. citizen for a foreign-born spouse in a gay relationship on the grounds of equal protection under the law. Movement to eliminate the sodomy laws is absolutely critical, because that takes out another ground of excludability.

MCNAUGHT: What about the role of the City? How can the City act as an advocate?

IANDOLI: This doesn't affect gay people, but, I would recommend that someone talk with the City Clerk's Office, the Marriage Section, and tell them to stop refusing marriage licenses and certificates for intermarriages between Americans or permanent residents and foreign-born people. A huge part of the population of Boston has to go to Cambridge or to Brookline or to New Hampshire to get married, because Boston won't let them get married here. They say they can't, and they're wrong. It's just not the law. The clerk here in City Hall regularly denies people the right to get married, insisting that you have to be a resident already or in a valid status at the time. So, you have to show a visa that's valid -- what they call the I-94 card, the white admission card. Well, that's not a requirement for being married, and Boston's the only city that I know of that enforces that belief. It's misinformation, and the Lawyer's Association has talked with people; but I don't think it's done anything. As far as gays are concerned, I think passage of an Ordinance that bars discrimination would help. Anything that shows that you cannot discriminate on the basis of sexual orientation helps. I don't think it immediately helps immigration, but I think it's another building block in the effort.

MCNAUGHT: If a Haitian is here on a visa, contracts AIDS or arrived with it, and is being interviewed by a hospital epidemiologist, to whom he says that he's gay, is that grounds for deportation?

IANDOLI: It shouldn't be. That should be privileged information between that person and the medical staff. That should not be something that can be used outside.

MCNAUGHT: But, it would become a public record with the Centers for Disease Control as to how many people in Boston are Haitian and what percentage of those Haitians are homosexual.

AMARO: Medical records can be subpoenaed, unless you have a writ of confidentiality from the Federal Government, right? So they could get that?

IANDOLI: I've never seen anything in writing, but I've been told that people who have agreed to give this information have been told that it would be kept confidential. Now, whether or not it's in writing, I don't know.

MCNAUGHT: But, as more and more pressure is placed upon the Federal Government to find out the cause of and cure for AIDS, all kinds of emergency measures will be taken. The study of where the disease originated is one of their primary concerns. One of the things we hear on the AIDS Task Force is that, in the Haitian community, because of the fear of deportation, there would be tremendous reluctance on the part of Haitians who have AIDS to identify themselves as gay or I.V. drug users.

IANDOLI: There's a general rule in evidence that medical records are admissible for description by a physician of the objective findings of whatever it might be -- injury, trauma, disease -- but not of its cause. Any area on a medical record that indicates cause is supposed to be blanked out and not go to the fact-finder, the judge or the jury.

MCNAUGHT: That's not going to calm the fears of the person. But, legally, if Immigration finds out that someone has said, "Yes, I am a homosexual," that is grounds for deportation?

IANDOLI: Well, it could conceivably be. I deal probably with Haitians more than any other small group, because I speak French. I have done a lot of work on political asylum cases with them, and it hasn't come up in any of them. Now, that might be a further indication of fear. The Haitian group is more fearful than any immigrant group I've dealt with from anywhere in the world. I think you're probably right -- there probably is a great deal of fear about dealing with any agency of any government, whether it be a private

hospital, or a public hospital, or what have you. If there was an act that said, "This is privileged and cannot be used," that would be great. I don't know how you can get that through, because it would have to be Federal, it seems to me, not City or State.

JOHNSON: I'm concerned about this amnesty program that's being debated and at some point will probably happen. If an illegal alien, who is leading a fairly open gay lifestyle, would apply for the amnesty, how likely would it be that it would come out that he or she was gay?

IANDOLI: If it hasn't been picked up by the FBI or the CIA, because of some specific intelligence work or some criminal action on the part of that applicant, it probably won't come out. Immigration is not that well organized. It would not come up unless the person brought it up him- or herself.

HEALTH

- MCNAUGHT: We're in our afternoon session, and we're brainstorming the whole issue of politeness. I would have guessed that that was an issue in the Asian community, because of my contact with straight Asians. Everything is very polite. Is that also true for the Hispanic community?
- GAITAN: It is there, but it's not as much as for the Asian community. It varies within the Latino communities, too -- Puerto Ricans, Cubans, Mexican Americans. There are all sorts of Latino's with varying degrees of it, but civility tends to be a general overall characteristic. In a Latino community, the general response would be, "Well, I can't stand that person, but I'll be very civil and polite." The Yankee behavior pattern is to not deal with one another. People who grew up in this area are basically like that.
- AMARO: I think the issue of politeness is also prevalent amongst black professional people. In dealing with professional whites, they are less likely to bring up the issue of racism, because they think, "Well, white people, a lot of times, get defensive and think that you're attacking them." So, even when issues of racism occur, they look at the longer-term effect and say, "Maybe I should be quiet now and do something about it later." Or, they fear that they alienate themselves by mentioning the issue of racism.
- MCNAUGHT: And it comes up too, I bet, with the whole issue of losing power. We were talking this morning about a professional who identifies herself or himself as gay. You do lose power. You lose power in your family when you come out and you lose power in your professional career when you come out, because they see you as a troublemaker, as somebody who's always got an agenda. On the other hand, from my experience, you are empowered. Personally, you are in power: being honest about where you are; not having to sit at a Board Meeting being unable to respond when somebody tells a fag joke.
- AMARO: Recently, we were reviewing a manuscript on assertiveness training for Hispanic women. Part of the manuscript discussed the difficulty that Hispanic women have in assertiveness training. This is a generalization, but maintaining relationships tends to be a priority in Hispanic cultures. Whatever it takes to maintain a relationship, you do it. If that means not saying something or saying something in a very careful way, then that's how you do it. In

Anglo society, top priority is asserting yourself, sticking up for your rights, saying what's right and what belongs to you, not letting anybody trespass on your domain, your privacy, or your rights. For an assertive gay or lesbian Hispanic in a straight Hispanic group, inappropriate behavior, instead of being effective, could make everybody think you're weird and discredit you. Not only do they then know that you're gay or lesbian, but that you don't know how to behave appropriately.

MCNAUGHT:

But who determines appropriateness? Is it appropriate, for instance, for two men or two women to embrace at the airport if they're gay? A lot of straight people say, "It's flaunting," and a lot of gay people would say, "It's no different from what you're doing. Why do you see it as flaunting?" One of the things that I've discovered, using the example of embracing in the airport, is that gay people say, "We can't do it because we're oppressed, and we'll get beaten up." Well, how many people are going to get beaten up at an airport if they kiss hello and goodbye? The straight people I talk to will say, "How can you expect us to be comfortable when we don't see it? We become comfortable with something when we start seeing it regularly." Gay people who want to walk down the street holding hands, or want to embrace in the airport, need to break the ice and risk it, if they expect straight people to become comfortable.

AMARO:

Well, I'm not saying that you have to always be appropriate in behaving according to norms, but my experience is that it pays to judge which battles to fight or where to bring it up.

GAITAN:

It's a very typical situation for anybody who is a minority member. It's a type of schizophrenia that we have to live under on a daily basis. I can't divide myself and say, "This is Armando Gaitan who is gay, and this is Armando Gaitan who is Hispanic. In terms of having to deal with certain situations, it depends on what the situation is. I have to know what issue is important at that particular time, or what input I can have in this particular situation. I do have to divide myself. In trying to get people to come to this session, I find that it is perceived as a white middle class thing, and they say, "I'm not interested; I want to do my thing elsewhere." I think a lot of us have been burned working with white middle class people or just working with white groups in general. We have been burned on many occasions. For the last year, I've been doing very little political work with the Gay Movement. A lot of it

has to do with the fact that I have been burned so much by what is perceived to be the Gay Movement in Boston.

MCNAUGHT: What kind of recommendation would you make? You say you've been burned by the gay and lesbian community, being a white middle class movement, and you're tired of being "the representative". How would you change that?

GAITAN: A lot of different ways. We need a support system. I think Ian was elaborating on it. Would you talk about the support system for burnt-out, gay, third world activists?

JOHNSON: I have a unique perspective due to where I live and my involvement in the Black community. I'm not sure you can extrapolate, but I think most Black gay people find that there's one of two avenues. Either you come out, which means you go into the white lesbian or gay society and have to lose some of your ethnic identity, or you stay within the Black community and work on Black issues and Black things; but then you have to be in the closet. There's been no medium ground. I think a lot of the schizophrenia comes from that. You have to choose one or the other. I am involved in the First Church in Roxbury, a Unitarian Universalist Church which has been supportive of lesbians and gay men for a long, long time. We have an integrated congregation, and we have a number of gay people who are very prominently involved in the Church. But we have no minority gay people involved. Even though we see the Church as a place to come together, a place to take strength and to do things, it's been difficult to get people to do that because there's no medium ground. That would entail Blacks working primarily within the Black community, but as gay people with a support system connection to the white gay community. They would lose both ways. Talk about power -- power is part of a support group, and it's very important. If you are a minority gay person who has 1) alienated the black community by coming out and 2) alienated the white lesbian and gay community by causing racial issues to be dealt with all the time, you have, in fact, alienated everyone. You're not part of anything, and everyone is critical of you. But everybody needs a support system -- people to come to who will understand what's going on, the hurts, and the fears. So, you choose: either you take a gay "white support system," or you take a "Black support system." There's no middle ground.

GAITAN: An interesting thing happens when you opt to have your support system in the white gay group. It's primarily characteristic of people who come into town and don't have connections with the ethnic community. By seeking support from the white gay community, one does not have the time to look for and develop ethnic community connections. Consequently, you are alienated from that community to a large extent, and you end up in a very interesting limbo. It's very frustrating. A lot of the leaders that I know are not native Bostonians. I watch the conflict between the townies and the new people. It is an interesting phenomenon. It's a very alienating situation to be in if you're a third world person. You lose contact with your own ethnic community, you don't have the support of your ethnic community.

JOHNSON: I think you really do have a challenge here. For example, in the Black community, the "Banner" has to be challenged and virtually attacked for its homophobia. Gay activists have tried so hard to put things in there; to educate and to bring this stereotype of Black gay people forth and they've written articles. An artist did a play, a gay play that was minority-oriented. He tried to get it reviewed, and it took the longest time. He finally got it reviewed in the "Banner," but they edited everything -- that he was gay, that the play was gay, everything. It was completely gone. He was a Black artist. Period. Amen.

MCNAUGHT: Would you concur though that, if pressures are going to be placed on a Black newspaper or a Black church group, it has to come from the Black community?

KRUECKL: Yes it does, and this is our problem. If we had the answer, we'd have it made, but we don't have the answer.

MCNAUGHT: But that is a point. In the Hispanic and Asian and Black communities, the pressure must come from Hispanic, Asian and Black gays and lesbians.

KRUECKL: Those few who do it are shot down; they're burned out and laid to the ground and never try again.

MCNAUGHT: The reason they're burned-out, more so perhaps than a white gay person, is that there's less of the support group. They get the hostility from both ends. Other blacks will say, "Well, what do you expect?" and whites will say, "Well, what do you expect?"

LAFORREST: I'm hearing the word "community" used a lot. I have a feeling that one of the things the Project is getting in touch with is that people are assuming a dimension or a reality of community that does not yet exist. People are yearning for and assuming it exists outside of themselves, but they can't get in. Does that make sense to you?

GAITAN: Yes, it does make sense, but I think a lot of people know that there's no community out there.

LAFORREST: Then why do we continue using the word?

MCNAUGHT: I think that we sell ourselves short. We expect that community means that everyone agrees, everyone gets along. There's not a family in the country, nuclear family, where everyone agrees and everyone gets along. Maybe we expect too much when we speak of "community". I think we have as valid a community as any minority group does. We don't have the power structures yet, but we have care and concern.

LAFORREST: But what do people mean by community, if that's what they are assuming they're not getting?

GAITAN: When I say "community", I'm looking for some support and for role models. One seeks that, and one hopes that one would have the energy to offer it to other people as they're coming forth. I try to develop other gay leaders to come forth and do the work. I keep coming back to the sense of community and the sense of alienation that occurs. For instance, when I first started doing work in the gay community back in 1978-79, I didn't want to be put in a situation where I would have to jump on a soapbox and scream "racism" all the time. I did not want to do that. I think most ethnic minorities have fear of that, because they know that it alienates people. You just don't want to hear the rabble-rousers always saying, "Racism this. Racism that." I did not want to do that. In 1983, I find myself in a situation where very few people are left doing this, and I have to go and say, "What about Third World involvement in this particular group? What are you doing about it?" I find myself in this particular bind, in this particular year, and I don't like it.

KRUECKL: There's a problem when dealing with Hispanic and Black gays and lesbians to get volunteers. At "GCN", for years and years, we tried to get minority involvement. We were all there volunteering our services, or working for \$60 a week, and we expected Blacks and Hispanics to come and do the same. Then, a few of our Blacks and Hispanics sat us down and

said, "Well, that's expecting a lot; the privilege isn't there." I was a poor white person, but volunteerism is a big tradition in my family. It was natural, but it is not natural for struggling Third World people to get into volunteerism. The ones who have the skills to do it can, in fact, market those skills. They can go out and get a job.

JOHNSON: They have much more interest in getting a job with the credentials and with the pay and with the respect that goes with it, and why shouldn't they -- rather than go into this other struggle that may ruin your career.

AMARO: I think another issue is impact. They really don't feel as though their volunteerism is going to have the impact. I think that's one of the crucial issues.

KRUECKL: The flip side of that is another reality. On the "GCN" Board, it comes up with regularity: "What is our commitment to the Third World minority communities?" They'll go through this incredibly long and drawn out process, and you know exactly what's going to happen. Someone will bring it up, and then people will say, "Yes, we have to do this," and there will be a Committee, and they'll try to drag in people like you. What I usually say -- and if it registers at all, it is too threatening for them to deal with -- is, "For a change, rather than dragging in these people, why don't we go out into the minority communities -- not even the minority gay communities -- but go to the officials of the Black community and sit down and talk with them about what the problems are? They won't know the answer, but just going to them and sitting them down and asking them will, in fact, do a lot to get the trip together in the Black community." All these white liberals have the conception that what they need to do is to bring people into the group in order to create a better reality. Whereas, in fact, they need to go out and worry about other people's realities and about how they can help support people working in their own communities. But, that is so threatening and so scary. Again, they're waiting for minority leadership. They're waiting for a minority person to come in.

AMARO: I have a direct experience with being asked to be a member of the Board of Directors for the Gay Academic Union in L.A., a board of professionals, mostly college professors and writers. They decided that it was too white and that they really needed diversity, so they talked me into it. I said, "Okay, I'm willing to come and work as part of the Board of

Directors, but I feel there has to be a commitment from you to undergo a consciousness-raising session on issues." They would not agree to do it. They said that people shouldn't be made to undergo anything they didn't want to. So I said, "That's no commitment. I'm not going to waste my time coming to the meetings, because you're not going to work with me or any other ethnic person, if you're not even willing to spend 2 hours talking about raising your consciousness of issues involving racism. I won't come."

LAFORREST: Again, that may bring us back to the issue of community. Do we have the skills to know how to build a community? What would it look like?

MCNAUGHT: Some people who seek community are looking for family. In the Black, Asian and Hispanic communities, there is automatic family. You are born into a family that identifies with your issues. Gay people, divorced from their families, often expect that other gay people will be their family. You will be my mother, my father, my brother, my sister, my grandfather, my aunt and my uncle, and when I go through a death or I go through a crisis, you will rush in. We let each other down all the time, because we've not articulated that need clearly.

DEVINE: I think, to draw an analogy between the community and a family, when the chips are down, your family is behind you. I might be part of the general community, but I'm still concerned with my family. When something goes wrong, regardless of how seriously it might polarize your family, you go back to them, because they are you. I think if a community starts taking that into consideration, they'll start to accomplish objectives.

JOHNSON: One real big difference between the gay family community we're talking about and the nuclear family has to do with the question of reality. In a nuclear family, everyone shares the same reality, because everyone grew up together. You may not like a person, but you understand his or her basis of action. So, everyone compensates and understands and makes up for whatever the person's failures are. Within the lesbian and gay community, particularly when we're talking about all its minority subcommunities, we can't altogether be family. I can show sympathy and compassion, but, if I don't share the reality of what that problem means to you, I'm ineffective; I'm just a well-thinking person, and well-thinking people often do terrible things. We try to pretend we're family. We try to pretend we

love each other. We try, as well as pretend, but it isn't the same.

MCNAUGHT: Ian, that underscores for me the need for Black, Hispanic and Asian gays to have their own support groups, and not expect white-dominated gay and lesbian groups to be what they want. If "GCN" can't do it, then who else can? For as long as I've been involved, the question has been, "How can we get more women?" or, "How can we get more blacks?" Maybe we are beating our heads against the wall. Maybe we need to say, "Without strings attached, let's give X number of dollars to the Latino community group, because they're having a hard time organizing." We've talked about why it's hard to get people involved, but they're the only ones who can adequately take care of each other's needs.

LAFORREST: For instance, there is no Black bar in Boston for gay men and lesbian women. I imagine there is no such Latino or Asian bar. It might be an interesting project for the business community and lesbian community to think about helping that to come about.

TORO: Well, is there a market? For example, there's no Hispanic place in Boston that I could go to after work to have a few drinks. Are there enough Black gays and lesbians in this City to support their own place? I've always thought that, if there is money to be made, somebody will do it. Is there a market for that here?

AMARO: I think that there probably is a market. I think one of the problems in the minority community is the lack of minority businesses, period. That's something that has to be addressed in general.

LAFORREST: One issue we haven't discussed is gentrification. How do Blacks and Hispanics feel about the South End?

GAITAN: That's the battleground.

TORO: I live in the South End. I don't think that the people there see it as gays coming in and kicking people out. I think they see it as whites from the suburbs kicking people out.

GAITAN: Some of my black friends who live in the South End perceive it as gays coming in.

LAFORREST: Just gays or white gays?

GAITAN: White gays coming in, but there are mixed reactions at the housing project. Some just see it as a

suburban crowd coming in and others see it as a white gay crowd coming in.

JOHNSON: Actually, I lived in the South End before the whole thing happened and the real people that are the victims are the elderly. The elderly of every group you can imagine. You never hear anything about them.

KRUECKL: And we must not forget that gays can't go to the suburbs. Where should we go? Where can we go?

MCNAUGHT: I want to hear the other side of the gentrification issue.

KRUECKL: We can be put here as scapegoats. We have to be very, very careful. I see that even in Ford Hill where I live. It has always been a mixed community contrary to public opinion. We are poor gays. We can't live in the South End. We can't rent on Beacon Hill. So, we go there and take over abandoned housing from elderly whites and are resented. We are the gentry. Most of us up there make less than Welfare mothers do. We live up there and struggle to make a home with what the poor have thrown away. And we're the gentry -- what a joke! We look at one another and say, "Well, isn't this cute?" Where are we supposed to go? Are we the scapegoats? I'm not saying that there aren't middle class gays coming into the South End, but the gays in the South End will be replaced and are being replaced with the white middle class coming from the suburbs with their children. You watch how it happens. They will descend on the gays and push us out, too, in turn.

MCNAUGHT: How does it happen?

KRUECKL: Look at Beacon Hill. Beacon Hill is a real good example.

JOHNSON: Beacon Hill was once very heavily gay -- the gayest neighborhood in the whole city. That's not true anymore. If you look at the history of cities and their neighborhoods, you see that every neighborhood has had one group after another go through it, and there's always friction. Whenever one group displaces another, there's always friction associated with larger economic social patterns. Gay men, particularly, often live in changing neighborhoods. 1) They don't have children, and so don't have to worry about what schools to send them to and about their safety in the streets. 2) They don't have wives at home, and so don't have to deal with the rape issue. If there's one rape in a neighborhood, all the women will leave. It isn't particularly

rational, but that doesn't make any difference. Gay men tend to occupy such places.

If you watch the real estate value of the South End, it doubles and there's another change, and then it again doubles and there's another change. At some point, there's a transition to wealthy straight people who are indeed coming from the suburbs. Gay people usually sell out when the prices get so high that they can make some money and move to someplace else and start over again. It's a process. Everyone is a victim of it. Everyone is gaining from it and being a victim at the same time. That's the whole point. When our neighborhood changed from predominantly white to predominantly black, there was incredible turmoil with incredible accusations. Lots of people were hurt, and lots of people did what they had to do, and lots of people did what they shouldn't have done. But, if there is communication in a community that's made up of all these different realities, people can share what is really happening instead of scapegoating.

AMARO: I want to get back to what recommendations we can make to the City. I think something very simple would be to promote this communication between all these communities. First of all, the liaison position should be continued, but another mechanism should be developed for continued communication between the liaisons of the different communities, maybe even some type of permanent advisory group.

MCNAUGHT: I think that there ought to be a full-time liaison to the Black community and a full-time liaison to the Hispanic and to the Asian and to the gay communities and that they ought to be all in one office.

AMARO: And there should be some structure that holds them together.

TORO: I don't know. To be honest with you, I'm still undecided. When you need a structure that requires liaisons, there is something initially wrong. In other words, a Hispanic person in need of a service from the City should be able to go to the Department directly. We should have service available, and he or she should be able to get that service. Because they can't get that service, the position I have was created. I should be eliminating my own job, because there should be no need for somebody to be doing it.

AMARO: I agree with you, but I think there are also long range and short range recommendations that can be made.

MCNAUGHT: You're right. Your job is to put yourself out of a job, but we are not living in an ideal situation. Straight white men have all kinds of access that people who are gay, Hispanic, Asian, or black don't have. Until all people have equal access, they need to have a watchdog.

AMARO: One recommendation I would make is, not only that these individual liaisons be continued, but that some further structure be identified that would bring them together to systematically co-ordinate their efforts and communicate them.

JOHNSON: I have a very tangible proposal. Much more attention should be given in this city to integrated neighborhoods. From my own experience, a large percentage of the gay community tends to live in integrated neighborhoods, since we're all subjected to the same pressures and we all end up in the same situations. They're almost never honored as integrated entities. They're usually talked about as neighborhoods in transition, and people bet which way they are going. That fuels the fire and makes everyone paranoid and crazed. It implies that it's impossible to have truly integrated neighborhoods, and that such neighborhoods are just temporary lapses on the road to somewhere else, with everyone involved being each other's enemy.

GAITAN: I have another very simple and pragmatic recommendation. It is to have brochures and bulletins printed in appropriate population languages. AIDS material should be available in Spanish, for instance. Housing documents might be in French and Chinese. It's a very simple and very effective way of giving out information about what the City services can and can't do.

AMARO: Another concern that I have is that health and mental health services have services available that are appropriate to the ethnically diverse population. It's my impression that they are not. The City could do some type of needs assessment, not only in regard to health and mental health, but of other types of City services as well.

KRUECKL: I have one recommendation. The visibility of minority gays in the bars now is increasing incredibly. I think that we, in the lesbian and gay community, should be prepared to support minority people who are ready to come out in their communities. We need to be ready to support, nurture, and help finance them. That is so needed. In the Black community and in the Hispanic community,

every day we talk about it, and everybody agrees. There has to be a big coming out parade or something. There's got to be a movement that confronts these minority communities and brings it out. I don't think it's going to be nearly as painful as it was in the white community or as costly or as time-consuming. Certainly, in the Black community, they're ripe and ready.

TORO: In terms of at least the Hispanic community, there is a question of priorities. You had said that maybe one of the things that should be done is to have information on AIDS in Spanish. The City doesn't have information on the Housing Improvement Program in Spanish. I think it's very hard to talk about freedom for Hispanic gays and for Black gays when you don't have such services for the community as a whole. No matter what we are, whether we're Hispanic from Peru, Colombia, Puerto Rico or whatever, we don't get those kinds of services. So, I think that's where the conflict exists. I remember the woman who said, "If I had to choose, I'm black and, then, I'm whatever else."

AMARO: I really was tempted to parallel that question: "Would you choose to be Hispanic or heterosexual?" I resent that question being posed to me, because I want to talk about both. I'm going to talk about racism and I'm going to talk about homophobia. When I go to a Hispanic community I'm going to say, "Well, in this mental health agency, do you have people who could talk to lesbian couples who come in, or who could talk to gay men without putting a whole trip on them?" I'm not saying that Spanish pamphlets should only be provided for literature that's specifically relevant to gay men and lesbians. I think we all recognize that that information should also be provided in Spanish, but I will not settle for that to the exclusion of something like AIDS, which is a national epidemic. I won't say that that's okay.

GAITAN: The straight ethnic communities don't realize that they have a gold mine in us. We belong also to the gay community and can act as go-betweens for the different populations. As soon as the straight ethnic minorities realize that, they can gain a lot from us. When I talk, I'm talking both as a Latino and as a gay person, and that's pretty odd in the community. People know that I'm gay. I don't even have to say it anymore. Just by being at a function, they know that there is a gay presence there. We can serve an incredible function within the different communities. A lot of us are willing to be used that way.

KRUECKL: Although I agree with what you said, Rafael, that can backfire. I have heard the leaders in the Black community say so many times, "First, we have to deal with getting Black rights in general; then we'll deal with lesbian and gay rights and women's rights and all those things that are secondary." That's not right. Each cause is equally right; we're talking about Human Rights.

MCNAUGHT: And causes frequently piggyback one another. For instance, with the next printing the AIDS brochure will be in Spanish. Then, it will be much easier for other agencies in City Hall to say, "Hey, look, they did it in Spanish; there's no reason why we shouldn't be doing it too". It's the first example that breaks the ice and then others follow.

GAITAN: One other recommendation is that the City should come up with a consciousness-raising group on racial and ethnic relationships that would be mandatory for every City worker.

AMARO: That's really powerful.

JOHNSON: The only trouble is that such things tend to become to become very abstract, very liberal, very safe for everyone. The City needs to institutionalize that on a tangible level, where people get to know their neighbors and what is really happening in real situations with real people.

JOHNSON: There is, this week, a racial, homophobic, sexist confrontation going on right there in our neighborhoods. All this energy should be focussed on tangible situations.

LAFORREST: I would support Armando's statement that the City needs to require its employees to participate in a well-designed program to change, not necessarily their values, but their behaviors. You make it clear that racist slurs are offenses; you don't just slap a wrist or give a suspension with pay, so the person can go out and take a vacation somewhere. You make the point that that kind of provocation is unacceptable from City servants. I would advise you to consider having a mandated program through Personnel.

BOLLING: We've been doing that, actually.

LAFORREST: Is it mandated?

BOLLING: Yes, and one of the problems that we are finding is that, though we request all Department Heads to attend, they usually send their personnel officers, who don't really have any decision-making power. But, we've done it.

AMARO: So, what is the present policy?

BOLLING: All Department Heads are supposed to attend. It's part of Affirmative Action.

AMARO: All Boston City employee Department Heads are supposed to attend some kind of consciousness-raising?

BOLLING: Once every year.

LAFORREST: That's probably too little, and the people they send don't have power to make changes.

AMARO: Maybe there are certain areas, that need to be identified, where we can suggest that more intense training be required. If there are really people providing services to individuals in the City, they should be able to provide services equally well to all sectors of the community. To do that, they have to know something about 1) the people who are out there and 2) their own feelings and reactions to those people.

PROCEEDINGS OF THE
EDUCATION ROUNDTABLE

EDUCATION

SUMMARY

Based upon preliminary discussions with Gay and Lesbian Community leaders, any study of the issues and needs of gay men and women demanded a review of the information available to the general public about homosexuality.

With the support and cooperation of the Superintendent of Schools, an Education Advisory Committee was carefully formed to probe the issue of available information and services in the Boston Public Schools. For many participants, the relationship between the Boston Public Schools and the Mayor's Office was unclear. The Mayor, it was explained, signs the School Department budget but has no direct authority over the policies and procedures of the Boston Public Schools. That is the domain of the School Committee.

The Boston Project Team, therefore, welcomed the participation of key School Department personnel, as well as that of State social service agency representatives. The Education Roundtable was held June 21, 1983 in the Mayor's Office of Policy Management.

Encouraging the Mayor to advocate for action in a variety of areas, the basic recommendations of the Education Advisory Committee were:

- 1.) Provide comprehensive sex education in the Boston Public Schools, which would include accurate information about homosexuality;
- 2.) Create an atmosphere which is conducive to mature discussion of the needs of gay and lesbian students through staff training and the issuing of appropriate directives;
- 3.) Provide the necessary resources to gay and lesbian students such as sensitive materials in the guidance offices and school libraries and create a residential care facility for troubled gay youth.

EDUCATION

ADVISORY COMMITTEE

MS. TESS BOWDISH, R.N.: Health Services, Boston Public School System

MR. THOMAS HEHIR: Manager of Student Support Services Special Needs, Boston Public School System

MR. JAMES LEITNER: Assistant to the Mayor for Education and Human Services, Office of Policy Management, City of Boston

DR. KIM MARSHALL, Ed.D.: Manager of Instructional Services, Boston Public Schools

MR. ERIC ROFES: School Teacher and Author (The Kid's Book of Divorce and Kid's Book About Parents)
Delegate to the White House Conference on Families, 1980
Chair, Boston Lesbian/Gay Political Alliance

MR. KEN SMITH: Director of Administrative Services, Gay and Lesbian Counseling Services
Director of Gay and Lesbian Hotline

MS. JAN WELSH: Former Executive Director of Gay & Lesbian Counseling Services

EDUCATION

RECOMMENDATIONS

WE RECOMMEND THAT:

I. The Mayor should advocate:

A. With the School Committee and the Superintendent of Schools to:

1. Establish a comprehensive, broadly supported, age-appropriate sex-education program in the Boston Public Schools which would include accurate information about homosexuality;
2. Initiate monthly in-service training time for student support staff, which would include, among other topics, periodic education on the issues and needs of gay and lesbian students and their families, as well as effective means of addressing those issues;
3. Include gay-identified, qualified sex educators in the training of Boston Public School teachers to be sex educators;
4. Include gay-sensitive periodicals in counseling offices and books in the schools' libraries;
5. Issue a directive to all Boston Public School personnel that no person shall be denied services from or employment in the Boston Public Schools due to sexual orientation and that each employee is called upon to create an atmosphere of tolerance and support for the open discussion of the issue of homosexuality;
6. Create a support system and professional networking among counselors. This networking should include the development and distribution of resources available to counselors working with gay and lesbian students;
7. Direct the Institute for Professional Development to provide in-service training on the issues facing gay and lesbian youth.

B. With the Governor of Massachusetts to:

1. Direct the Department of Youth Services and the Department of Social Services to collaborate resources and to develop a coordinated agenda to establish alternative residential services for youths who are experiencing difficulties in the community;

2. Direct the Department of Youth Services to re-examine the funding for pre-trial diversion and restitution programs as apt treatments for gay and other troubled youths;
 3. Initiate periodic training for key Department of Youth Services and Department of Social Services personnel on the issues and needs confronting gay and lesbian youth;
 4. Direct the Department of Social Services to actively recruit counselors experienced in and sensitive to gay and lesbian issues;
 5. Work with the City in reviewing evaluation procedures to ensure professional objectivity and sensitivity to the needs of the student. Such a review is intended to correct the current deficiencies which all too often prescribe inappropriate treatment for gay and lesbian youth;
 6. Encourage the development of a residential care facility for gay and lesbian youth.
- C. With the Zoning Board of Appeals to secure approval for the establishment of a residential care facility for gay and lesbian youth.
 - D. With the Boston Teachers Union to broadly disseminate public information on the existence of contract protections against discrimination based upon sexual orientation.

II. The Commissioner of Health and Hospitals should initiate an in-service training program on the issues and needs of gay and lesbian youth for all Department of Health and Hospitals and affiliated Neighborhood Health Centers personnel working with students in the Boston Public Schools.

III. The Mayor's Liaison to the Gay and Lesbian Community should:

- A. Facilitate the creation of a guide to the resources available in the Gay and Lesbian Community and ensure the widest possible distribution of that guide to key personnel in the Boston Public Schools and all public and private agencies working with gay and lesbian youth;
- B. Continue dialogue and strategy sessions with key personnel in the Boston Public Schools and relevant public and private agencies on how to better meet the needs of gay and lesbian youth;
- C. Lobby in the Gay and Lesbian Community for the creation of an agency, and the expansion of current organizational services, to address the needs of gay and lesbian youth;
- D. Advocate in behalf of public and private funding and support of the Boston Alliance of Gay and Lesbian Youth (BAGLY).

EDUCATION

PARTICIPANTS

MR. JOHN J. DIGGINS:

Senior Advisor, Pupils Services, Boston
Public School System

MS. JANET FERONE:

Former 766 Coordinator
Schools for Children
The Dearborn Pre-vocational Unit, Cambridge,
MA
President of Boston Chapter of National
Organization for Women (NOW)

MS. DARLENE PLOSS:

Educational Liaison, Department of Youth
Services, Metropolitan Boston Regent, State
of Massachusetts

MR. JEFF SEIFERT:

Program Management Specialist, Department of
Social Services, State of Massachusetts

MS. DONNA TAYLOR:

Director, Exodus Center, Boston

MARSHALL:

Boston has had a very ambiguous position on sex education over the years. Teachers have been largely told not to do anything, because they'll get in trouble and end up in jail, or they will get fired. On the other hand, they've been told that they should answer questions from their students. The result is a set of mixed messages to teachers, the essence of which is that you can run a subterranean sex education program, if you're clever by getting kids to ask the questions. Straight-forward presentation is out. Luckily, since kids ask questions all the time, I believe that some kind of discussion is happening. The result is a great deal of informal sex education going on all over the city at all grade levels.

When it's done well, that can be very positive. When it's done poorly, that can be disastrous. I think we're damn lucky that there hasn't been a situation where an untrained or an insensitive teacher has said some terrible thing. The students could be given some erroneous advice or information and we will all end up with headlines in the Boston newspapers.

We haven't had that kind of scandal and there have been a few pilot programs in a few of our schools that have been highly successful. I was involved in the King Middle School in setting up the first, legitimate superintendency-level part of the program in sex education.

There have been a number of schools that have done pilot programs, but I think if you track each one of those down, you will find that the program is largely not operating now, because so many teachers have been transferred around. For instance, at the King School, we trained 11 instructors to teach sex education and through videotape feedback methods got them to the point where they were really quite good. I think only one of them is still at the King's School, because of all the teacher transfers. The layoff and transferring process has really disrupted what was just getting started three or four years ago, in terms of sex education.

A group of us, actively supported by Oliver Lancaster, the Deputy Superintendent for curriculum instruction, and pushed hard by a group of parents and physicians, have a new incentive to try to start at the very top and get the School Committee to approve a resolution supporting sex education programs in all schools 8-12. We now have a draft resolution which is the tenth document out of our

word processor and after going through an editing process by parents, teachers, administrators, and others. I'm hoping to present this in the near future to the School Committee.

This process is a two-stage process: the first step is to get the School Committee to go on record conditionally supporting sex education programs at all levels. Our sense is that the Committee will go along with this approach. The following are the tentative hurdles for implementation of sex education programs in the Boston Schools: 1) Each school will have to follow a city-wide curriculum plan which is yet to be developed. This plan would outline and introduce various topics at appropriate grade levels. The \$64,000 question is: What are the appropriate levels to introduce the gay and lesbian issue? Is it 8th grade, is it 11th grade, 5th grade, which? In addition the curriculum plan would provide a sequential guide to teachers at all levels, K through 12.

2) Each program will be taught only by professionals, trained and approved for teaching sex education. We recognize that developing and planning a course to train teachers will be our major priority. As an aside, I have been involved in training teachers to teach sex education in public schools both in Boston and in neighboring communities for some time. I thought it was easy at first. I now take that back. It is extremely difficult to train teachers to be sensitive on heterosexual issues, let alone homosexual issues. Videotape feedback is a wonderful training tool, but it takes a long time to get a lot of teachers to the point where they can talk in an unabashed and descriptive way about some of the issues that we're discussing here. There are some teachers in the school system who will never be ready. I'm really radicalized by the fact that I have a child who is now 20 months old and will soon be coming into the public schools. The test that I put all this stuff through is, "Would I allow my daughter or son to be in a program of this kind with this teacher?" I think it's a pretty good test. The teachers are going to have to be very well trained. Any parent would make that demand. We have the sense that parents, citywide and nationwide, would strongly support sex education programs if teachers are trained; if they're personal and sensible; and if they, as parents, are asked at every stage what their opinions on the subject matter are.

3) The development of citywide personnel objectives must be constructed with wide participation by people both inside the system and outside it. It will have to involve the health community, community groups such as the ones you represent here, City agencies, etc. That's a tall order.

4) There has to be a signed permission letter from the parent on file in order for any student to take the courses. This sounds like an impossible hurdle--at least that was my reaction years ago, when I first heard that as a condition. What we have found is that when you ask parents you also give them a detailed description of what the program is going to be and then you ask them to say yes or no. 95% of the parents usually say yes. Most parents really support the idea, but they want to be asked. That reduces most of the opposition.

5) All participating schools must offer parent meetings before and during the program for discussion of pertinent materials being used.

6) All programs must be formally evaluated.

With all this in mind, we're asking the School Committee within the next month to approve this as a general policy statement on sex education. Then the hard part begins: Developing the staff-training programs, developing curriculum, and slowly building support for it in the individual schools where it really has to happen. We think there is an awful lot of support for this program in the districts that will come out, once the School Committee has gone on record and once the parameters of this whole thing are clear.

On the gay and lesbian issues: I think that is going to be one of the hottest topics in our curriculum development and staff training. I freely predict that right now. I could be wrong, but I think that's going to be a very controversial and interesting issue to grapple with.

LAFORREST: What leads you to make that assumption?

MARSHALL: Because of the strong emotion on the subject. People will have to walk through a lengthy process and I think the key issue is going to be at what grade level we introduce these topics.

The method we used for the King's school in dealing with a large part of the curriculum was in having anonymous question cards. We used hundreds of five

by three index cards to get them to ask all their big questions before the beginning of the class. The next day, we would answer all the questions. We got questions on gay issues, lesbian issues, and on any issue we could imagine. They were blunt and frank and we had to answer them. Still, even though teachers may be well-trained to factually deal with very emotion-charged topics, the question of when these topics should be raised will be much debated.

LAFOREST: What do think about that. What grade level? What would your professional opinion be?

MARSHALL: I fully advocate training of teachers to be sensitive to those issues and to give good, open answers at all levels. But ninth grade seems to be an appropriate time.

LAFOREST: John, can we turn to you to discuss student support services?

DIGGINS: My name is John Diggins, my title is Senior Advisor for Counseling/Pupil Services. We have in the Middle School 26 guidance advisors. The high schools have 54, and we have 8 bilingual guidance counselors. Overall we have approximately 84 people that provide counseling services for the school system.

In addition to this group, we have pupil adjustment counselors. They are equivalent to the social worker for the school system. There are 20 of them: 16 for the regular students and only 4 for special needs people, providing they're students. I am responsible for the attendance officers. There are 8 of these. Dr. Marion Ego who is also part of our department is in charge of suicide psychologists and 43 general psychologists. Dr. Grady, who is a medical doctor, who comes in about one day a week, is on call continuously with us. My role is to coordinate these different departments and keep things moving on. My main concern is the pupil adjustment counselors and the guidance counselors. The guidance counselors are not psychiatrists. A great deal of their time is taken up on work placement and college placement. However, many times a student may come in with a problem that many of the counselors aren't qualified to deal with and I have to provide them with resources at the same time. Our problem is how to know what the best resources are. I am also responsible for clearing the schools. I have no direct control of the counselors or anyone out there in the schools, because of the School Base Management System

currently in effect, where the principals have direct control over the counselors.

LAFORREST: Have you been approached by any gay or lesbian group who have wanted to come into the school?

DIGGINS: No.

TAYLOR: John, I have a question: Suppose a group were interested in doing a series of educational programs for counselors in the Boston Schools. Mechanically, how does that work?

DIGGINS: I have in-service training program for the guidance counselors and the adjustment counselors. I do the in-service training for both of them; Tess does the one for the school nurses. We train five times a year. Generally, when I do the in-service training, I have to have to do it in three areas: (1) occupational placement (2) college financial aid and (3) the third I always use for what I call general interest areas. We can use all variety of groups. I can put you on the agenda. You would come in for an hour and explain whatever you want for that hour. However, I have to make sure that I'm dealing with a bonafide group that is truly experienced in an issue area. All in all, the training lasts three hours for all areas.

TAYLOR: But, you're saying that the only time that training on gay and lesbian issues can happen is for one hour, five times a year. Is there any other opportunity for counselors to get that kind of in-service training?

DIGGINS: No, that's how it is now. Currently, I am pushing Dr. Lancaster to try and have training once a month. With decentralization, the principals are very protective of the counselors in their schools. I might add, based upon talking to counselors, many times the speakers are asked to address 14 or 15 faculties at a later date. I don't have any direct control over that process. That is the domain of the principals.

LEITNER: John, are the counselors eligible for the Institute for Professional Development?

DIGGINS: I'm sure they are.

LEITNER: If there were a course offered through IPD would that be a possible way to increase training opportunities?

DIGGINS: Keep in mind that 35% of the guidance counselor staff were laid off. What remains is the experienced staff. The average age is somewhere around 50 or 55 and they all have masters and higher degrees. To them, credits mean nothing.

LEITNER: Yes, I would not think that credit would be the main incentive for the IPD. I would think that it would be a professional tool and I would think that would be a good incentive for training in these sensitive issues.

SEIFERT: The decentralization does a very peculiar thing, aside from decentralizing. It allows outsiders, frankly, to set the agenda for the City schools about where the resources go. What happens is that we deal with the Central Office, hoping to maintain some neutrality, and then we, as a state agency, pick which schools we'll go into, based on interest, or based on the particular headmaster. The School Department does not say which are the areas of highest need and does not set the priorities based on a needs assessment or general policy.

LEITNER: What School Based Management was supposed to do is put the resources available for education as close to the line where the teacher meets the student as possible, recognizing that the school is a unit and the principal or headmaster is the educational leader for that school. I think the kind of thing that you were talking about of one school being better than another school, or forward or backward, etc. is one of the things that's being addressed by such things as 50% turnover in headmasters in the high schools.

SEIFERT: Let me say that I feel somewhat caught in the midst of whatever is going on within the school department. One of the problems we have outside the system is that it feels like there are two competing philosophies about how one does business with the schools. One of them, which I have some difficulty with at the present time is service delivery to kids in the school. What the schools appear to be attempting to do is organizing the public and private provider world, including the folks at this conference, so that we're somehow organized to approach the school. My guess is that there's a fairly simple way to do it: All you do is you set up an office within the Central Administration which everybody has to walk through to do business.

We're being told that we need to create collaboration among ourselves and that's crazy. DYS, DSS, DMH and the private providers are unlikely, for the purposes

of doing business within the school, to get together to make life easier for the schools. The school could easily set up an office of Human Resource delivery or some other system by which they organize and they set the priorities for action and determine where the greatest need is. They should be determining who, in fact, goes through their door and deliver the needed services. You have at this conference, for example, people who want to deliver services to gay men and lesbians within the school system. What I'm saying is: rather than force them to organize and present themselves -- which is partly what School Based Management business is asking folks to get together and do -- I'm saying that you need that one door through which you'd walk through to make life easy for everyone.

LEITNER:

Let me give you an example outside of what we're talking about.

Every year the Boston Public Schools come up with a summer reading list for kids. Well, during the course of the year, teachers send kids out to get books from local public library. They get introduced to the librarian, they check out a book, and they're told that you should go to the library after school, and then school ends. The kids get on a bus and go to the other side of town and don't know where the library is there and don't know the librarian. The library doesn't have the books and the library doesn't know what list to order books from because the kids in the neighborhood go to six different schools. It's a tremendous problem for delivery of library services. That's what's happening with School Based Management. That's why you may want to focus your resources on an individual school. You're going to want to stay with the school and you're going to want to stay with the principal, because kids in the next year to five years will be choosing schools on the basis of the program. Parents will choose schools based on the reputation of the program, due to such things as school based management and the principal brokering services for his school. You won't be able to give broad services and expect a whole system to respond. Going to the central office is only going to provide the central office with the same dilemma that you have. They will wait too.

SEIFERT:

I understand that to the extent that we are presently with five schools in the City of Boston. All I'm saying is that we set the agenda, except in the case of one school. I am hardly an educator; I am hardly a person who is in the best position to determine where the greatest need is in the schools. For

example, Hyde Park High School is probably not a school that has a lot of resources and, since the Department of Social Service also does not have a lot of resources in a particular area, I choose not to do business in Hyde Park. Jamaica Plain, on the other hand, is service-rich. I have providers that I can leverage all over Jamaica Plain. That doesn't mean Jamaica Plain needs a blessed thing. The headmaster at JP loves the idea. The providers love the idea. That doesn't mean that it's the neediest school within the Boston School System. What happens is that the State determines, without very much input from the central office or the school itself, where we're going to do business.

BOWDISH: Jeff, I have a question for you. You're talking about seventeen high schools and approximately 12,000 students. I'm not sure what your capacity is, but could you provide the same services in all 17 of the high schools?

SEIFERT: No.

BOWDISH: No. So we do have to have different organizations come into the schools to offer their services. Possibly, you're suggesting that the curriculum could be written up for whatever counseling services are available. You've got to remember that we're just writing up the reading, writing and science curricula this year for the Boston Public Schools. Maybe, down the pike, we can develop guidelines for the service providers.

SEIFERT: I'm not talking curriculum. What I'm saying is that I think the reason that we can't deliver social services in 17 high schools is the fact that we decide that we can only deliver services in certain schools. Who should be setting the priority which schools the Department of Social Services does business in? The schools, I would think.

LAFORREST: Eric?

ROFES: I want to focus back on the fact that speakers are not coming into the schools on gay and lesbian issues. Kim has no program, at least a set program, at this point that gay issues can be included in. As much as I appreciate the problems DSS has getting to the schools, I'm trying to find out if anything is going on in the schools that specifically deals with gay and lesbian youth.

BOWDISH: I think that about four years ago the schools' health services department had two physicians, three nurses and three secretarial support workers servicing

66,000 students. There were 27 private physicians who performed the state mandated programs, including physical education, physical examinations for new entrants, for 766 students, for sports physicals, etc. Boston Child Health Task force was developed three years ago to devise or to make recommendations for the future health services delivery of the Boston Public Schools. What came out of these recommendations was to release the 27 physicians and to contract with local neighborhood health centers to perform the state-mandated programs, such as giving shots that you all remember when you were kids in school, etc. I'm coordinating the 24 medical contracts with the 123 schools, 75 nurses, and 55 pediatricians. Along with that we have a lot of other resources that these 24 health centers and hospitals have hooked up with -- the Dorchester Mental Health program, Mass Mental, and 4 or 5 other programs that we're affiliated with, which I can't remember off the top of my head.

When we talk about what's going on in the school system, we don't really know. We're working with the Robert Wood Johnson foundation who have given us about \$4 million worth of grants for programs that are going on in the school system. One is the adolescent school health program -- a curriculum that is still being written. Another program is the adolescent health education program, and there's TOP, which is early suicide prevention; there's also 3 or 4 other programs that I work with as a liaison in my department. I work with the 75 nurses and maybe, when they have a student who has an issue in sexual orientation, they know what to do with them. Now, because they're working with the health centers, if they don't know what to do with a child with these issues, they may do follow-up there. They can call up the health center and speak to the clinical nurse, or to the psychiatrist, or to anyone on the staff, and say "help". But, we're saying that nobody's heard anything about how we deal with the issues of sexual orientation throughout the system.

TAYLOR:

I wish I thought that when a school nurse said, "I've got a 14 year old boy who thinks he's gay and wants to kill himself, and so, I'm going to pick up the phone and call the shrink at the local health center," I wish I believed that the shrink was going to give her a good answer. I don't think that any of us believe that more than 20% of the shrinks would do that. Even though they may get improved resources in many levels at the health centers, I think that in term of gay and lesbian issues, it isn't much of an improvement. If that's the case, given that that's

our bias, how do we, as members of the gay and lesbian community who want to do something, do something for these youth? How do we do something for the nurses, the school guidance counselors, and for all of the people that the students would go to for help? What I'm hearing right now is that there isn't any way of us getting in to help.

BOWDISH: Mr. Diggins mentioned that the only opportunities are his in-service training and my in-service training. At best that's one hour. It's one of those five time slots during the year for people who want to come in and get that kind of information.

ROFES: As much as you might consider in-service training very necessary on specifically gay issues, there's not a lot of time available. But, I see that as one clear mechanism. I've done training of Boston school nurses, and they are probably the best resources in every school, until teachers can come out as gay or lesbian. The nurses are the most concerned and they also acknowledge that the issue presents itself to them more than it does to anyone else within the school. I would advocate some leadership from the central office to make sure that people are in in-service trainings that are coming up in the next academic year; that both nurses and guidance counselors definitely hear, even if it's only for one hour, a presentation on gay and lesbian issues.

FERONE: What about the teachers? I know coming from a special ed. background where it's small group education, the person, a gay or lesbian student would most likely approach, would be the teacher. Are they trained to deal with these issues?

HEHIR: In-service hours are controlled by the principal and by the school and the rumors are that they're wasted generally. 3 out of the 5 maybe are used, but 2 end up being used for correcting papers or something like that at test-time.

DIGGINS: Tom, the in-service training that is available to teachers is basically of two types. One type is that which takes place about 8 nights a year and those are designated days for in-service. Part of that time is allocated to the principal or headmaster of the school, part of that time is allocated for union business, and some of those days are allocated for central administration use. I coordinate the high schools' 766 program. I do inservice training of my teachers through that vehicle, because that's primarily owned by the principals. I have 19 schools that I go to and I'm lucky if I meet with all of the

staff members once a year. Usually the issues that we're dealing with are issues having to do with 766 and those issues tend to be enormous and take a tremendous amount of time.

The second type of inservice training within the school system is the Institute for Professional Development. That is voluntary inservice training, basically. They offer courses for in-service purposes. Teachers usually get in-service credit for participating in those courses. Those courses are structured around both the administration's and teachers' in-service needs. The people who are most apt to participate in those programs are people who are looking for increments through credit. That may sound cynical, but that should be recognized up front. Those courses and programs that are offered by the Institute are tremendously varied and, if there's enough interest at all in any topic, they'll run a program. With those programs, you don't have a captive audience; you have a selection of people who choose to be in-serviced on a topic.

These are the two types of in-service that are offered within the system. I think that there are opportunities in both for in-service training of teachers on virtually any issue. I would think that if there is going to be an in-service training program on the issue of lesbian and gay students that that would have to have some strong central involvement, in terms of telling the principals and headmasters that this is a topic that the School Committee or Superintendent wants dealt with. I doubt if it's something that would come up from the grass roots.

LAFORREST:

It seems that human sexuality is not very cohesively or systematically dealt with on any level in the Boston Public Schools. Perhaps education about gay and lesbian needs could be met if staff and faculty members, administrators, etc. who also happened to be gay or lesbian could be known to be such, freely, without fear of any kind of repression or recrimination. Many of the educational resources we're talking about -- in terms of people who could deal with the issue, or define the issue, or treat the issue -- are already in the system. The question I have for John, Tom and Tess is, what's the atmosphere inside from the administration on down for people to be known as gay and lesbian, whether they be teachers, staff members, students, administrators or even school committee members?

BOWDISH:

I think, in many instances, it's a personal choice, personal preference. When I mentioned The Boston Project, I got reactions ranging from absolute disgust and sheer horror that I'd be involved in anything like that to jokes, like, "who has the can of Lysol, so that you can spray the AIDS people that you're going to have to deal with?" to "Gee, you know that's really interesting. If I had more time I'd be interested in serving on the committee," to "How can I sign up?" Now, I'm not going to give you percentages, but I have been walking through the corridors of the Boston School Department, casually mentioning this Project to people that I've come across, and those are some of the reactions that I've received. I will say that yesterday I was at a meeting with fourth grade teachers and I just happened to mention that I was working with this Project, and one of the teachers said to me, -- "Thank God. Ten years ago I almost lost my job. I was a young radical teacher, and I knew a fourteen year old boy whose preferences were certainly not heterosexual. I went to everybody -- the nurse, the principal, the priest. Finally, I went to the parents and told them. Now, the child, of course, is -- everybody realizes it now -- not heterosexual." Ten years ago - the kid's in college or working at this point. He went on to say, "I would do the same thing now; I would go to everybody that I could go to. But, now I think I would get support." So this is one person's opinion from ten years ago to now. I think these attitudes are the same everywhere. I don't think the school system is any different from Digital or GE or anyplace else.

ROFES:

Well, I just want to add a point. I worked for several years with the Boston Area Gay and Lesbian School Workers and so I am familiar with many Boston public school teachers. As much as it is difficult to come out as a homosexual in Digital and GE and other places, the fact that one works with children makes it more of an issue. I think that, for a variety of reasons, some of which we might agree with, and some of which we might disagree with but I feel gay teachers within the Boston Public Schools, as within all school districts in Massachusetts, will not come out to any great extent. I think part of the reason is just that mixed response, Tess, that you got. This is a little bit more than most people want to deal with on a daily level, if they're known to be gay. Certainly, you know there will be some people who are supportive, but you know there'll be many who will need a lot of education, a lot of getting used to it. On an already overworked schedule, that's about more than people can take. My

personal feeling is, as much as we're seeing some changes like this in some parts of the country, we're seeing only minimal changes. In the Boston schools, I personally would go more towards bringing people in than expecting people to come out.

HEHIR: I would agree with you. I don't think it's easy in any school system to be gay, because of the issue of working with kids. As a matter of fact, there was an example of this recently. One of our secretaries attended the gay symposium which was held at Fanueil Hall. She was seen on Channel 4 -- she is a secretary on our floor -- and that's become a big issue with a lot of people. If a secretary from central administration can't exercise her own rights to privacy and her own rights to political involvement, I think that says something about the system.

BOWDISH: We should not just be talking about the society of the school system, or the ethical values of the school system, or the administration's feelings - we should also be talking about parents. You should not just be educating the teachers, the nurses, and the guidance people; we have to know how the parents feel and we have to have their strong support for the sex education curriculum. Hopefully, we'll have the same support when we get into other issues in the health area, but you're not just talking about teachers teaching students; we're talking about parents being involved. We should not just be discussing the philosophy of the school system; we should also discuss the philosophy of city parents in this area.

HEHIR: I think that school districts around the country are making headway on this issue, but they're not approaching it, as we've discussed so far, as a sexual issue or even as a political issue. I think that the school districts that are making headway are approaching it as a human issue. There is a school in Massachusetts that, for the past three years -- it's ending this year -- has had a group meet regularly to get lesbian kids together, as a support and information group. The impetus for that came from parents, surprisingly enough. Parents with gay kids in the school district whose kids were getting attacked and harassed constantly were finding no support from the guidance department and said, "My kids belong in this school. I pay taxes. You'd better provide some services to protect my kids." They were able to form a kind of coalition of parents of these kids and their friends, and, of course, other people who vote, as well as sensitive people

within the guidance department, the nursing department, and an administration. They were able to get such a group going, to provide basic human services for these kids.

One of the things, which we haven't talked about here has less to do with getting things into the curriculum, or getting people trained, or getting sex information out, than with making the schools a climate where a kid can be gay or can be assumed to be gay and receive a lot less harassment than they receive now. Teachers should be told by someone that they should not permit fag jokes to go on, that the graffiti written on school buildings is unacceptable; that anti-gay behavior needs to be addressed. Now I know some people have mixed responses to targeting people, but I do think that central policy could facilitate some of that.

I'll tell you a parallel thing that happened this past August in the Boston school system: Supposedly, 10% of the teachers are alcoholic and that's a big secret. You hear rumors about that, and people will just not admit it, because they can be fired suddenly -- four teachers were fired last year.

The Superintendent decided he wanted to bring it out in the open and get an employee assistance program going. I was asked to handle a task force to develop this program.

After an elaborate process, we made our recommendations. The Superintendent put them on the School Committee agenda; they voted to support our program. Once the School Committee voted it in, our program had the force of an executive order. The Alcoholism Program is one parallel thing that did work out fairly well. Perhaps the same thing could be done for homosexuality.

LAFORREST: Any other questions about how the school works or is trying to work?

SMITH: I'm curious as to how the guidance counselor system works in most of the public schools. How available are they to students? How sensitive are counselors to a student's issues with sexual orientation?

DIGGINS: There is a ratio of 400 students to 1 counselor, which is unbelievable. It's very seldom that you have time to really sit there and talk to that one person that you know has problems. It's just a very difficult thing to do.

LAFORREST: John, a quick role-play: suppose a teacher would come to a guidance counselor and say, "I think Mary So-and-so is a lesbian or is struggling with that issue." What would happen? How would you see a counselor respond?

DIGGINS: That happened to me several times. I used to be a Copley Square High School guidance counselor. Depending upon the school, I'm not too sure, but I think everyone would just try and duck it. It's the same situation for the girl who comes down and says, "I'm pregnant." The tendency is to duck it. I think the counselors need to develop a professional support network -- you've got to have somebody around to call to get some professional information, so that you're not going to want to dodge the issues out of fear or ignorance.

HEHIR: John, I think that I agree with you that most counselors are afraid to deal with sensitive issues. I feel that there is a need to make those issues less intense and desensitize them in the eyes of the counselors.

I used to teach a course at UMass/Boston called "Dealing with Adolescents with Special Needs". We dealt with different issues like sexual abuse and alcohol abuse. We dealt with the issue of sexual identity as well. The class was composed mostly of special ed. teachers, guidance counselors, and psychologists.

I asked Eric to guest lecture at that particular course. A couple of guidance counselors said afterwards that they were absolutely petrified to deal with the issue of suicide or the issue of gay kids. Basically, they said they tried to ignore it or to talk the kid out of it. In other words, they were saying things like, "No, no - you're not really suicidal," and, "No, no - you're not really gay," and, "You're going through a phase." I think their being exposed to the issue in a non-threatening way was helpful in their learning that it's okay to deal with these issues.

LAFORREST: Darlene, could you tell us what happens with the Department of Youth Services on this issue?

PLOSS: It won't be much, because DYS is not doing very much for its gay youth. There's basically one way that they are handling the DYS youth. That is, locking them up. They're putting them in detention centers for several reasons. When a youth is committed to DYS, there are various treatment plan options. One

is a group home if a permanent or legal address home is not working out. Another one is foster care or residential schooling. A third is use of the detention unit or secure treatment unit, which is a more secure detention facility.

Right now, there are approximately 12 gay males involved with DYS. Most of them come in with very little of a home situation or have been committed to DSS. Many of them also have difficulties in other areas beside sexual orientation. Most of the charges that they come in on are for prostitution. Because there's been harassment by the police and because it's difficult when they're back on the streets, they're automatically picked up for another charge -- sometimes a very, very minor one; for example, a dress code charge -- and they're placed back in detention. There's been some soliciting and some behavior that group homes have not wanted to see be returned. Because of what's happened before and out of fear of lawsuits, etc., the choices for group care have dwindled for gay youth. Foster homes cannot be found at this time. We're still searching for one. Foster homes are not a choice. Residential schools say the minute the youth shows up, "We don't have any available spaces for you;" and, again, the choices become only detention or severe treatment. In those places the youth does not get a warm reception. Often, there are difficulties with his behavior with the staff and with other youth and harassment ensues. The result is that the youth is constantly bouncing from one detention center to another, so that the staff and the youth don't have to put up with him for too long. This will continue as long as you don't have one facility that can appropriately handle the gay youth. At this time, we don't know of a service that DYS can use appropriately. We've tried to link up with the Gay and Lesbian Alliance for some counseling, but, because these youth can't go out of the detention centers, they are not able to go into any supportive group therapy. The result of these limits on placement is that all 12 of these youth are scattered, so they can't support each other either, and there's no one they can identify with. It's very sad. This is a major issue for DYS. We are meeting on the treatment of gay youth within DYS to better provide services. We are very aware that appropriate services are lacking. We also feel that some of the youth just shouldn't have been committed in the first place.

LAFORREST:

What are the relationships at any time between these gay youth and the Boston Public Schools?

PLOSS: Yes -- for example, one young man who was committed to us had severe special needs. I've worked with Tom Hehir of BPS to find an appropriate program. We racked our brains and tried to do what we could, but we're still not successful in serving him, both in his special needs and his gay issues.

LEITNER: You talked about the youth behavior which caused the placement center to say they didn't want them to return, and you also said that the placement oftentimes is not appropriate. What do you mean by that?

PLOSS: The placement is not equipped to handle this population.

LEITNER: Do they have to deal with things like overt sexual behavior or cross-dressing?

PLOSS: Yes, that as well.

LEITNER: Have you investigated things like pre-trial diversion and restitution programs? The Crime and Justice Foundation had a program a few years ago that arranged with several urban courts in Boston and in Lowell where people would be recognized to fit a certain category. The court officers could, before trial, instead of being committed to a standard institutional commitment, give out a restitution assignment where the person would be put in a setting to get some work experience. There could also be some other pre-trial diversion in the person's being referred to counseling services.

PLOSS: It's up to the judge to make a decision as to whether the youth is committed to DYS or not. Once the youth is committed to DYS, that's when our advocacy begins; that's when the treatment plan is totally up to the regional office. I think we need to make a distinction between youths that are committed and youths that are detained. Usually, before they're committed, they're detained. When they're detained, the Department of Youth Services does not have anything to do with them; all we know is that they could be in detention centers and they might be committed, but we're not allowed to provide for or work with them in any way -- except to provide the judge in the court with slots in detention centers, and to help with any other arrangements that can be worked out with the probation officer.

LEITNER: Actually, what I think we're running into is the difference between a planner's orientation and a caseworker's orientation. I know that DYS has been

involved with some programs that have worked and they've been experimental things -- pilots which haven't become institutionalized -- so, that you do work with the courts at some point of pre-court involvement. However, the court decides not to deal with non-adjudicated issues.

SEIFERT: The restitution program was originally LEA-funded, and when the Feds, after the 3 year cycle, took this one out, the State Legislature didn't appropriate the money to continue it. The State didn't pick up the cost after the Federal government backed out of the project, even though it was successful. Here's an example of a fairly successful project which diverted a number of people out of the court system, but the State determined that it was not going to pick up the tab.

LEITNER: If you brought that up through the Executive Branch now, that program would probably go through.

SEIFERT: What I am seeing at the Department of Social Service is a pressure to lock kids up. We don't want to lock kids up. I've got judges ordering me to lock kids for four years for being punks in indeterminate sentence. As far as I know, being a punk is not a crime.

What I'm saying is that the atmosphere -- even if you make the argument that it isn't being cheaper to divert kids out of the court system -- is one of enormous pressure from the judiciary to lock kids up. Right now, I have the Boston Juvenile Court ordering me to take 14 year olds and have them held with 24-hour police guard at Chardon Street.

We also have an ongoing fight with the Boston School Department. It's an economic problem. We often cost-share with the Boston School Department for kids who are placed in residential programs. We argue that we should pay for the Social Service component of that program and the Boston Schools should pay for the educational component.

I think that, as DYS described, we run into many of the same issues regarding appropriate placement of kids who are gay and lesbian. We have no resource that I'm aware of in the state which, for example, would be a group residential facility for those kids. We could; we would do business with such a facility. We would pay for kids to be there. I think there are some economic difficulties in establishing such an animal, and there are some political difficulties for establishing it within the

borders of Boston. The City has an enormous clout with the Zoning Board of Appeals, since the Mayor appoints those individuals. We can't get the Zoning Board of Appeals to approve any location within the confines of Boston for any group residential facility, any diagnostic facility, let alone one specifically designed for gay and lesbian youth. I think that there's a leadership needed to say, "Vote for acting out kids of all varieties, as well as gay and lesbian kids," and that the City will, in fact, support the placement. Everybody likes the idea, but nobody wants it in their neighborhood. We basically went through that a number of times, and that's not a matter of money. We've got the dollars.

The most outrageous statement I ever heard was from the head of the Zoning Board saying that the State, in the establishment of resources, should not be tied to determining where programs are, based on the market value of property. That seems to me to indicate that it would be fine to the City if I rented the fourth floor of 60 State Street at \$1.3 million, but the fact that property values in Dorchester would allow me to purchase a building there should preclude the State from establishing itself there. Enough said about that.

The other place that we intersect with the Boston School Department is in the provision of direct therapy and counseling services within the Boston School themselves. Along with the Department of Mental Health, a private provider -- Roxbury Children's Services, in this case -- the school department, the headmaster of Madison Park High School, the district superintendent and Court Street, we've established a collaborative which basically picks up the services that are not delivered by the schools themselves. We provide family therapy and counseling as well as group counseling for kids in Madison Park High School -- both on self-referral and referral by teachers into the program. I must see about 200 kids at Madison Park, and at English High School we have the Headmaster's approval to go ahead and do business. We're also looking at Jamaica Plain High School. We have also funded a school-based program for adolescent parents in Jeremiah Berk and Dorchester High through the Boston YMCA. From our point of view, we have some point of intersection. I would draw on the Madison Park collaborative model which I think provides an example of resources which would allow the guidance departments the luxury of having on-site those people to whom they should refer cases.

I'm a little antsy about resource books which perform a kind of cookbook business, and they're out of sight, out of mind -- they're gone. What the reaction would be to having counselors who were knowledgeable about gay and lesbian issues as part of the collaborative and making that a public declaration, I'm not sure. But, I don't think the world would fall apart, at least in Madison Park High School, based on the credibility of our program. I'd say that, for the most part, there are a number of state agencies which work together dramatically well. For example, the Department of Mental Health, who for the most part I can't find in my regular business, have been very, very forthcoming and very supportive of a specific project like the collaborative as well as the youth school social work.

LAFORREST: Has DSS done staff training or inservice-training on gay issues?

SEIFERT: Like the school systems, the training has been decentralized -- it's basically an area function. My sense is that the present Commissioner is much more centrally committed to training as an issue, so that there will be, for example, an orientation for all new staff members which is uniform, so that nobody will come to work for the Department of Social Services without going through this particular orientation.

That hasn't been true for three years. The first priority is training for investigation of child abuse. Beyond that, I don't think they have an agenda. The area offices have taken education on as an independent piece of business for their particular area office and brought in trainers to do business with staff, both on their own in-attitudes, as well as on their attitudes towards their clients.

LAFORREST: It sounds like one of the intersection points is 766.

SEIFERT: Yes.

LAFORREST: Tom -- and I guess I asked you, Janet, as well, in terms of Cambridge -- do you find State referrals coming to your office under 766 guidelines that mask sexual orientation difficulties? Would you find caseworkers from either of these agencies referring kids to your department under a heading that looked like one thing, while an assessment might indicate that it was a sexual orientation problem?

HEHIR: Yes. My role is Administrator of the High School Special Needs Programs of the city. One aspect of my

role is making placement decisions on kids who need to be placed out of regular education for 60% or more of the time. I make approximately 900 of those decisions a year in terms of where kids are placed who some people feel have substantial special needs under 766. More than half of the referrals that I get at the high school level for restrictive special education placements are generated by external agencies. The primary agencies involved in that generation are the Department of Social Services and the Department of Youth Services. Occasionally, the Department of Corrections is involved with kids who are over 18, and occasionally the Department of Mental Health is involved, although I, like Jeff, don't see that department much -- they don't seem to be active with kids.

The other half of the referrals would come from School Department people or parents seeking more restrictive placement. Many of the kids that I have to be involved in placement decisions with are agency-involved kids. Many of them are kept under the custody of external agencies, and as Jeff mentioned before, we sometimes get into funding hassles on whose responsibility different kids are. As he said, we feel that DSS has no responsibility to fund education. We feel that unless the child has extremely severe handicaps, we have no responsibility to fund residences. We engage in cost-sharing arrangements with the Department of Social Services and the Department of Youth Services for kids who have substantial educational special needs who also need to be placed in residential programs. We do not or will not engage in cost-sharing arrangements for kids who do not have substantial educational special needs, but who need, for other reasons, to be placed in a residential program. I think that we're pretty clear about the types of kids that we fund for such programs. I worked closely with Darlene on many, many of the DYS placements.

Often, there are difficult issues to deal with on most placements. Most are done on an individual basis. Of the kids that I have seen in the last year, there are 900 for whom I have had to make individual placement decisions. The issue of homosexuality has been out front and open in probably about 6 or 8 cases. We have had statements -- right in the cover letter, right in the assessments -- that this is the major placement consideration. There are many others, however, where I think that it is a much more subtle issue. They'll say things like, "The student is effeminate, and he needs to be protected from other students," etc. Usually, the gay issue is

a male issue. I can only think of one instance where there's been an issue of lesbianism in a place. There are many cases, however, where there are issues of sexual abuse -- quite common for many of the placement decisions that I have made -- that usually is of heterosexual nature. It's usually between men and girls or young women.

LAFORREST: In your diagnostics, is unresolved integration of sexual identity and orientation part of educational needs that 766 would address?

HEHIR: Chapter 766 has a very broad and expansive definition -- in my opinion, far too expansive. Basically, in Massachusetts, we operate under a non-categorical law. In other words, we do not place students in special education due to the presence of an identifiable handicap category. There are positives and negatives about that. The positive is that we don't label kids "mentally retarded" and put them in an M.R. program. The negative factor in the way in which our law is written is that the definition is expansive and includes kids who basically are not functioning in school and whose special needs are not being met.

Part of the determination of whether or not a student is a special needs student is an evaluation done by a psychologist. Again, these are kids who need to be placed in restrictive programs. A psychologist, an educator, a medical person and a social worker of some sort are also involved, so it's a local decision whether or not a child is a special needs student.

A student who has unresolved sexual issues could conceivably have his education affected by that and therefore fail in school. That student would be referable for a 766 evaluation. Whether or not I feel that's appropriate is another issue, but, out of approximately 4,000 high school kids with individualized education plans in the city of Boston, there would probably be at least 400 who would be gay. That factor sometimes comes into a placement decision. It's not why the kid is being placed in special education -- he is gay and that needs to be taken into account, but there are a couple of ways to look at it: I've seen a couple of instances where I feel that the issue of homosexuality has been overplayed in a kid's placement -- for instance, in one DSS placement, a 14-year-old was graphically described by the social worker as involved with a 16-year-old in the same foster home. The worker concluded that this child had to be saved. Well, anybody, who knows anything about adolescent

sexuality, knows that a 14-year-old kid is apt to experiment, and that is no cause to raise flags and say that this kid has to be placed in a residential school, so that he has more structure, etc. etc. That was probably one of the most blatant examples. I've had other kids who are street walkers, who engage in hustling, prostitution, and so forth. The response of the courts to that behavior seems extreme. The way in which those kids are dealt with appears, at least from where I sit, to be quite punitive on the youth services end. I have an example of two kids that I reviewed today. Both are DYS kids: one kid had attempted murder, non-aggravated assault -- he just jumped somebody in the Fenway and tried to kill him, and the guy almost died. It was very serious, and he had been in DYS for a year and a half in no fewer than 10 placements, only about 3 months of which could be viewed as punitive with a history of suspected murder. The request was for him to be placed in a foster home school program, mainly because the adults were gay! The next kid I reviewed was a kid who was a transvestite engaged in street walking in Bay Village, which probably wasn't the best place politically to do that, and he wound up in secure treatment. He'd never done a violent thing to anybody in his life. We had spent a tremendous amount of time working on educational placement for this kid. The staff was oriented; the teachers were oriented; the kids were oriented that there was going to be this kid who dresses like a girl coming into classes. Then he was put in secure treatment. The school wants him, but cannot get access to him, cannot give him an education, because the courts have put him in secure treatment. There's a tremendous irony there. You have someone who is a danger to other people who is being recommended for a regular school program with other kids, and you have another kid who has never been a danger to anybody but is engaged in rather aberrant behavior -- at least in the eyes of the Boston police and the Bay Village Neighborhood Association -- who is locked up.

In terms of placing kids who are obviously gay, I think the Boston public schools is a very difficult place to do that. If a case came across my desk of a child who did not have educational special needs, but may have been a transvestite or an extremely effeminate gay student, I would reject that student for placement, because that's not a special education issue. I think that those kids are kids that need some attention in the school system, and I really don't know how they get it or if they get it.

FERONE: I see things in psychological reports on home assessments where they dwell on these characteristics: that it's sickening, etc. It has absolutely nothing to do with anything, and they go into these details about the effeminate behavior or this or that, and clearly it is not an educational issue. I've seen that a lot. When you talk about one year in-service and things like that -- I don't know what could be done about it, but obviously the people who are writing these reports, if they're going to be dealing with the kids, need to take part in it.

HEHIR: The psychological reports often dwell on that type of thing.

FERONE: I was just saying that people in mental health, assume that they understand, but I don't think they do.

TAYLOR: There, you're talking about not only training within DYS or the public school system or the 766 system, but you're dealing with clinical training in general, and it was only four or five years ago, where homosexuality as a psychiatric disease within a medical model came off the books in practice. I think the left leg is still dragging behind there - you have to deal with a tremendous amount of inappropriate focus.

HEHIR: The number of kids who presumably need strong male role models -- you never see a girl's psychological report say she needs a strong female role model, but you often see it in reports of boys. That is, I think, another kind of red flag.

LAFORREST: One of the things that kept coming up in the Human Services Panel was the question of diagnostics. Is there anybody taking a look at the tools that are used? In terms of the training that your people have to go through to do diagnostics, is there a set method, is there a set of procedures that they go through? Can you say anything, any of you who are dealing with diagnostics, intake and evaluation, as to what the major problems are surrounding a gay or lesbian student who might be referred to your department with unresolved sexual issues? Do we have the tools to tell us the characteristics of the problem?

SEIFERT: I feel strongly about that. I see, at this point in time, diagnostics as being politically and economically defined. Basically, what the diagnostic does is to attempt to determine who's going to pay

for the service. And that's crucial. That may not feel like a big deal to folks, but the standard joke is, "If you send a kid to a particular diagnostic place,"

HEHIR: I can tell you whose office this decision came from
.... (laughter)

SEIFERT: There is a diagnostic center in Massachusetts whose diagnostic assessment, I can predict, will always be the need for group residential care. What a strange thing -- they're attached to a group residential facility! You never get the independent judgment.

The other issue involves political judgment: whose diagnostic will stand up in court? When I determine a given provider to be an independent diagnostician, not only do I have to look at their ability to provide diagnostics, but I have to look at the connections this individual has with Children's Hospital, Tuft's New England and the Boston Juvenile Court. Those are very interesting judgments to have to make in determining who a given provider of diagnostics is going to be.

The other thing I would say about DSS, and I will take it right on the chin, is that we were established as a child welfare agency. What we don't do well at all is deal with adolescents, be they gay, or lesbian, or straights. The staff that was recruited was basically a child welfare staff, and I will argue that temperamentally we never intentionally went out to hire a staff to work with adolescents -- I mean, kids from 13 to 17 years of age. All the behaviors that adolescents exhibit I hear often described as "eternals". "Why won't that kid engage me?" -- "Why won't the kid keep appointments?" -- "Why does the kid bad-mouth me?" -- lots of behaviors that any adolescents would exhibit. I would say that we need, as an agency, to recruit, specifically for straight adolescents, people who are able to deal sensitively with them, allowing the staff that's presently gay to deal with gay and lesbian adolescents within the department.

HEHIR: The use of diagnostics in that manner is absolutely true. I see it all the time, because we have people who want a private school, and they don't like the fact that they are being sent to Brighton High School. The child may have been getting C's and, all of a sudden, he's a student with a severe learning disability who needs to be placed in a private day school. They will find a psychologist to say that and to develop these diagnostics in such a manner as

to bag the Boston Public Schools with the tab. Then we have to have a psychologist, just like Jeff said, and we have to go to a hearing which takes a day or two of my time.

I find that the social assessment you get on kids, both the ones you get from inside the system and the ones we get from outside, really lack in any kind of rigorous attention to what should be in good social affect. Oftentimes, they are biased by a person looking at a kid in trouble and saying, "Let's get him out of it." The way they do it is through an assessment to bring him to that point, instead of really looking at the issue."

FERONE: I've had a lot of parents who have been very offended at the material in the social assessment, particularly regarding sexual orientation. It's just so inappropriate, it's unbelievable.

HEHIR: There have been some social assessments I've read, where the sexual preference of the parent has been an issue. That makes absolutely no sense when you are talking about an educational placement of the student. I've seen a number of social assessments of students that say that his or her mother lives with her lesbian lover in Dorchester, etc. Well, you know, we're not describing the relationship or the home that the child is being brought up in, just the fact that the mother was living with another woman in a lesbian relationship. That is pretty outrageous. You know what they're trying to do. The purpose of a social assessment is to describe the environment that the child is growing up in, and how it relates to educational considerations -- not to make value judgments on the type of home situation. We often see value judgment made in a social assessment, much more so than you do -- even though you do see it in a psychological assessment. You often see real classist attitudes. One of the things that I see often in social assessments is that girls sexually "act out" in the community -- boys never do. It's never a question of whether that's appropriate for this particular kid: maybe, with the values that she's been brought up with. Again, there's a value judgment being made. They never say that about boys. It's only said about girls.

FERONE: However, there's always concern, because the male has shown no interest

WELSH: Do you have an internal process of auditing?

HEHIR: Well, I reject plans on the basis of the assessments that we use to develop the plans in instances like this. However, I make 900 placement decisions a year, and I'm reluctant to reject plans when there's a real issue of a kid needing service immediately. I am less reluctant when there appears to be a lot of peripheral nonsense. We probably reject 80 to 100 plans on the basis of the quality of the educational plan, the quality of the assessments, the lack of appropriate assessments, etc. I think we've increased our accountability a lot, and we are continuing to do that.

LAFOREST: Okay. Are there any other questions we can ask of Darlene? Are there any other issues we want to raise?

WELSH: I have a general question, because we have been talking a lot about how different agencies in the school system can reflect our concern for gay and lesbian students. All they're saying is that your agencies meet with representatives from the gay and lesbian community.

PLOSS: I think DYS is a place for these youth to sleep. The only choices that we have and are using are the detention and secure facilities. That is very frustrating. I think they need help. Because the gay population is so small within DYS, I think that forming a group home or developing a program is not a priority. Possibly, if there were some way of addressing it as a concern within all of the youth service agencies and maybe forming a group home together, that would go a long way to solving the problem. Many of these kids are ready for independent living -- they're 17 going on 18, but there's no place for them to learn or to have role models to get ready for the real world. We're facing them in an isolated, capsulated, unreal place within DYS, and they're in no way going to be ready for the real world. DYS is ready to look at this problem and address it. I'd say the thing we need in Boston is shelters. I'm not sure about the viability of a long-term group residence, but the concern I have is clearly for available emergency shelter in the City of Boston.

LAFOREST: Barbara Whelan, Commissioner for the Homeless, was recently quoted as saying that only 63% of available bedding was filled at any one time.

SEIFERT: Available bedding for youth?

LAFOREST: For youth.

PLOSS: But we're not talking about gay kids at all

SEIFERT: I've got places. I've got 2 free-standing shelters which are available in the city of Boston. One is Place Runaway, which we fund 100% of, and the other is Boston Crisis Center, up in Charlestown, which is not really good for Black kids. We're not real excited about securing facilities. That's a very limited number of available options. We also buy some slots through the advocacy stand for foster care for unemergency shelter. We're scared to death of the Covenant group opening a 75-bed shelter which attempts to appeal to virtually the entire planet. I think small is better. I would argue that if there were an 8-bed group residence which could serve gay or lesbian youth in the city or across the State, it would be filled. The problem is not whether I want it or would use it. The problem is the static system that purchases service: somebody would have to take the bat on the front end to establish the residence, so that I could then purchase from it. You go ahead -- you could raise the capital for the building; you could raise the staff; but I could only pay you for it at a retroactive rate, based on a rate due to be established. That does not mean that if such a thing existed in Worcester, Boston and Springfield, that it wouldn't be full 100% of the time.

ROFES: I think that the problem we have here in Boston is that, first of all, the gay community is doing very little for gay youth and neither are social service agencies. The leadership is coming from neither place for a variety of complex reasons. The problems you're expressing now are the same problems I heard 3, 5, or 7 years ago, and I'm just not sure what can be done about it. I'm hoping some of the results of this Project will inspire someone to move on. It is a small population, but it's a population that I don't think is going to stay small. I don't think it's going to go away. Our schools aren't dealing with it internally, because gay teachers can't be advocates. The gay community itself is hesitant to touch the gay youth issue, and that leaves them really in a no-room situation. At this point I don't feel like there are advocates for gay youth anyplace. I feel guilty about them myself, but I also feel we should do something.

LAFORREST: Tom?

HEHIR: I want to get off the subject of kids who need residential services, because I think that's a small percentage of gay youth. I know that kids being gay is an issue in many of the schools. Headmasters have

often discussed it with me. I do not think that, for openly gay kids or feminine boys or masculine girls, it's an easy school system to operate in. The high schools are tough, you know. And I don't think it's just a Boston issue. I know that there are kids in the high schools who are openly gay who have difficulty making it. I assume that as a factor in dropouts. I think, for the particular kids that we were talking about before, who represent an extreme, that we've been able to put together a good educational package, because they have severe problems in a lot of areas. Therefore, there's a recognition that a lot of resources are brought forward for this kind of kid. But I know there isn't a standard institutional response to kids who may have some of the problems that this other kid exhibits in the high schools.

I know of a group that existed in one of the high schools in Boston in the early seventies for gay kids who were acting out in the school. A gay teacher led this group. He wasn't obviously gay, and nobody knew he was. But he led the group, and he certainly helped the kids out a lot. Some of those kids have gone to college and are still very friendly with this particular person, who has since left the school system, unfortunately. But I am sure that it's a much more widespread issue than is reflected in the discussion that we are having this morning. We're talking about the extremes; we're talking about getting the social service involvement; we're talking about the kids with special education involvement -- I hope there are other people who could address the general issue.

LAFORST:

They have been invited, and, so far, two of them have failed to show. I'm attributing that to schedule conflicts.

However, from everything I've heard, if the special cases that have high-powered professionals in counseling, diagnostics, evaluation and case support, are failing, for the most part, then one can conclude, from a common sense point of view, that in the general case, where it is not as clear and the people who deal with it don't have special education or sensitization, that the needs of gay and lesbian youth are definitely not being dealt with. You might even conclude that people who are not special cases or crisis points get even less attention. I'm not sure we have to bring in more people. They may not be any more able to deal with these issues than the experts are.

DIGGINS: Well, I understand that approach. This is why in-service training to people like nurses is so important to me. I will hear about the one teacher, or the one nurse, or the one guidance counselor that they happen to hit upon who was able to send them to the place that they needed to be, who was able to give them the support to get them through these last two years and had made their high school years good ones. I think that there are good things happening within the schools, but it really is on a hit-and-miss basis.

HEHIR: I'm convinced that the kids that this particular staff member told me about were going down the educational drain. I know some of those kids -- if it wasn't for the intervention of this teacher, which in my opinion took a lot of courage, these kids would not be in college. That was purely accidental. If this teacher hadn't appeared to be very masculine -- a big guy and all of this stuff -- if people had thought that he was gay, I'm sure that it would have been stopped.

PLOSS: Before I go, I want to commend the Boston Public Schools at Court Street for working with DYS and its 766 gay youth. They've gone out of their way to assist in trying to place them. We have had a few success stories, but more difficult ones where we weren't able to help. I hope and wish for a better future for them. Thank you.

BOWDISH: This whole thing is really even larger than it seems. We're talking about alternatives -- even in the case where there may not be a gay or lesbian issue. I've had meetings where people at a core evaluation said to a student, "Well, you know, just between you and me: you're a male and you're going to get into fights; just don't get caught!" This issue of role stereotypes, regardless of what the sexual orientation is, involves sensitivity training across a larger spectrum for all of us. When the kids see a woman in a non-traditional role, they say, "She must be a dyke." There's such a range of sensitivity needed, that it's not just specifically focussed on gay and lesbian students.

ROFES: Another issue that's very alive for kids concerns the friends of gay youth, who know about it and can't deal with it -- the brothers and sisters, the kids with gay parents, and the kids with someone gay living next door to them -- all the issues that are facing someone with gay kids. Last week I spoke to a junior high school class at Provincetown High School. These kids are freaked out about AIDS. I

realized then that kids right now have a lot of fears and a lot of questions about AIDS. At the same time they're dealing with the fact that they know nothing about homosexuality. So, that's why I think that it's very important to address the issues of sexually confused teenagers as a group.

LAFOREST: Could we spend a few minutes brainstorming and discussing what you would recommend to the Mayor? What do you believe the Project ought to advocate elsewhere?

SMITH: I like the idea of educating students, in general, with a full range of sexual education training. In my high school training, we were taught about intercourse and what sperm was and what an egg was, but we were also shown a film called, "Boys Beware!" That was 11 years ago. It was horrifying to also know that something like that was going on inside of me, and then see a film saying that I was to beware of that and have the whole class make fun of it and throw things at the screen. I don't know how much of that stuff is going on now, but it's horrifying to know that that's still around on some levels.

Another recommendation I have is to make sure that the resources that are here in Boston on gay issues, even though they're few, are known. High school is a pressure situation for all students: from peer pressure, from fear of sexuality, from fear of getting good grades, or from just participating in anything that's going on in school. It's difficult for most students no matter how popular they are. A lot of those same students are not going to go and say to their teacher, "I have this going on inside me, who can I ask for some help?" I think if you set up a situation where those resources are made known -- even if you have it on a bulletin board or on a rack in the cafeteria -- it will help these kids to know that some resources are available. A lot of those kids aren't going to be able to ask for it.

LAFOREST: Do you get calls at the Gay and Lesbian Hotline from young people?

SMITH: Many.

LAFOREST: What do they ask about?

SMITH: Acknowledging their sexuality is the first thing. They don't even want to say that they're gay many times. They're curious about what their feelings are. They're curious about what they can do about it, or where they can talk to somebody. You hear

things like, "I am scared to death that I like my best friend more than he knows." There's a 100 situations like that.

Feeling safe at school. I hear over and over again that teachers make homophobic remarks and silly jokes, that teachers -- men and women -- will make a gay joke in front of an entire class. Two or three of their students may have gay feelings. They're going to pull it right back in and fear it even more, and they will never go to that teacher for help. Even if he were sensitive -- that teacher is already pushing the kid back in.

Often, we just offer what resources there are to them, because a lot of people don't know to ask -- it's sometimes a lifelong effort to learn how to ask for something. But, there aren't many things available for gay youth.

LAFORREST: That was my next question. Where would you refer them?

SMITH: First, there is the Gay and Lesbian Hotline. If you just need to call us, we're there. I'm surprised at how many folks are surprised there's another voice on the other end of the line that's gay. Then they know, "Oh my God, there is someone else that's gay besides me at my high school." I always felt safe, because there were just enough obvious gay people at my high school. I was, but nobody knew, so I felt much safer. It was silly, but that's how I felt. I was frustrated, because I always wanted to tell my friends. There are counseling services in Boston that can see youth.

WELSH: I think I would reinforce Eric's point that it's clear from today's roundtable, and probably from others, on problems of gay youth, that there's a blatant lack of sensitivity, information, education and general support services within the State and City. I think the point I want to reinforce is that within our own community there's a paucity of services available. I think the Hotline is an ear which serves a valuable purpose. Beyond that, even as a very accountable and accredited and licensed human service agency, when it comes to serving the gay or lesbian kid, we immediately slip into funding battles. We deal with the State Division of Alcoholism, who won't pay for youth counseling because, to them, no one under 18 can be an alcoholic. It's a crazy sort of concept. DMH, again, with respect to youth, is not to be found. I do business with and am a past employee of DMH, but

their responsibility relative to the mental health needs of any youth, never mind gay and lesbian youth, is not defined.

LAFORREST: DMH has really deteriorated that much?

SEIFERT: You can't do any business without a court order. I'm not joking. You cannot do business without a court order.

LAFORREST: Without a court order?

WELSH: They almost don't recognize kids. I think our clinical and diagnostic staff has the sensitivity, training and experience to deal with gay and lesbian youth, but we are limited in what we can afford to provide without seeking something along the lines of a collaborative involving DYS, DSS, and 766, as well as DMH.

ROFES: I'm left feeling that what is needed is funding for someone to take leadership for all this -- for someone to pull together the resources, to go to each of the agencies to advocate the training and provide it, to get the grants for residences if they're needed. Right now, the only thing that we can provide for gay youth is basically peer support and social groups. We need to go to an established agency, like they have in New York, that has a home, and that can provide housing referrals, job referrals, and these kinds of things. We don't have that in Boston, yet. I think we could say, "Let's ask DSS to do this," "Let's ask DYS to do this," "Let's ask the gay community to do this," "The schools should do this," to make sure training takes place. To get those things to happen -- because we're talking about a minority population, about human service agencies that are already strapped for money and energy, and about a political climate that will not pay to deal with controversial issues unless pushed -- we need to fund a position or an office that will provide the energy needed to push people on this.

SEIFERT: Here's a good example. The Massachusetts Coalition for Battered Women did two things at once: education at large and fighting for a line item in the budget. The two things really went hand-in-hand. However, I would argue that that's a more apple pie issue in some respects. There's more of an appeal to the Legislature to help battered individuals. I mean, we can buy a contract for a position, but that's not the same thing as having an identifiable lobby.

LEITNER: And that, Eric, is a community issue.

ROFES: No, I'm not sure it's a community issue. I think the shelter movement, when it got going, was a coalition between the feminist movement and social service providers.

LEITNER: Are you saying that the community should find a leader in this position, or are you saying the government should find a leader?

ROFES: I'm not saying either. I'm saying that it's got to emerge in one way or the other. If DSS wants to appoint someone to deal with it, that could be one way. If we want to go to someplace like MCCY or Mass Advocacy Center and get them to set up an office that everyone can fund, or if you want to go within City Government, those are other ways. I think that getting someone working fulltime on this is really what's key.

LAFORREST: If I hear the system problems correctly, it's not just energy. It's not just even a matter of funding -- it's a matter of authority. A lot of the things that are preventing some clean, clear action on budget have nothing to do with need. They have to do with authority that can cut through the foot-dragging. What occurred to me as you were talking was that that sounds like somebody out of the governor's staff in a liaison position similar to what Brian is doing here. He has been able to do lots of good things, because of authority. He has been able to start to form coalitions and networks between communities and City services, because of authority. It sounds as if we're starting to talk on that level. If we're trying to pull the whole Human Services network together, then you may need someone who is able to speak directly to the heads of those agencies, as a peer, with the authority of a governor behind him or her.

ROFES: I guess I approach power differently than you do, Gary, because, although that certainly could be one route, I'll bet that, if you got some people funded, privately or otherwise, to set up some kind of agency to deal specifically with lesbian gay youth, they could easily gain authority by getting the Globe to cover it, getting some good newspaper coverage, getting an advisory board of 20 established people who would actively support it -- everyone would start snapping them up. It doesn't have to be as high-powered as you recommended starting to work with.

SEIFERT: The best example given earlier this morning was the Indian Council. I don't have to worry that there's any separate Mick-Mack organization in Dorchester.

I have a group that makes a legitimate claim, because they represent the native Americans in the City of Boston.

ROFES: I would argue that there is a battered women coalition, and one respects it. One does not necessarily only have to fund member agencies of the coalition for battered women services, but it at least gives you a place to start looking for candidates.

LEITNER: I hear two things now. First is the sort of liaison function which represents authority at the State level. Second is political action which coalesces to get media support to help solve a problem. What I hear in this room and one of the nice things about The Project is that we're identifying caring bureaucrats who are working on this, but don't feel that they have either the authority or the widespread political backing to really accomplish what needs to be done.

LAFORREST: I'm hearing that we're putting together a model with three component parts to it: the community, the political coalitions, and Human Services agencies. But, the fact is that we could go back to the community and show that there is no agency set up to deal with this problem. Perhaps we need to make the recommendation that the community itself needs to get its agencies together into a collaborative and then make an approach. For instance, I think the economic situation of the gay and lesbian community agencies is tenuous enough that none of them or even a partial combination of them could take a bath in advance of DSS paying retroactively for a group home.

TAYLOR: Can I throw in a couple of other things? One of the things that we seem to keep bumping into is that the schools are a major source of anguish and potential support for gay youth, and that there's not an atmosphere within the schools on any level that is supportive. You can find a terrific teacher or a nurse or something like that -- and that's wonderful -- but I think what you said early on today is really critical. Something can be done about it, and that is to say that that atmosphere of ridicule and nonsupport is unacceptable. I think that can mean a letter from the Superintendent saying, "This is what we know psychologically about this population that we have within our schools. Therefore, the school system and the school administration would like to warn you that we don't want to hear that our teachers, counseling staff, etc. are part of the problem."

I think the other thing that Brian's office can do is to create a resource list so that John Diggins can have 5 of them in his office, and whoever wants it can have a list of resources in the Boston community. It ought to say what they do: it ought to say what Exodus does, what Bagly does, and what the Speaker's Bureau does; it ought to say how you get in touch with them and what the fees are. If the schools are open to that kind of thing, it ought to be part of a packet that goes to every teacher and every counselor. There ought to be things on the handicapped, etc. All of that information ought to be in a packet. That's something that the City can do, and it's something that the community can work with the City to do.

ROFES: I'm glad you got to specifics. Another specific recommendation I think that should come out is that protections granted to gay teachers need to be publicized. Gay school teachers in Boston just are not aware that they're protected in their contract -- that's the first step. Even the School Committee doesn't know that teachers' contracts protect them.

LAFORREST: Is it a good protection?

LEITNER: Yes, it's fine. It's a fine paper protection. A lot needs to be done with that. The fact that it got in there relatively quietly and without a lot of fighting, I think, mitigates it or works against people being able to use it.

LAFORREST: I know that private sector organizations use sexual orientation protection clauses. In effect, that has led people to announce that they're gay and then to discover that, even though they could still remain in their jobs, it did not protect them from harassment, transfer, reorganization, etc. In other words, these protection clauses can also be traps.

ROFES: Well, people will use them differently, and people will have different problems; but, I'll tell you, this has been in the school contracts for four years, and you don't have one openly gay teacher in Boston who can do the publicity that we need gay teachers to be doing on this issue. You know I can't find another city that has protections on the books for gay teachers, except -- thanks to our contract -- the other towns in Massachusetts, that don't also have at least one person who has used it effectively. In those places, there will be problems with some people, but you will find one or two people who can be advocates for the rest of the teachers and for kids at the same time. I think that that's really invaluable.

LAFOREST: And you know that the non-teaching staff does not have that protection in their contracts.

ROFES: The contractual protection for a teacher implies that the union -- the executive board of the union -- would back the teacher with legal counsel, but that may not happen.

LAFOREST: Any other recommendations or comments?

BOWDISH: I don't know exactly how to put it, but advocates for groups or individuals in the Boston School System don't have to belong to those special groups or be those people. I could advocate special education needs for Black students. I could advocate anything I chose to. I'm hearing that a gay or lesbian person would have to start this in the school system. Is there no one, who is not part of that organization and not part of The Boston Project, or whatever, to start this on any level?

ROFES: As far as providing services to youth, as Tom mentioned before, often openly gay people cannot be the ones to do that. I think he's right on that.

TAYLOR: I think one reason Beth Winship is so successful as an advocate is that she's like a grandmother. How straight can you be? If she says something about such a hot issue, it has impact. I don't think any of us would mind if the world's straightest person started advocating for us.

LAFOREST: Anything else?

SMITH: One other thing you could do is get gay books into the schools and libraries. Librarians should be making books available and accessible to kids.

LAFOREST: It does help sometimes in a guidance office or in a counseling office to have a book on homosexuality, along with a lot of other books, so that if someone was wondering whether or not they could bring that issue up, those books act as an implicit sign that it's at least discussible. It makes sense.

PROCEEDINGS OF THE
PENAL INSTITUTIONS DEPARTMENT ROUNDTABLE

PENAL INSTITUTIONS DEPARTMENT

SUMMARY

There are perhaps no gay male citizens who are more dependent upon City "services" for a longer period of time than those incarcerated in the Suffolk County House of Corrections. Twenty-four hours a day for nearly two years, they depend upon the City for food, shelter and safety. (Lesbians who are arrested for breaking the law, like non-gay women, are incarcerated in institutions outside the domain of the City.)

The Penal Institutions Department Roundtable informally began long before The Boston Project initiated its work. Commissioner Jim Roberts, who later helped coordinate the work of the Advisory Committee, had sent the Mayor's Liaison a request for training of staff on the issues and needs of gay men.

The Penal Institutions Department Roundtable was held on June 3, 1983, in the Mayor's Office of Policy Management. The primary focus was education and safety. While transsexuals and transvestites are generally heterosexual in orientation, they often are coupled with gay men for abusive treatment. For that reason, their concerns were also addressed.

The basic recommendations of the Penal Department Advisory Committee were:

- 1.) Ensure the safety of gay, transvestite and transsexual prisoners through comprehensive staff training and analysis of procedures and policies;
- 2.) Develop programs and encourage resources from the Gay and Lesbian Community to address the issues and needs of the staff and inmate population for counseling, support and education.

PENAL INSTITUTIONS DEPARTMENT

ADVISORY COMMITTEE

<u>DR. GERRY GIBBS, Ph.D:</u>	Former Director of Mental Health Programs, Suffolk County House of Corrections (Deer Island)
<u>MR. G. LEE HARTE:</u>	Prison Counselor
<u>MR. JAMES A. LEITNER:</u>	Assistant to the Mayor for Education and Human Services, Office of Policy Management, City of Boston
<u>MR. JAMES F. ROBERTS:</u>	Commissioner, Penal Institutions Department, City of Boston
<u>MS. URVASHI VAID:</u>	Gay and Lesbian Prison Project, <u>Gay</u> <u>Community News</u>

PENAL INSTITUTIONS DEPARTMENT

RECOMMENDATIONS

WE RECOMMEND THAT:

- 1.) The Mayor should prioritize increased and/or alternative funding of the Penal Institutions Department to ensure:
 - A. Renovation of facilities to comply with health, safety and occupancy legal standards;
 - B. The hiring and training of qualified and committed personnel;
 - C. The provision of necessary programming in the areas of education, counseling, substance abuse and support for both personnel and inmates.
- 2.) The Mayor should direct the Personnel Department, in cooperation with the Penal Commissioner, to advertise in the appropriate media for all staff positions at the House of Corrections, to include advertising in the gay and lesbian press.
- 3.) The Commissioner of the Penal Institutions Department should:
 - A. Issue a directive to all personnel underscoring that no inmate shall be denied equal treatment from and no person shall be denied employment in the House of Corrections due to sexual orientation;
 - B. Initiate and participate in periodic in-service training for all personnel on human sexuality, to include discussion of the special needs and issues of gay men, transsexuals and transvestites;
 - C. Inform all current and future inmates of the Penal Department's policy regarding non-discrimination on the basis of sexual orientation in the Inmates Guidebook and during orientation;
 - D. Provide all inmates, upon entrance into the Suffolk County House of Corrections, the name of a staff person who will serve as their personal contact;
 - E. Amend current policy which permits inmates to be present during in-take of new inmates;

- F. Develop an equitable grievance procedure policy which provides the necessary mechanisms to ensure that inmates can safely initiate, participate in and see to conclusion complaints about unprofessional conduct on the part of personnel. Discipline should be consistent;
 - G. Review existing policy on work and residence assignment to ensure equity, consistency and safety of inmates. Special attention should be given to the safety of transsexuals and transvestites;
 - H. Initiate and participate in training for inmates on human sexuality;
 - I. Initiate the development of an intervention and counseling process for the victims of sexual harassment and abuse.
- 4.) The Mayor and the Commissioner should advocate for:
- A. Review and amendment of processing from the Charles Street Jail to the House of Corrections to ensure the House of Corrections is provided appropriate information on the mental and physical well-being of inmates;
 - B. The issuing of a directive by the Sheriff to all personnel underscoring that no detainee shall be denied equal treatment from and no person shall be denied employment in the Charles Street Jail due to sexual orientation;
 - C. The initiation of in-service training in the jail for all key personnel on the issues and needs of gay and lesbian people.
- 5.) The Mayor's Liaison to the Gay and Lesbian Community, in cooperation with the Commissioner of the Penal Institutions Department, should:
- A. Encourage members of the Gay and Lesbian Community to volunteer their services as educators and counselors at the Suffolk County House of Corrections;
 - B. Provide to the House of Corrections' staff a comprehensive list of resources, to include qualified individuals for training staff, available in the Gay and Lesbian Community;
 - C. Review the adequacy of the books available in the House of Corrections' library on homosexuality and facilitate the remedying of any deficiency.

PENAL INSTITUTIONS DEPARTMENT

PARTICIPANTS

MR. KEITH BAKER: Former Director of Social Services,
Suffolk County House of Corrections

SENIOR OFFICER BRENDAN BIERCH: Deputy Superintendent, Suffolk County
House of Corrections

MR. GARY BOLLES: Senior Corrections Officer, Disciplinary
Officer, Suffolk County House of
Corrections

MS. KAY BOURNE: Director of Education Program, Suffolk
County House of Corrections

MR. KEVIN CRANSTON: Adult Advisor to Boston Alliance of Gay
and Lesbian Youth

MS. BEVERLY DAWN: Case Worker, Suffolk County House of
Corrections

MR. JOHN GIULIANI: Legal Advisor to Suffolk County House of
Corrections

MS. MARY PROSSER: Director of Legal Services, Suffolk County
House of Corrections, Attorney at Law

MCNAUGHT: Jim, would you begin by talking about the House of Correction?

ROBERTS: First, let me distinguish between a jail and a house of correction. A jail houses inmates who are pre-trial detainees waiting to go through the court process and who haven't been able to meet bail or who are unbailable. The Jail is administered by the Sheriff, who is an elected official. The House of Correction holds inmates who are sentenced for up to 2-1/2 years. That facility is administered by the Commissioner, who is appointed by the Mayor. In all the other counties, the Sheriff runs both the jail and the house of correction. Historically, Deer Island has always been a dumping ground. Indians were put there when they were run out of Boston. Immigrants who came over from Europe were depoted there for a period of time, especially when the plague was supposedly a threat. Prisoners of war were supposedly housed there. Originally, Deer Island combined the House of Industries and the House of Correction, but through the years it became just the House of Correction.

Right now, the average inmate age is approximately 22 or 23. The population is male, of whom approximately 60% are Hispanic or Black. We found in previous statistical reporting that the average education was somewhere between a 4th and 5th grade level. Only through the efforts of Kay Bourne and her people has that come up. There are 185 staff members on line, 14 or 15 of whom are out injured. The staff is about 25% minority, the remainder being white. Not having a high minority officer count or superior officer count creates some problems. A number of inmates have taken us to Federal court for non-compliance with standards and the lack of programs. That court case is still pending. There is another court case which is quite active: the Department of Corrections vs. the City of Boston and the Penal Institutions Department. This relates to standards that the Department of Corrections has set for houses of corrections to meet. That court case was initiated because, in their suit, the inmates named not only the City of Boston but the Department of Corrections. To help us meet standards with relative speed, the Department of Corrections also took suit against us. That court case has required us to formalize a lot of the policies and procedures that were ongoing at the facility but were not written down, to develop some programs, and to clean up the House of Correction, taking care of some minimum standards for life safety and sanitation. Mr. Bierch

did all the training with his staff, and we're implementing all of this now. The House of Correction has been noted as cleaner, according to the Department of Public Health, and we are working with Public Facilities to complete some capital improvements on the facility grounds. The policies and procedures, which were required under court order, run the gambit from criminal discharge to emergency plans. What, for instance, happens to inmate services or medical services during fire or robbery or escape? Each staff member received copies of all these policies and procedures, along with overall training and orientation.

Deer Island has extensive program areas, including contractual services which provide the inmates with legal staff. In social services, we have 6 case managers who work with the inmates on a one-to-one basis. Volunteer groups come in from AA, Gamblers Anonymous, and some church groups, like Christian Science. A local ministry provides some one-on-one counseling and group work and also assists in our education program, which runs programs from literacy courses to Adult Basic Ed., English as a second language, Pre. GED and some education release programs. We have an ongoing work release program which presently has about 36 inmates out in the community working. One of our biggest problems is job development in that area of work release.

We have three ministers on the Island - Catholic, Protestant and Jewish. We have a doctor and two nurses. We are looking for a third.

The average length of stay for an inmate at the House of Correction is about 11 months. The majority of the crimes are drug-related. When an inmate comes into the facility, he goes through a booking process and an orientation process which Mr. Baker and his people run. He is put into what we call a New Man's Unit, where he sees medical staff and psychiatric staff, if needed. He'll be there until he's medically clear. From there, he will go into the classification process which Mr. Bierch is heading up now. A man will see a classification board within 30 days of his commitment. There he will be assigned a living and a work area and also some priorities on programming.

During his stay, he will deal with his case manager. He may be dealing with his attorney, on any legal problems, and with Dr. Gibbs for any psychiatric problems. There's also a referral to the education program if there's a need for that. He is assigned

to a working detail to keep activity levels high so that he isn't just laying around. A good percentage of the inmates take advantage of the education programs and the work programs. We want to attract more volunteer people to come in and work with us. The population is going up. It's 420 now, and we expect to hit 510 in 1984.

BOLLES: We need a drug program real bad; I mean real bad. All we have now are Dr. Gibbs and the counselors. We definitely need a drug program on Deer Island.

ROBERTS: The turnover rate for programs is rapid. There's high interest and participation when the group is running well, but if either our group or the volunteer group themselves fall off, participation drops. As Gary pointed out, drugs are a problem. Most of our population are committed on either drug offenses or drug-related offenses.

GIBBS: We are talking about attempting to correct issues that confront people who are poor, be they Black, White or Hispanic. Because they do not offer any tax base to the City or the County, the County does not have any interest in what happens to them, except when they do something to destroy property. Then, the response is, "Let's lock them up." The County, the City and the taxpayers need to realize that unless corrections are actually implemented, these same people return to the communities -- everybody else's communities -- and commit the same crimes all over again.

ROBERTS: The other issue is the rapid turnover of our inmate population. They're there for 11 months or less. Developing a relationship or doing one-on-one counseling or group counseling takes time. That's why we need street resources. We need to make referrals. That's the important part, and the other important part is money.

BAKER: Since the beginning of the year, we've had two drug programs leave Deer Island because of their own financial problems, and we don't have an alternative. Unless there are funds from Federal or State or City levels, we're really not offering anything to inmates. I think 90% of the population committed a crime because of a drug or alcohol problem. A number of drunk drivers are coming in now, and we don't have anything to deal with them. They're going back out essentially the same way that they came in.

GIBBS: One of the things that we have to acknowledge, when we're talking about servicing people from lower socio-economic strata, is that they really do not have the socialization base to move into mainstream society. Although their intentions may generally be good, how do they learn to maneuver in a system that is alien to them, so that they can effectively present themselves at an agency a job interview? They may actually not know how to act or what is expected of them. As a result, the employer looks at this person and negates their approach, their dress, their speech. As a result, the person is denied the application for employment, even though the person is sincere when he comes. After so much frustration on this level, of course, the person says, "To hell with it; it's easier for me to go back to sticking people up or snatching purses than to continue to go through this rejection and frustration."

LAFORREST: How is the staff and administration morale? How do you feel about going back to work everyday without resources, without some kind of hope on the horizon?

BOLLES: You work with what you have, and you do the best you can with what you have. I'm sure we'd like a lot more resources.

BAKER: I think there is a sizeable amount of staff burnout. People get frustrated. Initially, it was just with the physical layout on Deer Island, because it was literally not a very nice place to be whether you worked or lived there.

LAFORREST: Is there a high staff turnover?

BIERCH: Very high. You wake up every morning saying, "I really don't want to go back there," but for some reason you always go back. The staff burnout rate, as Keith says, is very high. The turnover rate has been high in the past. The morale of the staff is relatively low for a variety of reasons -- physical conditions, monetary resources, etc. We're overcrowded with inmates, and yet we're understaffed. The officers there are often working 80 or 90 hours a week, 6-7 days a week with no time off. They work 16 hours locked in a cell block with 25 or 30 screaming inmates. That means taking all sorts of abuse. Then they go home and maybe get 4 or 5 hours sleep, and they come back and do it again, 5 days in a row.

GIBBS: There's a high level of depression that manifests itself in acting-out behavior, vis-a-vis staff. People working under conditions like these need a

target for venting some of their anger. Many officers enter the institution actually wanting to be a positive force. But the anger builds in them. Where do they vent that anger? That anger usually is vented towards, of course, the people that they are there to serve. I would imagine there is an awful lot of spill-over into their family lives. I would assume that there is probably a tremendous amount of alcohol abuse, a tremendous number of marriages that are on the fringes, if not on the rocks, as a result of the stress that the officers experience. We need an employee support program.

ROBERTS:

I would like to see a couple of things happening today with this Roundtable. One, I would like to somehow open a door to the gay community for the possibility of resource development within Deer Island.

Educate my staff. What I'm looking for is an education and maybe development of educational resources to put into my training program in relation to gay individuals, gay rights, and the correct terms to use. I would also like to educate the gay community, to reduce some of the fears about what is going on at Deer Island. The educational picture gets into a whole lot of things -- reducing the fears of the community, reducing the fears of my correctional staff on how to work effectively. There are always going to be jokes, but we need to at least learn how to approach it in a mature fashion.

The other thing is looking at our policies and our procedures to see whether they violate a gay individual's rights or whether they consider his standpoint. The policies are not Bible. They're not hard and cold. They're for review. In fact, the Roundtable is happening at a good time, because the review process is going to be happening very shortly.

MCNAUGHT:

Regardless of who comes with the next Administration, there's going to be at least a blueprint on what we think needs to be done in different areas. As I was sitting here listening to you, I was thinking that you must be saying to yourselves, "With all of these problems that we are dealing with, why are we sitting in City Hall talking about gay people? We have guards come in without more than 5 hours of sleep, and we're dealing with drug abuse and alcoholism. What in hell does homosexuality have to do with 11 months at Deer Island, and what in hell is this white, middle-class person in the Mayor's Office planning on saying to us about dealing with the situation? He probably has no experience in

corrections whatsoever." And, you're right. I've never been in a House of Correction. I am not a street person, and I have very little knowledge of street gays. I am hopelessly middle class, but I am an educator, and I've spent 10 years counseling gay people. I know about alcoholism in terms of how it relates to gay people, and I've got some information that might be helpful.

When society thinks of homosexuals, either they think of transvestites and transsexuals, or they think of white 30-year-olds who are middle class -- that's who homosexuals are. But that's not who homosexuals are, and maybe talking about that will help. You do have gay people in Deer Island. They may not even be out to themselves but the conflict they have over their sexual orientation has prompted a lot of their drinking and drug addiction problems. We have estimated 1/3 of the gay community have serious drinking problems. That's not unlike other minority groups who are dealing with alienation and a lack of identity. When you hear the word "gay" in Deer Island, what comes up for you? It will really help if we can just throw it out here, find out what the myths are, find out what the experiences are, and then address ourselves to that.

BAKER: Basically, I think it's what you said. When someone thought about a gay person at Deer Island, they would think about a transsexual. I don't know how people could identify a gay person at Deer Island. Identification is probably a problem. It's easy to see the guys up there that try to dress like women and have various physical affectations. Maybe as you say, there's a large population that we don't even identify and, consequently, ignore. I don't think Deer Island really knows how to deal with that issue at all. Masculinity is what rules there, and I haven't noticed anything other than transsexuals.

MCNAUGHT: So, when the word "gay" comes up, "transsexual" is the word that's associated with it?

BOLLES: A line officer 22 or 23 years old is not educated on the gay life. You'll get an officer saying, "Hey, homo, come here." It happens, since there was never any kind of education.

MCNAUGHT: Everybody's a "fag" though, isn't that true? In terms of dialogue, "fag" is a word to put down another man.

BOLLES: With a transsexual, the basic word for line officers is "he/she", because they don't know. That's what we do need an education on.

MCNAUGHT: Mary, have you had any contact with gay people in legal services?

PROSSER: What's most noticeable to us is the same thing: those people who dress like women, transsexuals and transvestites; people with noticeable affectations. As a legal services office, I think that inmates come in with the expectation that we are supposed to talk about legal problems. We may be less likely to hear discussions from gay people about the problems that they're having, because they don't see them as legal problems. They may seek out Gerry or the caseworkers. The caseworkers, though, are tremendously overworked, and don't have time to get into personal discussions. When we started, we were talking about development of support groups and places for gays to meet. That kind of boggled my mind, because safety and protection from physical and verbal harassment would be very fundamental issues. Occasionally, people will come to us and say, "This is what's going on in my dormitory. I don't feel safe; I've been harassed; I've been physically assaulted; I've been verbally abused by officers and inmates."

I would hope that out of this Roundtable would come some clear thinking on the part of the Administration, not only in terms of what kind of training and education would go on, but of what response there would be to someone who has that problem and communicates it in some way. There needs to be a place for that person to go to describe the problems at hand. Once those problems have been communicated, what's going to happen, both in terms of their safety and in terms of sanctions for the people who have caused the problem? I'm also thinking of the officers. What is the message going to be from Administration in terms of the acceptability of that behavior?

BOLLES: One of the observations that I've made over the years is that they classify three types of homosexual behavior. You've seen the homosexual who's maybe a little bit effeminate or not, but comes right out front: "I'm homosexual; here I am." I've rarely seen that type of individual get any type of harassing from other inmates or from officers. He's, more or less, accepted as just another inmate who happens to be homosexual.

The second type we have is the transsexual or transvestite. There is a more aggressive type of reaction to these people by officers and other inmates. They may feel threatened by the fact that

these people are transsexual or transvestites. The aggressiveness is much more vehement than it is towards the person who comes out.

We very rarely see the third type, the closet type. They are low-keyed. They're not subjected to any abuse because nobody really knows about them. They may be looked at suspiciously, but they don't get the same aggressive behavior. The more aggressive type comes towards the transsexual/transvestite.

BOURNE: There is another problem, though. When you go to jail, you're there 24 hours a day, and people in this society by and large, have difficulty maintaining good relationships with one another. I have seen relationships between two men go wrong during courting, and that creates a lot of troubled water at Deer Island.

MCNAUGHT: I imagine there is a very clear difference between somebody who has been sent to an institution for 35 years and someone who's going to be there 11 months. It would seem to me that the latter may decide it would be better to stay in the closet until 11 months is past and he's free. So, you're going to see more transsexuals and transvestites, but you need to know that the overwhelming majority of transsexuals and transvestites are straight. Now they may not be straight at Deer Island, but statistically the overwhelming majority of people who cross-dress, wearing the clothing of the opposite gender, which is called transvestitism, are heterosexual. It's a fetish and doesn't really say much about your sexual orientation. Sexual orientation is determined by age 5, certainly no later than age 7. You can't control it. You don't know where it came from. Your orientation is defined by what and whom you find erotic. Some people cross-dress, because they get a thrill out of fooling people. Transsexuals are people who are born thinking they are in the wrong body. If the person has a penis and he's a transsexual, he thinks of himself as a woman and always has. It's gender identity. It has nothing to do with sexual orientation. You've got gender -- "Male or female? How do I think of myself?" -- and sexual orientation -- "Who do I want to be affectionate with?" In society, we see a transsexual or a transvestite and immediately presume the person is gay.

BOURNE: The misconception is built up at Deer Island. The streets go into the prisons, but the prisoners go back out onto the streets, and people are pretty well aware of what people do on the streets. A large

number of people who are transvestites at Deer Island hustle on the streets. They are prostitutes.

MCNAUGHT: But hustlers, people who are on the street making money, are not necessarily gay. Going to bed with somebody of the opposite sex for 16 years is still no proof that you're straight. You can fantasize. I deal all the time with married men with 6 children who fantasize that they've been making love to another man. What you do has very little to do with your orientation. For these kids who are on the street, a lot of them are runaways and it's a lot easier to get money off a trick than it is to rob. It's a lot safer; you're going to get more money with less effort. A lot of kids who are on the street are really confused about their sexual orientation. They don't know whether they're gay or straight. But they know that it's good money. I'm trying to give you some information to help clarify that it's not clear who is gay and who is straight. Maybe in Deer Island it doesn't make a lot of difference. What about sexual activity at Deer Island? Is there a lot?

BIERCH: Sexual activity in prison, historically, has been a hard thing to track down. Usually, it comes to the surface in the event of a rape or it will come to the surface when an individual that comes out and says, "Hey, I am homosexual." You know there's something going on, but it's very hard to pick it up. You could have 100% of the inmates at Deer Island involved in some sort of homosexuality, but you could never catch them. They know when people are going to be around taking count. They know what areas they can go to to be in private.

BAKER: There are instances where one inmate will get married to another inmate. It's very hard to identify them; although, every once in a while, one will say, "I'm married to this guy," but that's the exception rather than the rule.

MCNAUGHT: You were asking about the term, "he/she." The transsexual prefers to be called "she", because that's how she identifies herself. So, it's not offensive. What's offensive is when the gay person gets called "she", because it's saying you're not a real man. I did some counseling with the inmates at Jackson Prison in Michigan. It may have been very different, because it was not short-term, but married inmates were generally two straight men, one of whom was forced to paint fingernails, shave facial hair and be a woman. We talked about the heterosexual couple where the man is fantasizing having sex with another man even though he's got six kids. What

happens in the prison situation frequently is that homosexual sex is so offensive to the person that he pretends that he's having sex with a woman.

GIBBS: With a transsexual, I think that there's acknowledgement by the inmates that this person prefers to be labeled as "she". For the protection of their own masculinity, they have to denote this person as "she".

There's situational involvement in homosexual activities. It is very discreet, and people know when and where and how they are going to have this contact. There is also a tremendous amount of closeness that two men may have, almost to the point of eroticism, but not acknowledging that. They come to each other for favors; they cry with each other; they share everything that they have.

ROBERTS: There's always an individual that is strong protecting a weaker one, and the weaker one is always providing sexual favors or any other favors: cigarettes, money, stamps, extra sandwiches, etc.

MCNAUGHT: How are those pairings treated by the other inmates and by the correction officers?

GIBBS: Usually the men have the respect of the other men. Everyone turns their heads and doesn't even acknowledge that it appears to be a homosexual liaison. No one acknowledges it.

ROBERTS: I think with the younger population too, it may not be just a pair. It may be there's one strong individual who will have his subordinates.

GIBBS: I think you're seeing it as a power situation, but I don't. Any time you confine people to an environment where there are only people of one gender, you are going to see relationships being created. The amount of emotional energy that goes into these relationships suggests to me that they are far more than friendships. One man will insure that another man's laundry is done, not 4 or 5 other men's laundry. On his package day, his packages are split up between himself and this other man. There is far more than a friendship, particularly when this relationship is developed within the confines of the institutional setting.

I think that the need for clarification of those relationships is very important. It could easily be assumed that these are active homosexual relationships when, in fact, they are not. They are

situational homosexual relationships, because many times these people will leave the prison and go back to the community, to their girlfriends or their wives, and may not have any contact whatsoever with this person again. But for that particular period of time, they facilitate it.

MCNAUGHT: We call it transitional homosexuality and it doesn't make any difference what your sexual orientation is, you bond with somebody else. And sex has a thousand different meanings. It can mean penetration and orgasm. For somebody else it can mean affection, touching, and holding, but we label it all "sexual". Then you get into the problems of labelling the person "homosexual". Sometimes when you label, you break up these bondings, because people don't want to be labelled: "Get away from me; people are starting to call me a 'fag'."

LAFOREST: It seems that, the more overt the feminine behavior is, the more negative the response is. If the response to over-feminine behavior is negative, abusive and assaultive, I wonder what the underlying, very unconscious response is towards women?

BOURNE: The response isn't all negative; some of it is very positive. There's an entertainment value. They're making a drab situation colorful.

GIBBS: The transsexuals on the Island are very witty and enjoy the attention that the quickness of their tongues gets. It's only when the flamboyant person does not have street savvy that they run into problems. Those who have the street savvy knew most of these guys in the institution before they even got there.

LAFOREST: But I'm also raising the issue of officers.

BAKER: That's where the negative stuff comes in.

GIBBS: Prisons are, in fact, places where people are very concerned about the issues of masculinity, and you're going to find the officer protecting his turf. Masculinity also has a relationship with authority and power. An officer is often going to display overt antagonism. It may not really be there, but, as a result of his role, he feels that he has to act it out. If he is accepting, what happens to his sense of power and control?

VAID: I think we have to get away from seeing prison as a very specialized environment. It has all the same problems that the larger society has, and the

homophobia found among the inmates and correctional officers is the same kind of homophobia that's out in society. It stems from the same roots. The bottom line in many men's institutions is the men's feelings about women. It's love/hate. There are no programs that deal with that. I think it would be really useful in the kinds of educational stuff we're trying to develop to focus on sexism, too. That's one of the underlying roots of homophobia. Also, I think you don't have to be sexual in order to be gay. The kind of love you were describing that I see between two men out in the world, on a football team, or in prison bonding or among women I've seen, whether it's acted out sexually or not has a gay component to it. Society, however, will not allow people to recognize that gay component.

MCNAUGHT: What you come down to ultimately is that labels are really damaging to us all, because labels prevent us from forming intimate relationships. Gay people have difficulty forming intimate relationships with people of the opposite gender, because they're afraid of losing their label. Straight people have difficulty forming same-sex relationships, because they're afraid they'll be accused of being gay.

I want to bring up the rape issue for a minute. Who would a person who was raped go to see? Would they see you, Gerry?

GIBBS: Probably.

MCNAUGHT: Are we talking about a classic situation in which somebody comes into someone's cell and forces anal sex on him? Or, are we also including somebody who has consented to having sex, but got far more than he expected, in terms of force? You're dealing with straight men who have to confront themselves with a homosexual act that they may not have been comfortable with even if they agreed to it. Is there any counseling for or sensitivity to that?

GIBBS: I think that there is some sensitivity, but we don't have people who will acknowledge, in the penal environment, that they have been raped. If a straight person comes forward to say, "I have been raped," someone immediately learns that so-and-so was raped and passes it along. The victim is labelled and will have tremendous problems. In two years, I've had one so-called straight person come to me and say, "I was sexually assaulted." It probably happens to some of the other kids, but I think they're not willing to acknowledge it for fear of reprisal from the person or persons who were involved, or because

of the labelling process. What does that, in fact, make them? Usually somebody lets one of the staff people know that so-and-so's pressing somebody. Then you can intervene. But, most often, people don't admit to it.

MCNAUGHT: It's not any different than women and children who have been molested by a relative. The fear is, "What did I do to bring this on?"

GIBBS: It immediately makes the person think that they, in fact, have been provocative and created a situation. A male who is raped has to ask, "Was I doing something? Am I effeminate? Were my jeans too tight? Did I do something to suggest that?" So, the person is not going to come forward.

MCNAUGHT: In terms of the inmates forming relationships, how do corrections officers respond to that? Does it bother them more than it does the inmates? Does the transsexual and the transvestite bother the corrections officer more than they do the inmates? Any insights on that, Gary?

BOLLES: Transsexuals and officers get along pretty well. If you call them by their male name, they'll get pissed at you, and they'll let you know -- "My name's Kim;" "My name's Lisa;" or "My name's Mary." This is a fact: "My name's Mary. Don't you ever call me Joseph. I'll kill 'ya." You get the bonding relationship in the service, too. When I was in boot camp, my bunkie and I would kill for each other. It's the same in the jail. When you're doing time, you almost have to have a partner. Partners look out for each other; they make sure someone don't rip off their room. One may not get visitors, the other one may; so, he'll take care of a package or food -- food's tight in jail. As for an officer looking down on that -- no, I've never heard of it.

MCNAUGHT: From the officer's perspective, is it even feasible that there might be something more than just this, "I'll take care of your food, if you'll take care of my laundry," relationship? -- that there might be some affection involved?

BOLLES: There are some relationships that are wide open. Like we were saying before, some get married. No one bothers them. "Where are you going? to see your husband?" or, "Going to see your wife?" -- that's all it is. No one antagonizes them.

BIERCH: We're supposed to provide safety and security to the staff and inmates. Administratively, there is an underlying fear of that security being violated if an inmate makes some sort of sexual overtures to another inmate who is "straight". You try to train officers to be aware of the fact that security is their #1 responsibility. If you have 35 men assigned to you in a living area, you'd better have 35 men there during your 8 hour tour, otherwise, you're going to be disciplined. The security part becomes overriding. But overt homosexuality doesn't really bother them. The ones that the officers may fear most, I would think, are the transsexuals. They may look at them and say, "Well, there's a sexual object for these other fellows. Maybe one of these fellows is going to get a little bit aggressive and attempt some sort of rape. I don't want the responsibility of writing all the reports and going to court and everything else, so I'm going to clamp down hard on this thing and try to nip it in the bud."

MCNAUGHT: Do you think transsexuals ought to be in the House of Correction?

BIERCH: I don't think anybody that's a first-time offender should be put in with other people that have been in more than once themselves. An ideal penal system might be based on categories of age, type of crime, number of incarcerations.

BOLLES: To be honest with you, I don't think they'd be happy in a female institution, but they would be a lot safer.

GIBBS: Maybe I'm naive, but, in any of the penal environments that I've worked in, I haven't seen transsexuals as having that big a problem, even adolescent transsexuals in adolescent facilities. They usually have enough street savvy to be able to deal with fellows who are very homophobic. They learn how to manipulate the system for their own benefit. I don't really think we have that much of a problem with transsexuals.

ROBERTS: The only time that we hear of a rape or a problem is when there's a lot of violence involved, or it's a gang effort, or the individual isn't jail-wise and doesn't know how to deal with things.

MCNAUGHT: Was this particular person not jail-wise?

ROBERTS: I would say this particular person was not jail wise, and I would say that he did not want the name to continue and he may have been advised inappropriately by some people to come forward.

MCNAUGHT: If somebody known to be gay was raped, would the response to it be less than if it were somebody who was straight? Is it possible that the supposition will be, "They like that kind of stuff. What's the big deal?"

BOLLES: I think we would investigate it just as much as we would investigate any others.

ROBERTS: If the individual comes forward and says, "I want to press charges," then we have a full-scale investigation.

MCNAUGHT: But you're talking about a step that we've already heard is very difficult for somebody to do, whether they're gay or straight.

GIBBS: Brian, I think that such a rape would be taken more lightly. The rapist might assume that, since the victim is homosexual, "He's obviously attracted to me anyway." It's the same thing that I think would happen with a woman.

VAID: Is there a mechanism for an individual to come forward other than going to you, Jim, or to you Gerry?

ROBERTS: Not really, no.

VAID: Well then, there you have it.

BAKER: Someone asked the question before whether these people should be in a male institution. I don't think they should. They can manipulate the system, and I think it's detrimental to good order. They're acting. It's like they're playing a game at the expense of some people, I feel, and I don't think that's appropriate.

LEITNER: From my point of view, we're talking about the complexity of sexuality. For the homosexual who is closeted and waiting it out, there are straight men or gay men who are very attractive -- muscle builders and shirtless exhibitionists driving this person sexually crazy. That's the same situation as a transsexual or a transvestite flouncing around. That's just the complexity of sexuality. We can hardly afford separate institutions for male and female, much less for transsexuals and transvestites. The classification within the institution, I think, is much more germane to the discussion. Make sure that the person isn't in a part of the population where violation is likely to occur.

BAKER: Then what you're talking about is putting them into protective custody status.

ROBERTS: We do that now anyway. We put them all in the laundry. If you're a transsexual, you go to the laundry.

BIERCH: Last summer, we had 6 or 7 transsexuals. Maybe administratively we blew it by allowing them to prance around with their make-up and their lipstick and everything else. But when you send people away to any type of institution, you strip them of their identity. You throw them in with a mass of other people and try to enforce a constant set of rules and regulations for this mass of people so you strip them of an identity. They can't just get up and do what they feel like doing at any particular moment. If such a person openly identifies himself as a transsexual, do we have the right to say, when he comes in for his initial booking, "Okay, you are in a male institution. We understand that you are a transsexual, but the high heel shoes, the nylons, the fingernail polish, the lipstick, the rouge, the make-up, the long hair and the wigs -- all that is out. You're going to dress as a man. You're going to act as a man for the time you're here." Do we have the right to do that? Security-wise I would say that we do. But, on the other side of it, socially or in terms of rehabilitation, are we really doing anything to help this individual by stripping away his means of identifying himself?

MCNAUGHT: All of this costume paraphernalia that you've listed is a bending of the code.

BIERCH: It's become more restricted. At the time, we were somewhat flexible in allowing them these provisions that go along with their identities. We found out that we had some problems, so we've gone back to the other end, but is either one the right answer?

BAKER: I think it's the case that the Administration doesn't know what the appropriate behavior is. We just wing it.

BIERCH: When a new man comes in, you allow him as much of his identity as you feel does not pose a threat to the general security and good order of the institution: "This type of clothing might be a little bit too risque for the population, so you can't have it. On you, it looks like it might create problems." Now, another individual comes in with the same sort of clothing. You look at that and say, "Okay, maybe this person can get away with it."

LAFORST: Who makes those judgments?

BIERCH: The officers. It's very arbitrary. I might see something and say, "No, you can't have it." Then the individual might go to another Deputy and say, "Why can't I have this?" and that Deputy might say, "Well, yeah, that's fine."

GIBBS: For instance, it's summertime now. We've got two people who just came in yesterday, one of whom was with us last summer, when an incident was prompted by his wearing shorts. All of the men on the Island wear shorts in the summer. This person was told that he couldn't wear shorts, and I concurred that the shorts he had were, in fact, provocative. The person then got angry. You've got to keep in mind that, if a person is transsexual, homosexual, straight, or whatever, and wears shorts that are that provocative, it's the responsibility of the Institution to say, "No, you can't wear those." I think it has to be a judgment call.

BOLLES: I feel the same. You can take all their dresses away from the transsexuals, but they'll just take a T-shirt and tie it up -- some of them have breasts. They tuck in the shorts. They find ways.

So, no matter what you take away from him, if a transsexual and wants to look like a female, he's going to look like a female. He may not have the make-up and the wigs, but he's going to look like a female.

LAFORST: Are there any methods which would increase the effectiveness of procedures with respect to gay men in particular? Jim, you might want to start that in terms of things that you think might be issues.

ROBERTS: I'd like to open up our focus to not only gay individuals but also transsexuals and transvestites. Immediately, the areas that come to mind would be the initial policies and procedures regarding the commitment of an individual and classification. Within the first 30 days after coming in, a man is seen by a Classification Board, who assess him and fit him into the Institution for sleep, work and programs. He is seen by a Classification Board again for release participation or if there's a status change in his living arrangements. If he goes from one security level to another or from the general population into protective custody, he is supposed to be seen by a Security Board. If he violates one of the rules and regulations of the institution and is brought up on charges by an officer or civilian

personnel, he also goes to the Security Board. One of the problems of looking at that right now is that it's not implemented as well as the policy is written. We're trying to change some of the old ways, and it's very difficult to do it at Deer Island. Commitment, Classification and Discipline are the areas that I think we should concentrate on. Mary would probably be the next person to add or subtract any of those, because she is constantly dealing with the populace in the Policy and Procedures areas.

PROSSER: I agree with those categories, but I think the Discipline area includes not only discipline against the inmates but discipline against the officers. I would like to see some substantial discussion about the response of the Administration to charges against officers involving gay people. One of the issues that's come up is the question of how to use inmate testimony. What kind of evidence is going to be considered? How is that actually going to be done, so that there is no lag between an incident and a response?

ROBERTS: There is no written policy on that right now, but I think it should be a point of discussion.

GIULIANI: I think that the Administration is not going to discriminate against a person because of his sexual or affectional preference, except for legitimate Institutional reasons. But, that's got to be a basis from which everything else is built up.

LAFORREST: Before you go on, we're still talking about the agenda. Are there any other things that you want to include in this?

PROSSER: I may get some groans for this, but I think there might be some discussion of a Grievance Procedure. Right now, there is no formal Grievance Procedure for inmates with respect to any issue. It gets down to an inmate contacting a particular officer. Some of those problems may be very individual to them; some of them have a broader application.

LAFORREST: Jim, do you want to lead the discussion on overall policy?

ROBERTS: One problem that comes up during the commitment procedure is that an individual is dropped on us without our knowing a lot about him, except, perhaps, that he was here previously and that his reputation follows him through. One of the problems that we have with the transsexual is making sure he's in the

right place. I don't think the gay individual would be identified during that time. The problems at that time are mostly with the transsexual or transvestite. The commitment proceedings take away the man's identity. He belongs to us. He's given a number. If the facility were run like it says in the books, he would get all new clothing and supplies. He is given an orientation booklet and is supposed to receive an orientation to the facility within the next few days. That's when we start measuring up the individual and bringing in all our facts about him. That's when he starts measuring us up also. I think that's a critical point.

BIERCH: The man is searched. Articles that he's allowed to have, he keeps; articles that he's not allowed to have are kept in storage until he's discharged.

LEITNER: Are any questions asked of the inmate at that point?

BIERCH: Yes, questions are asked about any medical problems he might have had. If the person looks as if he might be suffering from a drug overdose or some sort of withdrawal problem, the incarceration medical staff are called. If he comes in and he looks like he might have a mental disorder or some other problem, Dr. Gibbs is notified immediately.

LEITNER: This is not at Classification.

BIERCH: No. This is as soon as he walks through the door.

LAFOREST: Who does that?

BIERCH: The Receiving Officer does the booking of appointments.

ROBERTS: There is a Unit that's headed up by one individual who is the Superior Officer on a staff of three. They run a seven-day operation, 12 hours a day. They receive the inmates, and any inmate that goes out of the Institution is supposed to go through the same unit. Mary would probably be able to pinpoint problem areas.

PROSSER: I think what might be unusual about Deer Island in that respect is that there are inmates who work in the unit as well as officers. The inmates do some of the intake in terms of asking questions, writing down responses and being present when the incoming inmate is searched. If the person is asked to strip, other inmates are looking at him and I have had people tell me of some pretty tough moments during that time. I don't think that's a good idea.

MCNAUGHT: Can you describe that?

PROSSER: Harassment: Comments about their bodies; about the way they appear. They're standing naked in front of a group of inmates. Sometimes an officer will realize it's a difficult situation and send the inmates out of the room, but that doesn't routinely happen. I've had a Deputy Superintendent tell me of recognizing such a situation and asking inmates to leave. That means to me that it's not a routine policy.

MCNAUGHT: Is there any reason why the inmates are there?

ROBERTS: They are clerical support. My goal as Administrator is to take inmate populace out of there. Not only does it create the problem that Mary's talking about, but there's an issue involving Criminal Defendant Record Information. These people should not be privy to that. You also get into the medical issue. If the guy's got a mental problem or psychiatric problem, the other inmates shouldn't know. The problem is in getting me more money to get more civilian clerical support. I can't put more correctional officers in there, because I need them for line jobs. I can't ask a Social Worker to go down and do it, because the Social Worker's got his or her job.

LAFOREST: How long does the entire process take?

ROBERTS: A short period of time, depending upon the number of members you have in. If you have a clerical problem, the inmate is there. It's something that we know should not be done, but our hands are tied as far as clerical support goes.

VAID: How about just filling out the forms in one room and doing the strip search in another? Is that at all possible? I don't know the layout.

ROBERTS: It would be better to look at the whole process and take the inmates out of there completely.

VAID: If a group of 8 arrived to be processed, could you have them wait in a room while you do them one at a time in a side room. Is that at all possible?

BAKER: That's essentially how we do it. It's not just one room where the whole process is done. There are 3 rooms. In one room, their history is taken, and in the next room, they get fingerprints and mug shots.

VAID: So, it's possible to accomodate the suggestion with the policy.

ROBERTS: The crux of it is getting the working inmates out of there, not so much the other inmates that are being committed.

PROSSER: I don't know that it makes any sense to distinguish between those who are there working and those who come in with an inmate in terms of the strippage.

MCNAUGHT: Even if you are able to get the working inmates out of there, it would still be important to segregate people while they're being stripped.

BIERCH: That's true, but go one step beyond. They take gang showers together. There are 13 showers and there should be 13 adults. What's the difference, if 13 guys are taking a shower together, or you have 8 new commitments in a room together?

MCNAUGHT: Except that if you had a physical deformity or if you had breasts

BIERCH: I agree with you. A transsexual case should be dealt with in a little bit more seclusion -- more so than others.

MCNAUGHT: You can choose when to go to the shower? I know you have hours, but if you could figure out when the majority of people are going to be there

PROSSER: Or go with people that you feel comfortable with. Some of the transsexuals go to a different housing unit that is a little more private in terms of the showering.

ROBERTS: The working inmate should be out of there during the actual strip search.

GIULIANI: I think there are two issues that we're talking about. Privacy is one issue and the confidentiality of information is the other. This applies, not only to the strip search, but also to information revealing any physiological problems, emotional issues or criminal history. The policy in this area should be directed more towards preserving confidentiality initially and carrying it through for certain special management inmates. Maybe transsexuals should be housed in another area with separate shower facilities. But the issue, in terms of entering the Institution, is the confidentiality of information that, by law and by decency, should be preserved.

LEITNER: What questions are asked of them? Is this the time, or is it, later, during classification, a better time

to find out whether the person wants to volunteer that he is gay or that he is a "she"?

- ROBERTS: There are two sets of questions. There is a basic questionnaire regarding his basic description, medical problems, drug addiction or alcohol addiction. A more in-depth questionnaire is filled out through Social Services. That part of the classification process goes into education, work background, and family background.
- BAKER: It has personal information along with record information. This is the Social Service intake which is done within a week after the first one, so that a case worker, as opposed to a correctional officer, can verify the initial information and get further information.
- GIULIANI: It might be useful to regard the booking process as almost a crisis prevention period. You're dealing with an unknown in a lot of instances. If a gay person comes to Deer Island and feels that his gayness is a real crisis for him, then it's important to have Gerry intervene.
- GIBBS: I see it as, perhaps, not so important to have me intervene as to have someone that's identified on the staff be able to refer this person. Another problem with just me identifying him is that it automatically puts another label on him. I think people feel free now to come to Psych., but that rapport has not always existed. My -- the Psychiatrist's -- going to see a person because he's gay is an awful labeling
- LEITNER: I don't think you want to screen gay people at the gate. All I'm asking is if it is possible for someone to walk in and say, "I may have a problem here. I'm gay." Can he let someone know right away? Is there a spot where that information can be volunteered?
- ROBERTS: That wouldn't happen in the commitment procedure unless the individual was known from previous commitments. If the individual wanted to talk about that issue, it would probably come up during the interview with his counselor.
- BAKER: The commitment procedure is, in my estimation, not a very comfortable situation. You're coming from a court or from a jail to a new Institution and this is your first time there. I don't think you're likely to give up information about your sexual preference or anything else. A lot of times, the information that is given on the history sheet, we find, when we

do our intake, is wrong. A guy might say, "No, I don't have a mother," because there are officers there, and his state of mind is not the best. When the Social Worker comes in within the next week, you often find that the information the inmate gave originally is totally wrong. You have to update it. So, I don't think someone would feel comfortable enough to give that information out right at the commitment.

MCNAUGHT: What happens to the person during that week? Is he in isolation that week?

LEITNER: I'm thinking of rape that first day.

MCNAUGHT: That's why I asked about isolation. Does he go into isolation until the Social Worker comes in and he is brought into the general population?

BAKER: When they're isolated medically, they're taken to a "New Man" facility, which means he's not with the general population. They're just with other new men that are coming into the Institution at the time until they're medically fit.

MCNAUGHT: If I came in, I would want to say to the first person I saw who looked sympathetic, "I'm scared to death, because I'm gay, and I'm afraid people are going to find out. What should I know? Who should I talk to? I'm afraid of this life; I've never been here before. Can somebody tell me how to protect myself?" That's the kind of thinking that I would go through: "Is there anybody sympathetic that I can talk to who's going to understand?"

BAKER: Perhaps it would be Dr. Gibbs or a nurse that you would see initially; someone you may consider to be sympathetic to you.

Within the first day, you'd see the nurse anyway.

VAID: To accomodate this concern, one thing that might be included either in the commitment procedures or in the classification procedures, is some kind of affirmative statement. You're going down this checklist: "You're this. You're that. What's your name?" At the end of it all, you might say something like, "Okay, you're new to this place. I want to assure you that we do not discriminate on the basis of these things. If you have any problems in this area, talk to this person. If you have any problems that you want to talk about, etc." Make it part of the rap that the correctional officer gives instead of putting the onus on the individual. I like the

idea of having a non-uniform staff person designated to be a contact person.

GIBBS: If, in fact, there could be a name given to this person immediately telling him who his contact person is -- "This is somebody, other than a correctional officer, that you can get in touch with" -- he would then know the name of somebody who's here for the purpose of helping him.

MCNAUGHT: It would alleviate some anxiety.

PROSSER: There are many people who are confused and have no idea what's going on. While Deer Island may be getting a little clearer in terms of its policies and procedures, there's still a great deal of confusion inherent in an institution.

VAID: You see people again and again. How many of the people that you process are returning to Deer Island?

BIERCH: About 65-70%, which is the national average. It just shows our failure.

ROBERTS: When the man comes in, after he goes through his receiving photograph, fingerprints and basic IDing, we start the paper work with his sentence computation and then set up a file. He is put up into the New Man's Unit, which we just recently incorporated, and segregated there from the rest of the population. You don't eat with the rest of the population; you don't have anything to do with them. They're in their units, their cells and they're in there for 22 hours. During that time, their medical screening is done. It takes from 3 to 7 days, depending upon the returns of the tests that the doctor has to do, before the man is let out. During that 3 to 7 days, the nurse has seen him and the doctor has seen him. Hopefully, if a Priest or Rabbi comes to work that day or that week, he'll be in there as well. Case managers are starting to go back up to those units and service any people while they're in those units. We have one individual, our furlough co-ordinator, who is doing the initial intakes. He does that within the first 3 days, 72 hours, which is where we get most of our information.

LAFORREST: What you're describing in terms of this intake process -- are we now branching into classifications?

ROBERTS: No, this is still the intake process. There is also an orientation that the man will be going to up in the Social Service area. It is there, hopefully, that we answer their questions: "We have Psych.

available. We have legal services available. You'll be assigned a case manager."

LAFORREST: What kind of information do you get from the Court system that drops them on your doorstep?

ROBERTS: A piece of paper that just says, "John Doe serving this much time for this crime." Period.

PROSSER: There's no pre-sentence evaluation or social history?

ROBERTS: We don't even see the original arrest report. The system is old, and there's no coordination between different units. The information should follow from the arrest all the way through the court, from the probation through jail and then to us finally. We would keep the file accurate until the man is discharged, deactivating it and starting a new one for each arrest or each commitment. That is not done. We hope that, within some time, it might be done.

GIULIANI: I would like to go back a little bit to our suggestion that there be a policy statement of affirmative non-discrimination that the staff believes the administration is going to support and enforce. It's all well and good to give a new man the name of a contact person, but if that staff member doesn't believe that there is a sincere commitment on the part of the administration to suppress discrimination, it's not going to work. It's only going to add to the rising expectations and frustrations of the new man.

PROSSER: That's right. Even if it doesn't change staff members' minds, they'll feel more accountable.

MCNAUGHT: It's our whole theory that you can't change attitudes, but you can change behavior. That's what we're concerned about. How do you do that? Do you issue a directive from the commissioner's office: this is the policy of Deer Island; this is the policy at Charles Street?

VAID: About gay people. Let's be specific. I think it's important to include other minorities within that policy and make an affirmative statement too, but I'd like to see a policy directive that specifically says something about gay people, transvestites and transsexuals. Even they're not all gay, I want to include them in this.

MCNAUGHT: I think there's value in saying that the administration is aware of this group. That can be

done once or twice. If you overdo it, you build suspicion among correctional officers and inmates that somebody is getting special privileges. The next step is proving that you're sincere about it. Now, you get into the whole issue of discipline. Do you make an example of somebody, and what are the ramifications of making an example of somebody?

BOLLES: I'm an officer -- before you start issuing orders, educate me. I'm serious. Educate me first, then issue an order. If I screw up from then on, get hot. But don't issue an order without letting me know what the hell's going on until you come down on me. That will only antagonize the whole staff.

VAID: That's a very good point.

LAFORREST: Alright. What about classifications? Jim?

ROBERTS: Classification, we said earlier, starts with an initial classification wherein you sit with a social service agent, a security agent of the individual, and a classification unit. The board sits, has all the information that has been gathered about the individual inmate, talks to the individual inmate, makes an assessment, sets up the priorities, and makes a consideration of living unit. In the facility, there are the maximum security living unit where we have all our problem people, medium security living for the general population, and minimum security which is a dormitory setting. There's also another unit which we call protective custody. An inmate can go with any one of these types of units. Everybody's assigned a detail of work, whether it be maintenance of the grounds, working in the kitchen, working with laundry, or working with Kay in the education program. Programs are also set up. If you have an alcohol problem, we suggest you contact AA. If the board feels that there may be some mental health problem, there's a referral to Dr. Gibbs. If there are legal problems, whether they be civil or criminal, we may refer an inmate to Mary. We cannot order or force the individual. We can make recommendations for their program participation. Timing is set up, so that he knows when he can expect to be participating in the referral program, and when he's expected to participate in the work release program.

There are basically three other types of boards, two of which are release boards. When the man is ready for furlough he goes in front of a program release board where we see that he's met the eligibility requirements. We get some feedback from the staff,

from our social worker and detail officer, to see whether he's been doing what he's supposed to be doing. We take a look at his disciplinary involvement to see whether he's ready for furlough. That board then makes a recommendation to the superintendent who has the final authority on the furloughs. If he denies it, there is also a mechanism for appealing to me. Work release is the same type of situation -- they gather information and input from everybody to see whether the man is ready for work release. The other board is the security status board. This is for a man getting a change of status in his living arrangements: going from a dormitory facility back to general population or to a lockup situation -- protective custody. These are people who are locked up, at their discretion or the institution's, for their own protection. The whole process is to classify the inmate and to keep him either going through the system in an appropriate manner or to check on him while he's in a certain status within the system. A lot of the input and a lot of the work is done by the social worker, the case manager, or the classification officer.

GIBBS: Acknowledging that a lot of the work is done by the social service workers, how much of that work and how much of the information that is given has any weight in making the ultimate decision? I've never sat on one of those boards, so I don't know, but I get a sense that, irrespective of how that's done, it's going to end up being a security issue. Is evaluation from one of Keith's staff heard and taken into consideration in regard to any assignments or other decisions?

ROBERTS: What the social worker is providing is evaluative information. We use you as a resource, and Mary as a resource. Security, however, is going to be the prime factor in any decision. Security is going to have a stronger voice. A lot of the classification unit is made up of security.

GIBBS: I have a problem with that. Not so much with security having a major voice, but I see people, particularly youngsters, who I know are not going to be able to function in the confines of the West Wing. They are timid, not streetwise, and are thrust, be they gay or not gay, into that West Wing on the fourth tier. I know that they're going to be ripped off, they're going to be abused. What happens then?

ROBERTS: What happens then is they will probably be thrust into the situation of living in the West Wing until

they're ready to go to the dormitory, because we don't have the facilities, number one, and number two, to jump from a New Man's Unit, which would be considered maximum security, to a dormitory facility, which is minimum security, without going past G0 and collecting \$200

GIBBS: Listen, Jim, maybe you don't know, but I know for a fact, that there are people who can pick up the phone and say, "I want so and so moved out of that wing," and he's out of that wing.

ROBERTS: I'm not saying it doesn't happen. That's one of the criticisms of the system.

GIBBS: If we have a real reason for moving a man, why can't we move him then?

BIERCH: Initially, at least within thirty days, we try to get them before a classification board. It allows key staff an opportunity to sit down with the individual to gather some information about him, and then monitor that individual at least for the thirty days to see in which direction this person might be going. When a man comes before the classification board, the first person that comes in is the man's social worker, who sits down outside of the presence of the inmate and relays all the information he's gathered to the board concerning this individual: family background, commitment background, conversations he's had with the man, what type of programs they talked about setting up with the person, etc., etc. Then we bring the inmate in and ask him, "What do you want to do? You're twenty years old; you've been in jail since the time you were eighteen; what the hell do you plan to do? Are you going to make crime a career, or are you going to try and do the right thing?" Right. To try to throw some of the onus back on the individual, for what he's going to be doing while he's in Deer Island. That information is then evaluated. Especially with the younger inmates, my standard question is, "Is anybody playing with you when you are in the wing? Is anybody giving you a hard time? Are you getting ripped off? Is anybody making advances toward you?"

VAID: Is your concern that the process is not specific enough?

GIBBS: That is my concern.

MCNAUGHT: Could you elaborate on that, Gerry? How could it be more specific?

GIBBS:

I think that inherent within this institution, more so than any others that I've worked in, is an ongoing issue of who a person is. That determines a great deal of what happens with him. Constantly, I see white inmates who come into the institution and are immediately given the best of housing and the best of jobs. Black and Hispanic inmates, if they've been there before and established a record, may get some pull. Race has to be the issue. If, in fact, we had a tight situation, we would eliminate a great deal of the racist bias. That's the only term that you can use to adequately describe it: use of rules to benefit one population versus another population. When you look at the jobs that people get, often unrelated to skill level, the best jobs on the island primarily are given to one segment of the population. Though we say that we have a sixty percent ratio of Black and Hispanic inmates, I can't see it. I had an incident the other day, where I drove on the Island and, as soon as I got to the front gate, I saw ten, twelve, fifteen Black inmates walking around with shorts and rags on their heads, just cutting grass and trimming weeds, and I saw three white officers standing with their hands on their hips. My God, that took me right me right back to a plantation scene from a history book. They may have wanted "walks and grounds", but I question why most people who I see on "walks and grounds" at this point are black. Why is it that most of the people who I see in the commissary or in the garage, are white? If there is a selective process at work, it is obvious to me, and I'm sure it has to be obvious to other people on the island. I know it's obvious to the men on the island. If we have a system, a very tight system, I think we will alleviate some of that. I think that the men on the island clearly know which detail they can bid for and possibly get into; which programs, which officers, which people are going to respond to their particular needs vis-a-vis their own attitudes about issues of race. One of the clearest examples is our kitchen situation. Our food service help is entirely Black, as far as I know. I have never seen a white inmate behind that line in two years.

LAFOREST:

Anyone want to make a response, if there is one?

BIERCH:

I don't know if a response is appropriate in this group right now, but I'd like to talk to you about it later.

BOLLES:

I can. If you look at the commissary details and you look at the receiving office detail, you should find that they are racially balanced. Officer Macomber

has been up in the inmate's dining hall for about seven years. He's the longest one up there. A lot of the requests that we get for inmates for that particular detail come directly from him, and they are repeat offenders. If you look in the inmate's kitchen, too, the detail might be predominantly black with a few whites, because of the officer that's working down there. I don't believe that the situation of assigning details by race exists in the manner that you say it exists. Again, we have a sixty percent Black population. The number of men you can put on certain details is also limited. "Walks and grounds" happens to be the detail which calls for a larger complement of men, so, therefore you might see a larger complement of Blacks based on the fact that a larger proportion of the population is Black. When you look at a smaller detail, such as the commissary, which is half the size of "walks and grounds", you're going to see a proportionate number on a smaller base.

LEITNER: I can believe two things. I can believe that you're doing your damndest to make sure it's balanced. And I can believe that it's not, and not be shocked at all to hear it. It's like the reaction a straight officer might have to a transvestite. It may come up violently, or it may be under the breath, but it's just as much of a problem.

LAFORREST: Can we conclude then, from these as examples, that the classification process has too much slippage? In your view, there is not enough control for the inmate or for the officer or for those who are making a decision or evaluation.

BAKER: The classification process is being circumvented. If it was operating the way it's set up, it would be fine.

GIBBS: The process is in fact a good process. However, the practical application and implementation of the process becomes the problem.

GIULIANI: Two things come to my mind. First of all, its only been in operation for three months. Deer Island's been the way it's been for eighty years. The other problem is that we've got a population of 420, and a rated capacity of 240. Recently the east wing was ordered closed, and there was a massive movement of inmates around the institution. I'm encouraged by your belief that the plan is a good one, but I would like you to give it a little more time.

LAFORREST: I think it would be helpful for us if you would talk a little bit about what the training is right now.

BOLLES: We have two weeks of training. All we're allowed in our budget is two weeks time, eighty hours. When I was in the service, we had what we called human relations classes. We don't have them in our training due to being lack of time. I feel that you need at least a four hour course on human relations -- how to deal with minorities, how to deal with gays, how to deal with transvestites. There's nothing whatsoever on that. They're more geared to security, which is their number one priority down there. We have a jail, before anything else. But I feel, as an officer, that it would be nice to have a human relations class. How would you deal with it, if you're on the line, and an inmate comes up to you and says, "I'm gay; I have a problem." What I would do right now is get a deputy for him. That's the way I've been trained. Your average officer down there doesn't have any training. A state officer has sixteen weeks of training. They go through everything. If someone came up to them and said they're gay, they'd know what to do, because they're trained in that. Sixteen weeks is a lot of time. We have two weeks. It comes down to a lack of time.

MCNAUGHT: Is the two weeks based upon budgetary limitations?

ROBERTS: No, it's a statute that mandates us to have a forty hour training class for all the new initiates into the system and another forty hours within one year. The first forty hours are supposed to be basics -- first aid, security, use of security devices, CPR. We're trying to get some of the information about the programs into the new officers. It depends upon who is the director of training at the time. We're looking for a new training officer. The Department of Corrections does have sixteen weeks for the new people, but I would say that even their course, if they have a course on human resources or human relations, probably does not answer all the problems that the correction officer will come up against. They offer some mini-courses. There is a Mass. School of Justice Training Academy that offers some mini-courses. What this department's goal is going to be is to continue with at least the two week training program, try and develop that and add more to it, and then go to the mini-course. Then, if we see a problem, such as Stress Awareness, we'll mandate that everybody go through the course. This, however, brings up bureaucratic problems. If I'm running an eight hour shift, and I have so many officers to cover so many posts, how do I say, "Okay,

now it's your turn to go to training?" I would have to hire overtime to cover that post. Staffing is a problem. Budgetary constraints are part of it, but it's a staffing problem. I've got 96 posts that have to be covered 24 hours a day.

MCNAUGHT: I would imagine that corrections officers are brought on one at a time, rather than a class of them, is that right?

ROBERTS: No, we try to bring in classes of ten.

MCNAUGHT: Could you then, to avoid the problem of pulling people off, insist upon two weeks prior to their going on the job?

ROBERTS: We do. Two weeks prior to their going on the job, we have classroom instruction. A lot of it has been on policy. But what we're going to be setting up for is to continue with this, and build upon the present two week program that we have. Then we can go to the mini-courses for stress awareness. If we can find somebody to lecture on human relations, we will set up classes for it. We've got the facility to do it.

BIERCH: When I started there in 1973, I had no training whatsoever. I came in off the street, worked for one hour with an officer that had been there for a number of years, then he disappeared and that was the end of my training program. In 1975, we started a more formal program of forty hours a week, and we've progressed up to the point now where we do give new people at least eighty hours a week before they even start the job. One of our other problems, besides a staff resource type of problem, is the rapid turnover problem. We've had limitations on career correctional people coming into the institution. When somebody takes the State Correction Officers Civil Service Exam, they're pretty much plugging themselves into a system that they plan to make a career out of. They go for the sixteen weeks training, because the department is looking at this person as being a twenty or twenty-five year employee. One of our problems is that we're not getting the civil service, career-oriented person to work at Deer Island. The majority of our staff right now are on provisional appointments. Recently, we're getting people who want to make the corrections field at Deer Island a career, but the average experience of our current line personnel is about two years. You don't really even start to learn about the system, until you have maybe five or six years' experience. We have guys that have been there six months' training people that are just starting. The

guy that's been there three months to a year doesn't know the ropes himself. So, our turnover rate is a tremendous problem as far as training is concerned too.

LAFOREST: Where do you advertise to get such people, and would you be willing to advertise in gay and lesbian newspapers?

ROBERTS: No, we don't advertise. The Department of Corrections advertises. The other thing you have to look at is that, for the longest time -- until colleges started law enforcement studies in corrections as programs leading to a bachelor's degree -- most of the people in corrections were frustrated police officers. When they couldn't make it into the police department, because they either flunked the mental test or were too short, they became correctional people. That's the worst part of the picture, but a lot of it is true. We should be ashamed here in Boston, being the birthplace of a lot of correctional practices, to be so far behind. In California, you have to have at least a bachelor's degree for an entry level position in some of their correctional facilities. There are some great people who are working in the system who have a high school diploma or a G.E.D., but they have a hell of a lot of street experience, which is just as valuable as having academic experience. There are lines that have to be drawn on each Advertisement is not done. Maybe that's one of the things that's wrong.

LAFOREST: If we were to network community people for in-service training of the staff on gay and lesbian issues, what mechanisms are there in place to evaluate whether there's a change of behavior?

BOLLES: We have what we call a fitness report done. Every three months an officer gets a written evaluation of his job performance. That would be a good monitor.

LAFOREST: Who does that?

BOLLES: A superior officer. An Assistant Deputy Superintendent (ADS) will do a job performance evaluation on a superior officer; a Deputy Superintendent will do one on an ADS; and so on, up the chain of command.

PROSSER: Is it the kind of thing that officers do, in fact, get feedback on? What kinds of things do the evaluations address?

ROBERTS: An officer has to read it and sign it, indicating that he agrees to it or doesn't agree to it. For a provisional person, it's used for his continuation with the department. In civil service, it would be used for people who are applying for promotion.

PROSSER: But what kinds of things are set forth in the evaluation? Does it include attitude?

ROBERTS: Yes, there is a question about how you relate to others, staff and inmates. A problem comes in with the person that's measuring it. Is he measuring it accurately? Is he a friend? Is there peer influence? One of the problems that I see with personnel evaluations is the proper implementation and training of the staff on how to use it.

PROSSER: There's not really an opportunity for someone to sit down and say, "I saw you in this situation and you did well in this way, or you could have done this or that better, in terms of dealing with this problem."

BOLLES: A lot of the officers down there feel put upon. They feel like, "We're between the administration and the inmate. We're the ones in the middle." You feel like there's no one to turn to. I think there should be some kind of meeting of the officers with our superiors once in a while to make comments and suggestions. No matter what anybody says in this room, the people that are running Deer Island are the gray shirts. Just like in the service: the privates are running things. They are the people that are dealing with the inmates 100% of the time. I'm talking about line people now: you're living with them; you're there 8 hours, sometimes 16 hours a day; you're there with them the whole time; you get twenty minutes for lunch -- that's it. I think some of the officers would have some good comments, suggestions, and input. Right now, our system is not set up so that fellow officers get to sit down with the commissioner and speak to him. The reason why we don't have it is probably that it would probably turn into a gripe session? But I think it would be good to form some kind of advisory committee on that.

MCNAUGHT: Let's discuss for a minute the issue of volunteers from the gay and lesbian community working with you at Deer Island.

HARTE: There are tons of resources available in Boston, but Deer Island, as we were discussing before, is not unique to the gay situation, because it's a short-term incarceration. You get thirteen months, and maybe in six months you're gone. They're not

going to call up and say, "Hey, I'm gay." I know five people who have been in Deer Island. Two out of the five have had problems, and one of them left the area, because he was scared to death of ever going back to Deer Island again, because of situations that occurred there.

MCNAUGHT: This is a transsexual or a transvestite?

HARTE: No. Transsexuals and transvestites -- I wish we would leave that subject. That's obvious and it's not what we're talking about; it's not gay.

Phillip was gay, but you would never have known. He was at Deer Island twice and had quite a few problems. Phillip is not his real name. He was going to be here today, but he was scared to death of coming here. I would not force him. I asked him twice, and he said, "No." And there was one other person who your guys are going to get in the next four or five days. He's going back to Deer Island and is scared to death, because people now know that he is gay. It was assumed that he was just a hustler, but he is gay.

BAKER: What types of problems did he face when he was there before?

HARTE: There were certain correctional officers, who I will not name though I've heard them named

ROBERTS: We could probably give you their names.

HARTE: You probably could. These officers did not know how to deal with it. He was called "fag"; he was beaten; there were a couple of incidences where his ass was exposed when someone pulled down his shorts and said, "Look at his buns; they're hot for anybody." There were a couple of other ones. I believe this, because it was repeated by someone else who did not know him. He was going to talk to his caseworker, but found that she was always tied up and didn't have enough time. I met him through someone else, because they knew that I had done some work before. He said, "I need to get out of this. Can you help me get a job, or do you know somebody I can talk to?" I didn't find anything for him, and he's back. He's going to go back there again. There's that type of problem which a volunteer group could do a lot of work in. Someone could come in and say, "This is an employment application; sit down, and we'll go through it. This is what an employer expects. This is what they are going to look at." Volunteers could also do housing for you, and help

get grants. IBM gave \$25,000 in Connecticut for basic computer training for people. It's a write-off. You need a coordinator to do something like that. And I don't think in Deer Island you need it specifically for gay people. 10% may be gay, but only one in a hundred is going to identify himself while there. Out of four hundred, there may be fifty there that are gay, but why circle in on that when they're not going to identify it?

CRANSTON: But Lee, are gay people ever identified against their will?

HARTE: Yes, they are.

CRANSTON: Those are the people I'm more concerned about, the people who get labeled as gay when they go in, and have all the problems that gay people potentially have in prison, because they're perceived by the inmate population or the officers as being gay.

HARTE: We share a common person who that happened to. It is a problem. It may not be brought up to everybody, but there are certain correctional officers that know someone is gay. And there are problems.

MCNAUGHT: Lee, I feel like you're talking around the problems.

HARTE: I don't want to be specific. I can't.

MCNAUGHT: Well, can't you make up a person's name? The question is, "What are the specific problems gay people face?" It keeps coming up. I don't know people who have been to Deer Island, so I can't tell stories.

HARTE: Well, it's the harrassment, the undertones. Going to the laundry instead of getting another type of job. That's "women's work". In Deer Island, that's what the connotation is. If you go to the laundry, you're known.

BAKER: We have a population now of a lot of guys who are small, you know? They call them smurfs. They're sixteen to eighteen years old, and they're little guys. That's a population that we can identify, because of their stature, and we have concerns about it, about them being raped. It's easy for us to watch out for these guys, because we can identify them. There's a need for us to watch out for these particular guys, okay, so that they're not abused. You said guys that may not be gay that are identified as gay by the inmates. Is this what you are talking about?

CRANSTON: Small stature is one thing that I've heard about, as the rumors go.

GIBBS: But see, I think most of that is just that. I think most of that is just rumor and conjecture. The smurfs, for instance, are very little guys. By anybody's standards, if they were in the state joint, they might in fact be really pressed. At Deer Island I know, because I have all of the smurfs in a group, that none of the smurfs are being pressed. The smurfs have no problems whatsoever with anyone attempting to involve them in sexual situations. In fact, in many instances, the smurfs are looked after by almost everybody, the staff as well as some of the inmates. I think I've come in contact with almost everybody who has been identified as being gay at Deer Island, and even if they were pressed or put upon, those are no different from any other cases. What has occurred is that they have done something to create a situation. In jail, if you do that, irrespective of your sexual orientation, the onus of responsibility falls on you. I have heard of situations where people have been pressed to go to bed. If they made a decision that they're not going to go to bed and raise the issue, some intervention can be made. If they make a decision to involve themselves in the activity, and we don't find out about it, it's impossible for us to do anything about it. Areas are patrolled, protected, and monitored to ensure that no person is pressed for sexual things or physically assaulted. The issue of a gay person coming into Deer Island being harassed by an officer -- be he gay or straight, if he's an asshole, he's going to be harassed, because he usually sets up situations that create problems. There are inherent problems in any penal environment, just by virtue of the isolation, the needs, and the hierarchy, but most people successfully learn to deal with that by understanding who they are and what their role will be. I don't think that that's any different for gay persons there. Gay people that I have seen at Deer Island go throughout the island, every place they want to go, involve themselves in every program they want to involve themselves in, and do not experience an awful lot of problems from the inmate population. There are some inmates who are going to hassle them; there are some officers that are going to hassle them. There are some civilian staff that may hassle them, or may not want to be around them, or may make slurs or have some differences. It's the same behavior as in the rest of the city. I don't see how we're going to change that.

MCNAUGHT: If there was a white guard who had a reputation at Deer Island for being blatantly racist with black inmates, would you be able to do anything about it?

GIBBS: Most officers are protected by union. We can write the person up, bring them in, talk with them, counsel them and try to let them know that this is not tolerated, but what else can you do?

BAKER: If a particular guy does something, you have to have someone who's going to testify or do something. No one is going to call me any names, because I'm not going to stand for that, so it doesn't happen to me; it doesn't to Dr. Gibbs. But to the inmates, it happens. If the inmate comes and tells me such and such happened, I inquire about it. Then someone gets to him and says, "Now, be quiet, I'll get you a furlough. Don't say anything else about this." It's a coverup before it gets to Jim. It's hard to ever get it to the point where there's someone credible bringing up an incident against someone.

GIBBS: A line officer may, in fact, clearly see another officer do something that he has a real problem with. His intervention can result in being ostracized from the officer ranks. In addition, if it was just the two officers, who is he going to go to for support that this is what was occurring?

ROBERTS: The Golden rule was that you always believe an officer over an inmate. Recently, we have had inmate testimony in our hearings. We've developed a Criminal Investigation Unit which is headed up by a deputy. The way I get an incident that has come about is either through Mary or through the ranks of the correction officers, or through Gerry. And when I feel that an investigation should be done, I immediately assign this officer to do it.

PROSSER: How is inmate testimony now being used?

ROBERTS: It's being used to the point that, during the investigation at least, the inmate is being interviewed and his information is put down in writing, which is something that was never done before.

PROSSER: Have any of those gone to the point of actually having a disciplinary hearing against an officer?

ROBERTS: Not at this point, no.

PROSSER: And if they do get to that point

ROBERTS: The inmate wouldn't come up and testify anyway.

PROSSER: Would not be allowed to, if he wanted to?

ROBERTS: I didn't say that.

PROSSER: Well, that's my question.

ROBERTS: There is nothing in the procedures for an inmate to come up and testify at a disciplinary hearing right now. Whether there will be tomorrow, I don't know.

CRANSTON: It was my perception that, even if there were such a procedure, an inmate wouldn't do it anyway.

BOLLES: I get cases in court where a few inmates will beat the living shit out of another inmate, right? I'll go through the motions. I'll put a lot of time into a case. I'll go up to the court in East Boston, and I'll get a complaint sworn out and arraign the guys. Now I'll come up to the trial. I'll have all kinds of officers there. I had a case a month and a half ago. It cost us over \$2,000 just to transport the people that were involved. The inmate gets up on the stand and won't testify. This is against an inmate now. You can imagine an inmate attempting to testify against an officer. I mean, I'm just laying the cards on the table. Sincerely, you aren't going to get an inmate to testify against an officer.

GIBBS: Think of what happens to that inmate. That inmate still has to return or be transferred. Being transferred is discretionary. If he testifies, he's going to catch shit. I'm working with the commissioner, now, on trying to get a man out who had an incident with a senior officer. By virtue of that incident alone, even though the investigation isn't over, we know that this inmate is probably going to experience some problems because of the accusation.

MCNAUGHT: And if recidivism is around 70%, they know they might be coming back anyway even if you get them out for a while.

BOLLES: I keep on hearing officers, and it's starting to piss me off. We have good inmates and we have bad inmates. City Hall has good workers and bad workers. Alright? We do have some good officers down there, and I'm sure Gerry will back me up. The commissioner could come down tomorrow and fire every friggin' one of us and bring on a whole new staff, and he's going to have it again and again and again. We probably do need some way to weed them out. If you have weeds amongst your roses, you want your roses to still grow. That's what it comes down to. His hands are tied.

ROBERTS: What Gary's saying is true. We have our problem people, and what we've got to get is documentation in order for it to work, because it doesn't stop at a hearing at my level. They can go to the civil service; they can go to the American Arbitration Association; they can go to Labor Relations over in City Hall; and depending upon what the political overtones are at the time, they could turn around and slap me in the face and settle for the union, and I'd lose some management rights.

LEITNER: Do any people come to you and confide in you and no one else, that they're gay?

GIBBS: Yes.

CRANSTON: My particular area is gay youth, and a lot of kids I work with came out when they were thirteen or fourteen years old. A lot about their mannerisms, their behavior and the way they talk gives them away as gay people. They intend it that way. Some of these kids get in trouble; some of these kids are on the street; and inevitably some of these kids are going to end up at Deer Island. I want to know in advance, when a kid says, "Off I go. I've been busted and convicted, and I'm going to go to Deer Island," if I can give them a word of advice. I'm just curious about the smurfs and curious about protective custody. Is there a connection between those two groups? Should I advise the kid to seek protective custody?

GIBBS: No, no, no. I think that's separating the person, and I'm very much opposed to gay people who come into Deer Island receiving protective custody. I don't think that they need to have protective custody. They can do the bit. They adjust, and they go through and have all the privileges that everybody else has. Rarely is such a person in need of protective custody. Sometimes I think that the perception is that, by virtue of the person being gay, they're going to run into problems. It is a realistic concern as to whether this person is going to be attacked, beat up, or pressed. But, reality is, unless that person makes a decision that that's what they want, if no other security situations exist, that person should be free to go into population and enjoy all the privileges.

ROBERTS: As a rule of thumb, when a man comes in, the philosophy is, "Do your own bit, Number One, do it yourself. If there are problems, there are resource people, there are sensitive people, available. You may have to be cautious about who you approach. Look

and see whether they are really and truly sensitive, because there's manipulation on both sides of the fence. There's manipulation as far as the inmates; there's manipulation as far as the staff goes. To make their job easier, they're going to want to not have any problems on their shift, or not have any problems in their office as a social worker. To answer your question, there are resources available that an individual can go to. The best advice is to be able to do your own bit.

BIERCH: The problems that they face in macro-society are going to be the same as they face in the micro-society of prison. They're the same problems, but they're going to probably get hit with the problems a lot more frequently, because of the smaller, confined area that they're in. The fellows who come out, who are open about being homosexuals, in most cases have fewer problems than the fellows that are closeted and confused. My suggestion, is that the adolescents try not to hide the fact that they're gay.

BAKER: When I was about twenty years old I decided, "I'm not going to do any crime, because I don't want to go to jail." Jail was very threatening. When I was a junior in college, I visited a maximum security jail, and it really frightened me.

BIERCH: Within the last couple of years, we have done a lot with borderline youths. You know: "You do it one more time, and this is where we're going to send you, but before we even give you the chance to do it one more time, we're going to send you down there for a couple of hours, have you go through the place. We'll give you a little feel, a little taste of it and then you go out and make your own decision." That might be something that we could examine with your adolescent group.

MCNAUGHT: I think it's a great suggestion -- a BAGLY field trip.

BIERCH: We would give them a good guided tour. We've been very successful with them. In all the groups I've taken through there in the last three years, I've probably only seen three guys out of I don't know how many actually come back and do time. Most of them have been so petrified by the time they left that you never heard from them again.

MCNAUGHT: Lee, can you offer some suggestions for outside contacts?

HARTE: Yes, I can give you two. There are two counseling firms in Boston that give only gay counseling, who would be more than willing to educate anybody that has any questions.

BOLLES: I'd like them to come out there and talk to us there.

ROBERTS: How would it be perceived, Gary? If I set Brian up for a mini-seminar on gay and lesbian relationships, by mandated attendance, how would it be perceived?

BOLLES: If you attend, good.

MCNAUGHT: And listen; that's real important.

BOLLES: Alright, if you get four out of ten that laugh, what about the six? What if you only reach two out of ten? It's a start. You've got to start somewhere.

MCNAUGHT: But it is important to have somebody in authority in the room that says, "I'm here because I think it's important, not because I was told this is what we have to do."

BOLLES: You run into a problem with your twenty-year man. He knows for a fact that he doesn't want to go to school.

MCNAUGHT: Everybody should be going through training. You've got somebody who's been on the force for ten years and presumes that he knows the system. He may, but he doesn't know community relations and ought to be going through training. It can be put in a non-condescending way: "this is a resource for you, and we want you to be open to it."

GIBBS: We would have to insure that the person from the gay community who came in was by no means an overly sensitive person or one who would be easily intimidated.

MCNAUGHT: It's got to be somebody with some street sense.

PROCEEDINGS OF THE
ARTISTS ROUNDTABLE

ARTISTS

SUMMARY

The word "artists" here is intended to be understood as including all those individuals and groups involved in creating and/or performing within the many disciplines of artistic expression.

The city of Boston is home to numerous gay and lesbian artists, many of whom, like their peers in other cities, create and perform without people knowing or often caring if they are homosexual. Most recently, many gay and lesbian artists are beginning to "come out", not only by affirming their homosexuality but also by creating and producing art which truly reflects their orientation.

The Artists Advisory Committee, which received tremendous support and encouragement from the Mayor's Community Services Administration (City Arts), scheduled a Roundtable for June 23, 1983 in the City Hall Gallery. To that they invited numerous artists, critics and representatives of private foundations to discuss: 1) whether artists can or should separate their sexual orientation from their work, and 2) how the City can increase the participation of and resources to gay and lesbian artists.

The basic recommendations of the Artists Advisory Committee were:

- 1.) Ensure the participation of gay and lesbian artists in City-sponsored events such as First Night and the presentation of works by gay and lesbian artists in City-sponsored galleries;
- 2.) Publicize City resources and advocate for private support of gay and lesbian artists.

ARTISTS

ADVISORY COMMITTEE

MS. VIRGINIA BOEGLI:

Independent Artist, Boston Center for the Arts, Past President, Boston Women's Art Alliance, Past President, Residents' Group, B.C.A.

MR. DAVID H. HOUGH:

Founder and Artistic Director, Triangle Theatre Company; Member of the Board, Studio Red Top (A Women's Loft)

MR. LEE RIDGWAY:

Music Director, Boston Gay Men's Chorus, Music Director, First Parish Unitarian, Universalist Church, Lexington, MA.

MR. DON P. STURDY:

Marketing Coordinator, American Repertory Theatre; Freelance Professional Singer

MR. MICHAEL WASSERMAN:

Program Director of City Arts, City of Boston

ARTISTS

RECOMMENDATIONS

WE RECOMMEND THAT:

- 1.) The Mayor should continue to staff and budget the Community Service Administration (City Arts) Office and that Office should:
 - A. Work with the Mayor's Liaison to the Gay and Lesbian Community to foster the creation of a Gay and Lesbian Arts Coordinating Council to act as an umbrella organization for both individual artists and performance groups;
 - B. Continue to directly fund and provide technical support to gay and lesbian artists;
 - C. Solicit the work of gay and lesbian artists for City-sponsored or funded community events;
 - D. Provide information to gay and lesbian media and arts organizations on public and private resources available to gay and lesbian artists;
 - E. Sponsor Gay and Lesbian Arts events in conjunction with, though not restricted to, Gay and Lesbian Pride Week;
 - F. Publicize in City-sponsored or supported periodicals the existence and contributions of gay and lesbian artists.
- 2.) The Mayor should work with Gay and Lesbian Community leaders to secure and provide a safe, accessible and barrier-free facility for a Gay and Lesbian Community Center, one purpose of which should be to provide space for the management, performance and display of gay and lesbian art.
- 3.) The Mayor should advocate for:
 - A. Increased public awareness, through the media, of the contributions of gay and lesbian artists;
 - B. The involvement of gay and lesbian artists in artists-in-residence programs in the Boston Public Schools;
 - C. Including accurate information about the work of gay and lesbian artists throughout history in all relevant classes in Boston Public Schools;

- D. Support of the work of gay and lesbian artists by relevant public and private agencies;
 - E. The inclusion of gay and lesbian artists on the decision-making bodies of public and private agencies which provide support to artists.
- 4.) The Mayor should ensure that the Cable Television Network provide appropriate access to the Gay and Lesbian Community.
 - 5.) The Mayor's Liaison to the Gay and Lesbian Community should periodically bring together, for the sake of information-sharing, gay and lesbian artists and providers.

ARTISTS

PARTICIPANTS

<u>MR. EDWIN BAXTER:</u>	Assistant to President, "First Night"
<u>MS. DEBORAH BLACK:</u>	Director of Artists Services, The Artists Foundation
<u>MR. ROGER BOURLAND:</u>	Composer and member of "Composers in Red Sneakers"
<u>MR. ROYAL COLYD:</u>	President, The Boston Center for the Arts
<u>MS. PATRICIA DE ANGELIS:</u>	Dancer with "Clearing" Dance Company
<u>MS. ZAREN EARLS:</u>	President, "First Night"
<u>MR. SAL FERINELLA:</u>	Poet and artist at Boston Center for the Arts
<u>MS. SARAH HARRIS:</u>	Director of "First Night"
<u>MR. WES HORNER:</u>	Former Music Director, W.G.B.H. Television (Channel 2)
<u>MR. JAMES HULSE:</u>	Former Director, The Strand Theatre
<u>MR. RUDY KIKEL:</u>	Gay Poet and writer for <u>Bay Windows</u> newspaper
<u>MS. MARTY KINGSBURY:</u>	Artistic Director of Cauldron Experimental Theater
<u>MR. JOHN KOCH:</u>	Arts Editor - The Boston <u>Globe</u>
<u>MR. LARRY MURRAY:</u>	Photographer, writer and director for Arts Boston
<u>MR. WADE NICHOLS:</u>	Former Staff Member of the Boston Film Media Foundation Currently freelance writer
<u>MR. DANNY SLOANE:</u>	Choreographer, The Danny Sloane Dance Co.
<u>MR. FENWICK SMITH:</u>	Performer with Boston Symphony Orchestra
<u>MS. PRISCILLA PROUDWOMON STADLER:</u>	Poet and Artist at Boston Center for the Arts
<u>MS. COLLEEN STERLING:</u>	Visual Artist, Co-Founder & Co-Director of Studio Epona, Cambridge, MA
<u>MR. JAMES VETTER:</u>	Media Coordinator for Cambridge Forum Producer, Cambridge, U.S.A (WLVI Channel 56)
<u>MR. BRUCE WELLS:</u>	Resident Choreographer, The Boston Ballet

STERLING:

When I was first contacted about speaking this morning, my first reaction was that maybe I'm not necessarily the right person to be contacted, because my art-making doesn't seem to be an issue, as far as my being lesbian. And as soon as I got off the phone, I realized that that was the problem; that was the issue. The fact that there exists in our everyday interactions no appropriate situation for coming out, and even though we conduct our lives openly, let's say people that come into our studio know about our lifestyle, or they can absorb that information just by exposure. As soon as you're out of your context, you don't have that, and that's a problem that gays and lesbians face. Once I realized that, I started reading over the documents from The Boston Project to think of things like City services and market sensitivity for gay artists. It seemed like it didn't fit somehow, especially for lesbians, because the issues really go deeper than something as linear as saying, "This is the problem and this is the solution." It's not that easy. It really is tied into all kinds of federal and civic interpretations that I see as patriarchal impositions that exclude a lot of women's viewpoints. Therefore, I come today not being able to separate myself, not to join the gay issues, but to really separate myself as a woman from these issues. When you think of City services and things like funding and market sensitivity, it all has to do with the dollar. And with women making only 59 cents out of a dollar earned for jobs similar to those that men hold, I just can't embrace banding together with the gay issue as a lesbian. And, as artists, you realize it's 1983 and there's not one woman artist mentioned in Janssen's History of Art.

In the overview that The Boston Project set up, they spoke about gay themes. They wanted us to address how important gay and lesbian themes are in our art. What came to mind to me was Egon Schiele's drawings. Before I was out as a young woman, I really saw explicit lesbian imagery, and knowing his history -- his works were absconded by the police, and his work was censored -- so, even heterosexuals have a problem with the gay themes in their work. And then, there are those of us that are working not necessarily in explicit lifestyle representations in our work, that are just doing what I call, simply, art. That leads me to think about the Greeks, Michelangelo, and David Hockney. They were doing art. The problem I have is the fact that women really do not have a retrospective overview in their lives, like gay men's culture and heterosexual men's culture has. You know about gay male artists; you don't know about lesbian

artists. Kate Millett said at one time that, "between Sappho and Stein is the biggest blank in history." A good example of that in the Boston area, a good five to seven years ago, was that the Museum of Fine Arts had a kind of filler exhibition while they were under construction. They pulled a lot of their sculptures out of the basement and dusted them off and put them up into a rotunda to exhibit. One of the pieces in that show was a turn of the century marble carving of Sappho, and, on the plaque of this statue, it read, "an ancient poet who threw herself off a cliff for the love of a sailor." Now, this kind of covering, this hiding of what we know as factual information, discounts the volumes of prose and poetry that Sappho wrote to women. This is the thing I see that the community can start to be responsible for and conscious of. You don't hear in art schools why Michelangelo couldn't draw a woman. His sculptures of women are horrible; he probably never saw a woman in his life. But you don't see that explained at a Museum of Fine Arts exhibition. This rendering is so bad, because this man was a homosexual. And, speaking about the market sensitivity that The Boston Project did bring up, I can't think of a better situation than for a lesbian woman to walk into a gallery and be able to say, "Look, I've been working for fifteen years. I'm not emotionally supporting any man; I'm not raising any children; I'm working seriously; I'm putting out a body of work on an annual basis; I'm a good market; I'm a plus to the art market." As far as the technical assistance that is suggested in The Boston Project that we are asking from the City of Boston, the only thing that I can think of is to avoid this covering up, as in the example I've given of the Museum of Fine Arts exhibition. Be honest in representing history and art history. Uncover women's history and bring that history out. Last, take the creations of women seriously and be open to them on the same equitable plane that male artists are taken on. Thank you.

LAFORREST: Any comments, any other additional thoughts?

DEANGELIS: When I first heard about this, my thought also was, "Well, it doesn't matter that I'm a lesbian, I just do my work. And then, I thought about my work, and the history of my work. I am a lesbian and that offers me options, situations, ways of seeing that a heterosexual woman doesn't have. It offers me advantages in seeing over heterosexual men and gay men. It's a new area for me, and one that feeds my work very directly and very clearly. In the course of an improvisational performance, I am as likely to

tap my sexuality as I am to tap my politics or how my knees feel and if the dance is coming from that, or whatever. So, I think that we are affected very directly by our sexual orientation. It comes through the work.

Some of us are more political here than others and the work directly speaks to the gay or lesbian experience. Some of us are less overtly political. But each of us, just in our existence as artists in the first place, and then as a lesbian or gay artist, step even deeper into another kind of politic, or another existence or another frame of reference that makes more possible, not less.

I have a heterosexual experience. I grew up thinking I was heterosexual. I can only add to it and refine it and find what is more powerful, even there, and welcome those aspects, too, into my work and to bring it out.

Thinking in terms of market value, I don't know how you put a price on that, but I do have one thing that kept flashing into my mind. Clearing has been very lucky to be supported by a lot of the press here. GCN has also been incredibly supportive to us. However, we don't use the GCN information when we apply for teaching positions or when we send out general press mailings. We do use a simple quote from GCN, but we have decided that we will lose workshops that we could teach. We will not be purchased, and we will not be able to support ourselves. We are not in the closet, but at the same time we are bound by fear of reactions that we can only anticipate. There are times when we feel more courageous and say, "Ah, stick it in; it's important." At other times when we don't use their review, we say, "We need to be at the University of California; we need to be doing that show; we need that more than we need the politic," so, I think that we are bound often by this issue.

KINGSBURY:

Yeah, I was wondering what it would be like to even conceive of writing a grant and saying "this is a show about women who love each other, and this is what's unique about it, and this is why it's important." I can't even conceive of saying I have this lesbian piece of work that I want to put out. I'm always trying in the art to write about it directly and always going around the issue for funding sources. I don't know how you do it, David, because you're also really overtly out there.

HOUGH:

Yeah, well it's really very simple. To go back to the story about the sculpture of Sappho being disregarded as being gay art -- I think when you get into the theatre, this disregard is very true. You're continually looking for good work. People say, "Oh, well, that's gay theatre, or that's gay art," or whatever. As soon as something comes along that's truly a fine work of art by any standards, such as "Torch Song Trilogy" in New York, people say, "Oh, that's not really a gay play, that's a play about people." There's a double standard: if it's "shlocky" or middle class, it's gay art. As soon as it's good, it's not gay art, it's just art. I think that's one of the problems that gay artists have. You are always having to deal with this double standard. You finally get to a point where you can be accepted, and all of a sudden you're not a gay artist anymore, you're just an artist. There's this fine edge that you have to walk.

Insofar as getting grants, it's very simple. The only grants we have received have been from the City and it's only because Michael Wasserman and Deputy Mayor Kathy Kane have kept a careful eye out on us, so that my grants have been able to go through. Insofar as other funding, there hasn't really been any.

KINGSBURY:

On grant applications, are you explicit about your theater being gay?

HOUGH:

Well, at this point the only grants we've gone after were the City Arts Grants. On our grant application to the City, we probably will continue to say we are a gay theater group. That's one of our calling cards, that we are the only gay theater in the city doing this kind of work, therefore, you need to support us. Hopefully, the fact that we've gotten grants from the City adds legitimacy to our case. I mean, the fact we can say we've gotten a grant from the National Endowment and City Arts, and then, two more grants from the City Arts -- I mean, that's a record that you can go to when you apply elsewhere.

WASSERMAN:

When Gary first came to me about The Boston Project, I had a hard time focussing in on what the issues were going to be, because, at least in our office, it's never an issue. When David's grant first came in for Triangle Theatre it was, "This is a new theater company. What have they done? Who's involved in it? What kind of work do they do?" The fact that the themes of the plays were gay and that it was a gay theater was secondary to the quality of the work. I guess that one of the problems that I've

had is that I've not had any problems as a gay person working in my office or working within the administration. I guess I've gotten somewhat desensitized to the problems that exist everywhere else. And, with the Mayor's announcement, I guess the issues heightened for me a little bit. All of a sudden, I realized that Kathy will not be here -- I probably will not be here -- who will be here? And will being gay or lesbian then become an issue again and will we be set back? Clearly, what The Boston Project and these kinds of discussions need to do is to institutionalize the concept of support and the concept that sexuality should not be an issue in provision of City services or any other services that other organizations provide. I guess I'm also getting sensitized and scared that, in fact, the steps that have been taken within the City and elsewhere are not things we can afford to take for granted, because they can disappear as quickly as they've come. One of the things I think that needs to happen is a clear, solid statement that these are things that we have -- these are things that we want to have -- and we're not going to give them up, because the cast of characters changes.

MURRAY:

Perhaps I could add a few words from a marketing standpoint. First, I don't know whether I'm happy or sad to report that the most successful, financially successful living artist today in the world is a woman. Her name is Edna Hibble -- she used to be in Boston; she's now in Palm Beach, and she's a millionaire. She makes more money than Salvadore Dali or any of them, because she knows how to market her work. Her work has a universal appeal. It also is basically 19th century romanticized -- little peasant children and so forth. She sells an awful lot of paintings and watercolors and plates; she has a new plate every Christmas, etc. However, as a photographer I predominantly concentrate on male imagery and there's not much of a market for it. When I look at the market, I look at 90% heterosexuals and 10% homosexuals. Heterosexuals do not like to buy images that are not part of their culture. They'll buy lots of lovers, male and female, but they're very unlikely to buy male and male, or female and female. I would be crazy, if I thought I was going to change their perception of what interests them, but I might try very hard to do a little consciousness-raising in some other ways. I'm not quite sure how to go about it myself. In fact, I've got a marketing problem and I'm supposed to be a marketing expert. I've been published by "After Dark"; I've been in "Bay Windows"; I've been in those kinds of publications. When I've done some

straight commercial work, I've been in the Globe, and I've even taken a picture for the Museum of Fine Arts, which is in their collection in the publicity office -- a fur coat, of all things, at Maximillian's and Bonwit Teller's. It's wonderful on your resume. But, that's what they respond to; not to "After Dark" or to "Bay Windows".

KINGSBURY: What do you mean though by "those kinds of magazines"?

MURRAY: Well, they have a very strong homosexual orientation. "Bay Windows" is a gay newspaper. "After Dark" has always been sort of a semi-closeted, but not really very closeted magazine. It's no longer being published.

When we deal with theater, I happen to think that "Torch Song" and "La Cage" are very excellent pieces of theater and I've been very pleased with the response from the audience to "La Cage Aux Folles". But, there is a lot of snickering during the first fifteen minutes. What happens is that uncomfortableness that happens when you're confronted with something new. You sort of giggle and titter and so forth, and, eventually, there comes an acceptance, a grudging acceptance most often, but an acceptance, at least a conditional acceptance: "As long as you amuse me, it's perfectly o.k."

From the perspective of our ticket business at Bostix, it's amazing how people are responding to "La Cage aux Folles". The New Ehrlich Theater, which is at the Boston Center for the Arts, did "Bent" last fall and we offered that on our Arts Mail. We've had the most stunning response to that of any play we ever offered other than in commercial theater. Our list is just everybody -- we have no idea of how many are gay and how many are straight and so forth. We sold one hell of a lot of tickets on Wednesday and Thursday nights when they needed the help. And we discovered, lo and behold, a play that is based upon historical information about gays was something that straight people wanted to see. From what Neil Armstrong told me, the audiences, which were predominantly straight, that came during the previews, were giving them standing ovations. Based on that, I think that the bottom line is the quality of what you're doing and whether it's accessible and relevant. The play, "Who's Afraid of Virginia Woolf", is tremendously meaningful to me because of the bitchiness in it. It's the kind of destructive relationship that I occasionally have seen and have been a part of. Even though it is a heterosexual play, it still has a great deal of value to me. On

the other hand, I won't waste my time usually with someone like a Neil Simon or 50% of the movies that come out about boy meets girl. From my viewpoint, that's not relevant to me. So, I stopped going. The worst play of 1983 was "Key Exchange" about open relationships between men and women -- I saw it and I was repulsed. It did not speak to me, it did not speak to either my approach to relationships or my experience. And worst of all, it celebrated the worst of the straight world.

One other thing on women artists. I really think that the art establishment for four thousand years and longer, going back to the Egyptians, has been absolutely dominated by men. And if you want to find images of women you have to go just to your local newstand. Now I don't think most of that imagery is very good or very reflective of what actually women are about. But there's an incredible amount of imagery and an incredible amount of creativity going on, and to compete, in a sense, or to try to make a place against 4000 years of men viewing women in a certain way is going to be a tough job. Yet, I think that there are fresh viewpoints and new ways of seeing things about women. When I look at the male figure, there are images that I have that I want to bring out -- that I've never seen before -- and I think that's the point of an artist -- to see things in a fresh way.

LAFORREST: Isn't there also a heterosexual view of gay and lesbian relations that shows up on magazine covers? What can you say about that? What does that tell us, as citizens, about the straight world's perception of gay and lesbian relations?

DEANGELIS: It stops at sexuality. It's the beginning and end of our relationships. That's how they see it.

MURRAY: Sexuality and the roles. All the roles which each of us, men and women, are cast into. It's very disturbing. I just find it increasingly difficult to tolerate middle class America.

LAFORREST: Why is that?

MURRAY: Well ...

LAFORREST: I ask it only because middle class America is also saying the same thing back to what they perceive to be the gay and lesbian culture.

MURRAY:

Mostly, because to me the great middle class is so unimaginative, so predictable and so shallow, especially shallow. If you really want to find out what middle America is about, go on a love boat, you know, one of those cruises. Oh, my God, they're just terrible. They think gays bitch. You should hear them on a cruise ship. "Ann, the sun is not warm enough." "Oh, what's this strange food?", etc., etc. I think middle class America has lost it's ability to have a good time, I really do. I think they've lost their sense of humor. I think they're so wrapped up in material things and in image, style, or whatever -- its a lot of show, and it's a lot of style and no substance. It's a lot of words and no action ...

DEANGELIS:

Well, there's action in the sense that middle America is filled with fear and so, they are very protective of themselves and therefore they are predictable. That fear is what spills over onto our lives. We are very threatening to them by our very existence and I think until we, on some level, address the amount of fear and homophobia that we all contain, every one of us, that we are speaking to the wind in a certain way. I think the biggest issue is that the artist who produces an image of two men hugging and it's good quality work does what art does best: that is, he or she shakes loose images in the other person, in that great middle class, lower class, you name it. If that happens to you, then you have to accept responsibility, as the viewer, for what your response is and what your images are, because you have to accept in yourself the ability to love someone of the same sex -- and that is a dark, big, fearful order. You have to say, "I could touch that man;" "I could touch that woman;" or "I could become a butch;" or "I could be any of those things." And I think there is so much avoidance of fear in this country -- fear and incredible sadness. If you take the image of my family, there was a great deal of noise - it's an Italian-Polish working class family - there was a great deal of noise and a great deal of confusion. All of that noise was put out to hide a lot of emptiness. That's what the middle class does and that's what the working class, who are even more afraid of us than the middle class, does. The middle class is vaguely ready to accept homosexuality, maybe not lesbians, but homosexuality. But the working class is not.

You're talking about a lot of things, but you're really talking about fear and responsibility. And we are not trained in this culture to look at emptiness, sadness or fear and feel that we can do something

about it. We're taught to avoid those issues as strongly as possible.

VETTER: You talk about those typical kinds of media images. I think that one of the things that concerns me most about that, and would concern me about a play like "Cage", is that we're o.k. as long as you can put us as a figure, as a character, as a piece of entertainment ...

DEANGELIS: Yeah, as long as we're entertainment.

VETTER: And I guess David can probably speak to some of the concerns I have along these lines. We talked about the other side of gay art when it's good and you then just become art. But I'm a little concerned about labeling myself as a gay artist, partly because of my own homophobia, but also because of what it does in terms of box office draw for the things you want people to look at. I think that's part of what you're saying in that you do want to use the GCN again. In directing my troupe, I had to teach them how to make personal contact in a singles bar setting, in the midst of a very sexual atmosphere, and I drew from my own experience in gay bars. But, the way we did the piece was as a heterosexual piece. That was a decision that I made partly because I thought the troupe members would be comfortable with it, and partly because I was scared that otherwise the audience wouldn't connect with it.

I had already had experiences when I was getting roles, because I was gay. In a play called "Spring Awakening" about two young gay lovers -- at least actively gay -- somebody else was cast for the part and they switched him over, because the director thought he was making the part ugly, and she needed someone with "sensitivity" to come into the role .

KINGSBURY: Call in the faggot!

VETTER: Exactly. I wonder how you can have an openly gay theater and deal with those feelings of, "Can I be an artist outside of being thought of as a gay artist?" That's an important part of me and I want to acknowledge that, but I don't want to be limited.

HOUGH: Yes, it's hard as a producer, because there are other plays I'd like to produce. But at the Triangle Theater I can't, because I feel it's very important for the Triangle to try and keep doing gay plays. We're not going to sell out to get an audience by doing something other than that, although I would have been glad to do "Fifth of July", but someone

else beat me to it. But also with actors especially, you have the problem of gay actors who don't want to act at Triangle, because it's too close to home. Straight actors don't want to act with Triangle, because they think we only cast gay people. And so, it's that round robin of trying to get good actors to act with us, hopefully by offering them good parts and an audience and good reviews. Sometimes the press takes us seriously, but for our last play the "Phoenix" and the "Globe" just decided not to review us, for some reason or other, which really hurts. They take us as a kind of freak show and don't take us seriously enough to even write a bad review about one of our plays if they don't like it, which I think is a real insult. I was glad that my actors didn't have to live with a bad review, but the press didn't even take Triangle seriously enough to rake us over the coals which they do to everybody else in town.

MURRAY: That's not true. Every local company has a hell of a time getting the "Globe" to come and see them.

HOUGH: Oh, the "Globe" yes, but not the "Phoenix". I mean the "Phoenix" normally is really very good ...

DEANGELIS: About raking you over the coals?

HOUGH: No, they're usually very good about reviewing almost everything in town that will still be playing when the issue comes out. But that was only recently that we had found that a problem.

We can take it onto a higher plane -- the problems they had casting "Making Love" were phenomenal. When "Bent" was done on Broadway, they made sure that there was no gay person in the cast, at least theoretically. And there's also the stereotype of an actor getting cast in a gay part and it used to mean having to go out and get married. In Dart Wilson's play, "Forever After", there's a very funny line about this.

Its a weird conflict play about actors playing actresses and one of the lines is, "Oh, when did you get married?" "Oh, as soon as I got cast in the part," because they don't want to be identified as being gay. Look at Daniel Trevanti in "Hill Street Blues". All of a sudden, he is now the alcoholic actor. You never hear him on a talk show when he doesn't talk about being a recovered alcoholic. And that's the same problem you have with gay actors. All of a sudden, all they will be able to do is gay parts, which is a major problem.

VETTER: I think it goes beyond the idea of the personal feeling of having the part be too close to home, to the question of, "Can I put this on my resume?" It's nice to get a great part, but I 've been doing my own magic act, and I've done some work in gay clubs, and I'm beginning to do more of that, but I wonder, "This is good for a job for right now but how much editing am I going to have to do?" And again, if you can't use your GCN clips, if you can't use a credit from a gay play you've done, how do you survive?

LAFORREST: For a moment, could we turn to the world of dance? Bruce, what do you think would happen, within the company and for your audience, if you were to choreograph a pas de deux between two people of the same gender?

WELLS: It's been done. I mean, it's nothing new in the ballet. The thing about being in the ballet is you're gay whether you are or not. (laughter)

VETTER: Why are you not gay on stage?

WELLS: I don't think we're actively not gay.

VETTER: If I went to the Boston Ballet how many times would I see a pas de deux between two members of the same sex?

WELLS: You would certainly see dancers with the same gender together, I don't know specifically of a special encounter.

LAFORREST: I think my question would be: why not? What would happen? Since there are explicitly heterosexual love dances, what would happen if you were to produce for the Boston Ballet an explicitly homosexual love dance? What would the result be?

MURRAY: Swan Lake with all male dancers.

STADLER: Trocadero ...

VETTER: It's already been done.

WELLS: Maybe not, not by the Boston Ballet. That would be a big step.

DEANGELIS: You have to get those guys on point!

KIKEL: But you have that, isn't this an the Oscar Wilde sort of thing, ... the Dorian Gray, I guess it is ... The Netherlands ... it wouldn't make any difference ...

WELLS: Oh sure, I think it would.

LAFORREST:

I want to raise another issue for this discussion: the images of gay and lesbian life that are available through artists within the gay and lesbian community are somewhat limited and stereotyped. Think about it from a straight perspective. If I think about what a straight photographer would look for to portray a gay man, I would come up with somebody on a motorcycle; I would come up with somebody who's cross-dressing; I would come up with somebody who has a mustache, jeans, and a bomber jacket. Someone raised an image -- I think it was Virginia Boegli -- saying, "Imagine if you will a lesbian ballet dancer". There is, as she suggested, for a straight person, something disconcerting about that image, because it clashes with the usual stereotype of what a lesbian is. These stereotypes might work against general acceptance of gay and lesbian artistic work.

The issues I'm hearing are that fear and ignorance surrounds the artist's work and special marketing is necessary. The questions I come back to are: What do we do about that, if those are the problems? What can we do? How do we approach that as a City government?

WASSERMAN:

We talked about fear a long time earlier in the discussion when we talked about the middle class in this country being afraid, and yet the fear really comes from ignorance, so, as artists or providers of art what is our responsibility towards educating those people? Do we compromise, do we market in a way that maybe is a compromise of our values, so that we can educate people? Ron, you said that the audience is growing, why is it growing? What's making it grow? Is it because pieces of art which are gay-oriented or have gay themes or are performed, written, or produced by gay people are being marketed to a straight audience? And once you get them in maybe you've got them, and they're not afraid. People who saw "Bent" are not going to be afraid to go to something that they read about that has a gay theme, or is written by a gay person. You know, we may not agree with Harvey and what he's saying in "Torch Song", but he is a visible gay man with a Broadway show that is successful and it's a gay play. There was a full-page story about him in "Time" magazine -- everybody reads "Time" magazine, and now they recognize him as a gay person. And they saw him on television in a tuxedo without false eyelashes on -- that goes a long way. What are our responsibilities as artists?

Some of the issues are artistic and a lot are political. I'm also very active in politics in this

city, and am a part of what has recently been called, "Gay La-De-Da." There was a piece recently published in the "Guide" or in "Tommy's Connection" about "La-De-Da" gays in politics, and that came from an issue about not supporting a certain politician because he was gay, and supporting someone else who wasn't. That's a similar kind of issue. Do you support a piece of work because it's gay? Should GCN be supportive of a piece that Triangle does if that piece isn't very good? That's a difficult question.

MURRAY: Well, GCN shouldn't be more scathing than the "Globe", and that's the problem with GCN.

WASSERMAN: But on the other hand, I have seen them review things that I didn't think were very good, and I know that the reviewer didn't, and he specifically avoided all the bad things about it, because it's a gay play and needed to be supported. Well, what does that do? How does that help? You're telling people that it's worth seeing and it's good, and they go to see it and it's not.

DEANGELIS: And some reviewers think that the quality of the work isn't there in any gay production. I think that there's a real responsibility to call the shots as you see them. That means taking a certain risk as a lesbian or as a straight person reviewing something or going to see something. To say, "I don't like this," and why; or, "I like this because ...," you take the risk of making yourself vulnerable to another person saying, "You're really saying that you're afraid," or, "Hey, that's really true, that really had no conception ..."

FERINELLA: Criticism is an art too. Do we want a gay art?.... Is the gay art being done in a ghetto? We want gay people to like it, and gay audiences to like it. But gay criticism could be done well, and if GCN does its job, it could ideally get -- one could imagine -- straight people picking up that magazine to see what gay critics are doing with gay art.

COLYD: Everybody has some themes that they like better than others, and it seems to me that there's nothing wrong in a gay publication expressing something of a bias. I think if it says that something that's bad is good, that's crazy -- you stop reading that pretty quick. A bias can be a good thing.

However, I think there is an opportunity for us to be much more explicit about welcoming the general public. In promotion of artistic events that's always been true. It's still true for the big

commercial things; it says, "for the whole family." That's a very specific kind of thing to say to people who have kids and are looking for something to do with them. I think this could be done a lot more with events that might appear to the general community to have such a bias that they would not be welcome there. At the same time, I think it is important to continue to express that bias in various publications.

Because I happen to like the cello and the oboe, I have a pretty good time going to listen to somebody play those instruments -- maybe not as well as they might, and they may be playing music that is not my favorite -- but, I will have a good evening. So, somebody can say, "Hey, this is an evening with a cellist, who I think is ordinary, playing, a piece of music that I don't especially like," and I'll probably still go. I want to know about these things.

RIDGWAY: Your talking about getting out and saying, "entertainment for the whole family," reminds me of Tuesday night when the radio broadcasts a dramatization of "Reflections of Rock Lobster" and I don't know why they did this; I don't agree with it; maybe they're required to; but they opened it with this flavor of saying, "the following program contains sensitive and rather explicit contemporary language." He then goes on to say, "we hope that the entire family will listen to this program and spend time talking about it after it's over." They were aiming it towards the family, and yet it's the type of thing that can instill fear in the middle class. So, you certainly do want to alert a very large audience that's going to be extremely mixed.

MURRAY: Well it helps to be warned a little bit. I hate phony warnings, but I think people need to be warned a little. I think that was very, very sensitive.

STADLER: It shows respect.

DEANGELIS: It does show respect.

KIKEL: This workshop was entitled "Homophobia" -- distrust of homosexuals." I have a feeling we're talking a lot about what we have to do as gay artists to overcome fears, but have we said enough yet, about the fact that we have been oppressed, and about some of the conditions that are imposed on us? I have a feeling -- in a way I'm having a bias here in saying so -- that we're finding ways to placate, to make sure that everybody comes and everyone's welcome, and I'm worried about the issue of compromising.

To broaden this field a little bit, because we've talked about, "I don't feel I'm included," I brought a letter in because I thought, "Well, they're talking about homophobia and I'm a poet and I have these rejection letters." And one of the forms in which I thought the homophobia took was sort of what's been talked about. Here's the way a book came back to me.

This is a letter written by a publishing company that is known for addressing minority concerns: "One problem is that the self in the manuscript isn't sufficiently transformed into everyman." So, I didn't seem universal enough. I wasn't sure -- this is my paranoia, let's say -- is this homophobia or not? And the other, "there was also some feeling that the book can't always make up its mind whether it's addressed to an in-group or to a general audience." My guess is that that's exactly the problem most gay writers have: you don't know who you're addressing. Maybe that is part of the literary experience, just as it's part of the theatrical experience. If you walk into a play knowing that the person putting the play on is uncertain, the audience is uncertain and the person writing the book is uncertain -- and that's part of the tension of that work.

RIDGWAY: I can tell specifically about a composer friend of mine whose name everyone would know, who has specifically said that he's not interested in writing a specific piece of gay music, because his market wouldn't be very good. He has to sell these things, publish these things for his livelihood, and, if it's not going to sell to the general market, he can't waste his time.

VETTER: My question is: how much is my own homophobia? That's what I wonder sometimes with a bio note: how much is that me saying, "I'm ashamed to put in this part of myself?" An easy way for me to not deal with that is to say, "Well, I won't get another booking if I put it in." I wonder how people feel about that practically. What will happen if I put all my gay credits on my resume? What will happen if I put in my little bio note the fact that I was on the Steering Committee of the Boston Alliance of Gay and Lesbian Youth?

STERLING: I'll tell you, you'll get dropped.

VETTER: I want to know if that's true.

RIDGWAY: I think I'm selective in what I use ... I think I'm selective when I'm dealing primarily with somebody

straight, as far as straight organizations go. I will look at the group that I'm playing to. Sometimes I'll put in all the gay stuff, sometimes maybe a couple of records, sometimes nothing at all. I sort of tailor it to the market.

MURRAY: I'd like to come back to the artistic issue ...

LAFORREST: Before we do, let's finish this line of thought. What happens if you put gay-related material on your resume?

DEANGELIS: I have some stuff on my resume, and some not. The easiest example I have: I've been working for the last two and a half years as a parish administrator at a church, not as an artist. And after being at this church for about four months, I realized that this was a place where, if I were going to be effective, I had to be who I was; I had to be out of the closet. I told one woman that I worked with, and she said, "Oh, I already figured it out," and she was a little old lady, and that was wonderful. Then I went and I told the rector. He immediately said, "I can't counsel you; you're on my staff." I said, "I'm not coming for counseling." Then he immediately said, "My brother once played at a dance when he was fifteen years old and it was a gay dance, and he came home and vomited." Then he kept giving me all these stories, and eventually he said, "I don't care if you come out to me, but don't come out to anybody else." Then, for two and a half years, I've had to listen to his sex stories and stuff about who he's attracted to and and who he isn't, and all this other stuff. I confronted my own homophobia and found that I'm not going to lose this job if I come out as a lesbian; but I also had to listen to this man's homophobia in a way that was not allowing him to process it effectively. So, I think we don't know -- we can only take risks, over and over again, in one direction or the other.

STERLING: Every time I come out, whether it's as an artist or just on the block that I live on, I have to deal with hate, fear, anger. How many of us have been in a room and come out to somebody that you genuinely like of the same sex, but you don't want them as your lover and you have to then deal with their nervousness and the change in the relationship? And, if I ask them straight out, "Are you are afraid of me, because I am a lesbian?", they will say "NO!" How much of this is my own homophobia? Well, a lot. But, when am I going to get a straight answer from a straight person? Every day I have to confront how afraid of myself I am. We all do. But then, in a

way, we don't confront those fears. And anyone else who takes that on and has to ... well, let me back-track.

As one of the core members of the organizational group that organized the Great American Lesbian Art Show in 1980, we were postponed exhibition. It was all supposed to happen simultaneously nationally, we were just the Boston chapter. Our exhibition was postponed three months, because as soon as we got a place, and as soon as someone found out who it was, we were cancelled. And one of those was U. Mass, Boston, when school was closed, and no one was there. But what it was to them, I see now, was an endorsement. So, not only are you dealing on a personal level like that -- you're also saying to the world, "this institution endorses this."

I think that's why we're here today: the real issue is education. If straight people can go back to their institutions and see that we're a variety of groups, that we have different sensibilities within our own community, it will happen through education.

Homophobia is real on all of these levels.

MURRAY: I was starting to say that I have to separate my artistic side from my business side. When I'm creating, I draw not only on the gay experience, but I draw on all my experiences. I don't come out or come on as, "My name is Larry Murray and I'm gay." I'm much more than just gay. There are so many labels that you can attach to me. Ultimately, it adds up to one person. When I work on creating an image, I draw from all my experiences, everything that's inside and I do it the best way I know how. When that image finally comes out and it's done, I then have to take off my artist hat and put on my business hat and say, "But will it sell?" Or, "If it will, where do I go with it?" And I see those as absolutely two distinct things.

KINGSBURY: What does that do to your artistic self?

MURRAY: What?

KINGSBURY: The marketer -- your business self -- when you sit down to create?

MURRAY: I am absolutely true to my artistic self. As a result, my audience is very, very limited, at least at the present time. Yet, what I'm doing has validity for me, and I get a lot of affirmation from the people I show it to, or who share it, and so

forth. That's all that's really important to me. It's a bit self-indulgent, what I'm doing; but, at the same time, I spend eight, ten hours a day pleasing other people. I can spend evenings and weekends pleasing myself. And, if, in the process of doing that, some people enjoy what I've done, that's a big bonus; that's a big benefit. That's why I think, for example, when you're talking about whether we should appeal to straights or appeal to gays, I don't think that's the issue. What do we sing best? What kind of plays do we do best? What kind of poetry do I write best? I mean, that is the ultimate bottom line for an artist, to be true to the vision, to the feelings that one has.

When I talk about marketing, if I took your words, Rudy, and said, "O.K., how do we market this?" It could be that they are poems that speak very directly and clearly to the gay experience and in a peripheral way may have some interest to a straight audience. So the question is: "where do we get it published? How do we get it distributed? What attempts can we make to share this with the world at large?"

But, so much art to me -- and much of what I do has no gender -- has no sexual orientation. It exists, because it's an image in my mind. I think that those things that I do that have the broadest possible appeal are drawing on all those facets of my being, including the gay one. So, I do separate the two.

Now, on resumes or in terms of coming out: I worked with the Boston Ballet; I worked at the Boston Symphony; I worked with Sarah Caldwell; I worked with the Pocket Mime Theatre; I'm working at Arts Boston; I've been in a number of arts organizations. And I find that in the arts organizations, one's sexuality or sexual orientation very, very rarely ever comes up in discussion. I find that it's irrelevant to what we're doing on a day-by-day basis. On those occasions when it does come up, or where there is even the slightest questioning, the response is, "Yeah, sure, he's gay, so what? Let's get back to what we're working on today." I really don't consider that a major problem. I do know that if I were to flaunt it in the sense of being openly outrageous, and so forth, first, I wouldn't be myself, but there are certain mannerisms that one can take on to showcase one's sexuality. If I chose to do that, then I've also got to be able to pay the price.

DEANGELIS: The issue is, why is there a price that we have to pay? There's the issue -- regardless of what your mannerisms are. I understand what you're saying when you say, "This is me; I don't have some of these other mannerisms." But what if you do? And they're yours? Do you cut them off; do you sit on them?

KIKEL: What if you do think in terms of gender? I mean, classically, in poetry -- I'd like to talk more about poetry -- to be welcoming to a straight audience, what you did was very characteristic. You did two things, actually. You took out the gender. You talked about you, as if it were a neuter. Another thing you could do was to talk about your tragic experience, or your pain, or your anguish in universal terms.

I was thinking while coming over here: there are two gay male poets in this city who have been embraced by the establishment. In one case, it's a person who's writing now, who doesn't talk about himself as gay, who talks about you, as lovers, in a neutral way, and the other one has made himself into a kind of suffering hero. But these men are very good; it's fine that it's happening.

But, I feel in a way that, since Stonewall, people have felt that to continue to do that is in some ways a compromise. I'm not saying it is or it isn't. I think traditions go on, but there will be people who are not going to do that any more. And people will welcome that or not welcome it.

I think it's interesting that you bring up the issue of the comfort of a straight audience. I guess I feel more and more that that is a very subtle form of homophobia that well-intentioned people feel. There's a "New York Times" review of Ed White's book, States of Desire, which was widely interpreted as homophobic.

LAFOREST: What is the book about?

KIKEL: The book is a travelogue of gay America. The reviewer criticizes White for not being a good travel writer. "He does not help to make his foreign terrain accessible to his readers". It is presumed that the book is directed to straight people, to whom the terrain is foreign. "Good travel writers want to provide their readers with a vicarious adventure." "He never tries to help readers who don't share his sexual preference or understand his assumptions or the assumptions of the people he describes." I mean, it's presumed that somehow if you're writing gay, you

have to make that larger group comfortable. It's not presumed, however, by straight writers, that they have to make the smaller group comfortable. We are all supposed to use our imaginations and make the leap. When you're talking about love with your wife, we're supposed to identify and think of our lovers. But, when we talk about our lovers, the two men on the stage, you might feel uncomfortable. That's the thing. That's the uncomfortableness.

KINGSBURY: And so, it's always the sense that we have to cover everything. We have to cover all the grounds in a way. It's like in this one piece of work we have to explain all different ways of homosexuality. And nobody else has to do that.

WASSERMAN: Do other minorities not have to do that? Does a Black artist not have to do that, or an Asian artist? Let's be careful, because I'm not sure that that's true.

KIKEL: We do that, too; they do it, too. But, I wonder if, when you go to see a show of Blacks, it's not taken for granted now that the uncomfortableness of you as a white person is going to be part of it. Somehow, you know that, and you do it, and it's part of your cultural growth. But, for gay people, it's still something you stay outside the door of. It's still o.k. to stay. You can still say, "Well, they're just expressing their own concerns."

When you talk about poets who've made it, I think you're getting back to some of the education issues. I felt from you the concern for historically identifying people who have the same orientation. I think it's the same thing right now. It's an issue for artists: what happens when you make it? Do you put it in your bio? What does that do, not only for yourself in terms of getting your next job, but also in terms of the other artists out there who are still struggling, the kids who are trying to get a sense of self? My big coming out thing in high school was a gay poem in the school poetry magazine. It was militant ... In the little bio note at the end I said, "O.K., what is somebody going to want to know after they read this poem?" And so I put, "Yes, he is." In the same issue of that poetry magazine there was another poem that was anonymous. That was anonymous -- "likes boys and listening to music", etc. -- and everybody else assumed that it was written by a girl. And I knew that it was written by a guy, because it was written to me. And just being able to do that means that people not only get the value of your art, but they also can't erase that part of who you are.

RIDGWAY: There's another issue ... you bring up something else that I was thinking of: there are successful artists -- and I think I know a few of them -- who are gay, but they're not out publicly. In other words, they don't put it in their bios that they're gay, but they're using innuendo and rumor, and everyone knows he's gay or she's gay; but they don't talk about it. They sort of use that as a selling point, as a subterfuge. I literally think there are poets, and there are musicians, and composers, and even painters who use that almost as a bit of marketability: it's chic to get this person, because he's gay even though he's not out.

LAFOREST: We have about twenty minutes left to this part of the Roundtable, and I'm wondering: if we could wave the magic wand and erase all the conditions that artists would feel that would cause them to be afraid to do art that was connected with their sexual orientation, the question I would ask is, "What kind of art would you be doing?"

VETTER: If you waved the magic wand, I wouldn't be here any more.

LAFOREST: The question is, if I were a provider ... suppose I owned or had access to a marvelous performing space and were willing to put behind you a staff of people who were going to do production stuff and advertising, and said we can guarantee you an audience that would be receptive, etc., and if there is any flak we'll bring in our lawyers ... we'll do everything we possibly can to make sure ... as a matter of fact, we will give you an entire month dedicated to gay and lesbian artists of all kinds, as an educational place in the city, or whatever ... Just do art ...

KIKEL: We'll take it. (laughter)

LAFOREST: It may be difficult. But the question is, what would you do?

FERINELLA: I know what I would do. I would ask the City to provide -- it could be for any minority group -- a certain length of time in which printing presses were available. And everything that went along with that -- binding, equipment, all that business -- so that they could have, let's say, a month or two months to schedule it a year ahead, to put out a number of volumes of whatever ... whether they wanted to do propaganda work, or just poetry or short stories. But, it seems like publishing is the most difficult thing to get funded, even though a number of people have gotten monies and have books out.

LAFOREST: Specifically though, around sexual orientation, what would you do?

FERINELLA: Well, not necessarily. They're free to do whatever they wanted. It would just be access to machinery.

LAFOREST: Any other takers?

HOUGH: One of the problems I would have if somebody came to Triangle and said, "Okay, we will give you one month to produce a play. We will guarantee you two hundred people a night. I would be hard pressed, if it were a one-shot deal. All of a sudden, that puts on the artist this incredible pressure that in this one production you have to convey everything there is to convey about the entire "gay community", if there is such a thing.

LAFOREST: Well, lets make it tougher. Let me say that ...

HOUGH: If someone said, "We're giving you a theatre for the next five years," ... then that takes off the pressure, you'd do what you wanted to do ...

LAFOREST: But what would you look for, what would you do, if someone said I will also give you \$5,000 this year to commission the writing of a play, what would you be looking for?

KINGSBURY: But your number is still so low. I mean \$5,000, it's like \$16,000 is a living wage for a year.

LAFOREST: I'll give you 30 grand to commission a play.

KINGSBURY: I mean, it's like, if you're going to take the magic wand, take it, don't ...

DEANGELIS: Yeah, when you said, "I have this magic wand," I thought you were going to get rid of homophobia. What would I do? -- I would just be me.

VETTER: Would you give the money to me as an artist, or would you give the money to me as a gay artist? Because, if you gave the money to me as an artist, then I would run, I'd do everything. And some of it would probably be gay, explicitly pornographic, violent, sexual, wonderful, everything; and some of it wouldn't -- some would be puppy dogs. I mean that's if you gave it to me. I suspect you wouldn't; I suspect you'd give the money to me from this Project as a gay artist. And one of the goals of the Project would be the educational value to ...

LAFOREST: Not in terms of the Project. I'm simply saying: suppose I were a multimillionaire with access all over the place -- it has nothing to do with the Project -- here's money, no strings attached. What would you do with it?

VETTER: First thing I'd ask you to do is put me in repertory with some non-gay shows, if it were going to be billed, as we originally talked about, the week of gay artists. That's one thing I would do. So that I don't become part of this little project, where people can come in and say, "Oh good, let's watch gay art for a week", and then go back home. The goal would be to integrate it into an overall arts project, so that I'm recognized not only for the gay part of my art, but also for the value ...

KIKEL: If there's any money coming down, and you're really getting me all excited ...

LAFOREST: I'm saying if ...

KIKEL: ... It would be interesting -- I don't think it's the City's place to do this -- to have some kind of foundation established in the community where people from the different genres get together, maybe a board like this -- arts, poetry ...

LAFOREST: You mean in the gay and lesbian community?

KIKEL: Right. And then, if people need money for projects, they could make an appeal to that group, and that group could give them money to put on a show, and it could be over a period of time. I'm in the Cauldron ... Cauldron was just looking for people -- I think they needed \$6,000 for "Pirates", or something like that -- they could've made their pitch, and it would have been, "Keep the money coming from our own community." We wouldn't have to distrust anybody, saying they're not funding us because they hate gays or something -- it wouldn't even be an issue.

LAFOREST: How about an explicitly gay or lesbian person on the board of a foundation or one of the officers who deals with that money?

WASSERMAN: I think what Gary is asking of people who produce art is, "What would your product be if you didn't have to worry about all these practical realities like selling it or filling your house, or ... Would your art change?"

LAFOREST: That's right. What would you write about? Would your art change?

KIKEL: No, I think most people here would keep doing what we're normally doing.

KINGSBURY: If there were a magic wand, I would be more myself.

KIKEL: We'd get where we are now.

RIDGWAY: I think when you're "waving your magic wand", I hear you saying not so much that you're providing all these physical resources, but that you're getting rid of homophobia and how would that affect my product? I think in that case -- if you could suddenly get rid of homophobia -- I think you would see a great flowering and variety of coverage in the gay and lesbian community, an outpouring of all sorts of things which you don't see now, because I think everyone sort of colors their artistic abilities because of their homophobia. If that could be suddenly gotten rid of, then it opens up all sorts of Pandora's boxes, which would really then get the artistic wheat out from the chaff, because then quality would be the only criterion.

FERINELLA: I disagree that my art would be exactly the same because I think that, for me at least, a whole lot of the need to produce and to communicate comes from fear.

HOUGH: I would think the art would not change, if you were just giving a second line of support.

LAFOREST: If I were waving my magic wand, and homophobia disappears, then what would it look like?

KIKEL: You know what might disappear? Homosexuality. What might just disappear would be homosexuality.

DEANGELIS: And heterosexuality.

LAFOREST: Talk more about that. You mean the word?

KIKEL: I just want it to lay there. (laughter)
Homosexuality is a product. Homosexual identity is something that historians are beginning to think now started being forged in the 19th century. All the theorists are thinking about that. We are people who created identities that are ... it's tied into a society which rejects that identity entirely ... So we are somehow ...

VETTER: It sounds like it's getting back to Gary's question that everyone conveniently didn't answer: "What makes it gay art?" I think that if you waved your magic wand and eliminated homophobia, what's the point in calling it gay art?

DEANGELIS: Well, you wouldn't.

VETTER: Exactly.

DEANGELIS: It would just be ... art.

MURRAY: I think that's the answer to both of those questions. If you waved your magic wand, this gallery would be filled with entirely different work than what you have on the walls today.

KIKEL: If you waved your magic wand and eliminated homophobia, straight work would be entirely different.

KINGSBURY: Yes. Free us all up.

Do it. (laughter)

DEANGELIS: As artists we all need practical things: we need access to space; we need time; we need people to market us, if we can't deal with that aspect of it ourselves. You need somebody to do your bulk mailing; you need all of that shit work taken care of by somebody who likes it. But the content of the work -- that's the real issue. And you're not going to get rid of homophobia. Give us what we need to get marketed; give us what we need; give us more space; give me a studio that I can rent that's larger than the one I have that I can afford. Turn the buildings that are falling apart around the city back over to the artists. And those are things that I think you maybe can do.

LAFOREST: The reason that I raised that question is that, when we asked Henry Chinn, who's an advisor on our Minorities Roundtable, to talk about homophobia and racism, he smiled and said, "I may talk about the first one, but racism is your problem." And I think that's very accurate. To a certain extent, homophobia is something that really belongs in the straight community or culture -- I'm shying away from using the word community -- and we may spend a lot of time worrying over what to do about homophobia when we may be powerless to do anything at all about it. But, if we were to erase it -- I mean you take an advocacy position back to the State or the Federal government and want to say to them, "tie benefits to this" -- what I think I hear you saying is that if homophobia were to disappear tomorrow, there would be on the part of these artists such a re-energizing and such an outpouring of just pure art that comes out of a whole person, that that would be the benefit.

One of the questions raised by the Project is: what is a citizen? Which comes first -- citizenship in America or one's sexual identity? From anything I know about the theory of citizenship, it's innate at conception. Of course, now we run into all sorts of problems about when is a fetus a person, but we don't want to get into that. Citizenship is certainly part of being born, along with gender, along with physical attributes. It isn't conferred later on. And the question is: should it be denied in any of its aspects because of someone's sexual orientation or because of the color of their skin? For me or The Boston Project to sell the benefit of erasing homophobia anywhere, we need to know from you folks what that benefit would be. What we're hearing, I think, is that if homophobia were to go away there would be such an outpouring of energy and art that it would be stunning. Well, that's a benefit, and that's how, in fact, the Project will probably market that value.

DEANGELIS: There is one small thing I want to say about the man who said, "racism -- that's your problem." Racism is a white problem. And homophobia is a straight problem. However, I am a product of a straight culture and I carry those germs in me, and I need to be cleansed, and I have to do that all the time, so it isn't just where you work from that might be different. I don't even know if that's true, but...

MURRAY: I've heard it said that gay people are the only minority group that are oppressed from birth, because we are raised by straights and we try to be formed in their image, to deny our personhood.

DEANGELIS: Uh uh, no. Would you like to speak to that?

MURRAY: A person growing up in a Black family -- at least you're Black; that's o.k. I was gay and I didn't get any reinforcement at all.

DEANGELIS: I don't know if you get that. Not necessarily. I think that you can say that there are gay men and women who got support from Ma and Pa at the beginning for their homosexuality, and they're very lucky.

MURRAY: I've never met anyone like that.

DEANGELIS: I have.

LAFOREST: Danny, would you like to say something?

SLOANE:

I don't know what to say really, because my problems aren't gay problems. I solved those twenty years ago. My problems are being Black here. And what you were saying -- I just don't feel like it relates to me at all. If you gave me that money, I would do what I'm doing in a bigger way. And -- it's like Bruce Wells said -- if you're a dancer, people consider you gay anyhow, whether you are or not. So, once I decided to dance, I put that away. The other problem was trying to cope with society and doing my thing and getting money to do it.

WASSERMAN:

I'm going to speak very specifically about what it is the City of Boston provides and has provided, and we hope will continue to provide. Our purpose is twofold: (1) To provide support services for nonprofit cultural institutions and community groups throughout the city of Boston and (2) to produce performances, festivals and special events for the general public with little or no admission costs. These goals are meant for the following programs: continuing liaison work with the six neighborhood arts councils and publication of the monthly Boston neighborhood arts council newsletter with a current circulation list of approximately 4,000 people. The technical assistance program -- and I think this is probably the one which is most useful to all of you here -- which makes available to arts groups at no cost sound and lighting equipment, staging, transportation and technical personnel. The City Arts Grant Program, which was originally funded through the National Endowment for the Arts, is a pilot program formed five years ago as a one to one dollar match. Federal funding has since been stopped, and the City has been maintaining the program on its own. And it has channeled funds to 192 cultural and community organizations, administration of the Boston City Hall Galleries, one of which we're sitting in right now; the special highlighting of Boston visual artists; working with the Theatre District Association on security and cleanup programs, promotional and marketing campaigns and audience development; general assistance to performing, visual arts, and service organizations in areas such as audience development, board development, promotion, event planning, and fund raising; summer concerts on City Hall Plaza, including Jazz at Noon, evening dance, music, theatre concerts; and assistance with the production of events such as June Art in the Park, August Moon Festival and the Puerto Rican Festival. These are programs that have existed under various titles throughout the White administration. What I hope will happen is that we've managed to institutionalize them enough

and build a constituency out there that has come to rely on the services, so that whatever administration comes in is really going to have to be responsible for providing the same services. Are there any questions about how any of them work, or what they are?

KIKEL: Can I ask John Koch a question? What are the criteria that you use in arts coverage as far as what you're going to cover?

KOCH: That's an enormous question. A lot of things are determined simply by virtue of the people who are on the beats. I'm talking principally about the critics with whom everybody is familiar, and to whom everybody has perhaps been subjected at one time or another -- happily, in some cases, I hope. They have ongoing responsibilities. Very often, they'll really come to me and say, "this is what I plan to do."

There are the pre-Broadway tryouts and so on; there are kinds of obvious things that we are going to routinely cover and cover fairly comprehensively. There's a whole sort of species of performance and personalities that are debatable in the sense that somebody will make a suggestion, for example. I started this thing called "Lives in the Arts," a Wednesday feature in which I hope that we get to talk to people who would not otherwise get the kind of exposure that's provided there. They are very often sort of eccentric or "behind the scenes" kind of people. I would like to think that in almost every case they would be people who would not otherwise get any kind of attention in the paper in a routine way. It could be a stage manager or somebody who's very far back in the hierarchy of a radio show; or somebody who has something to do with music but whom you don't see -- a composer for example, who may not be terribly well known -- and budding professionals. So that's discussable. If people have had bad experiences, I'd certainly be happy to know about it, and talk about it. We look for stories. I'm happy to have suggestions. Sometimes you get a kind of tunnel vision, and sometimes a suggestion from the outside is not just simply welcome -- it's extremely fruitful, because you end up doing something that just simply wouldn't have occurred to you unless someone else had come up with the suggestion.

Maybe the question to me is: is there a sexual preference issue behind the question?

KIKEL: There is in the sense of sort of knowing if there are general criteria. The next part to that would be: how can they get into media coverage like the "Globe" and the "Herald"? Since you're from the "Globe", how do those small groups that are known within one segment of the community get larger coverage that would become an educational process and an informative process for your general readership?

KOCH: Okay, well, reviews ... There are a few things on my mind: Jeff McLaughlin's column really has sort of created a kind of access. That's something we put together when he came on board the department, and it's really been a nice experience for both of us. I hope it's given the arts department a somewhat different kind of image and has created a somewhat more generous access to smaller performance groups and to minority performances of all kinds. It's just a once a week thing, but our feeling was that the Marquee Column was both extremely useful and necessary, but also mainstream and establishment. Just by default, it neglected all kinds of things that really should play a part in the paper. Jeff's column is not the answer, but it's something. I mention it only because Jeff is so enormously accessible himself. I think a lot of people know Jeff and he'll go to the ends of the earth to get a little item in and so on if he thinks that it's worthy -- though a little item is not a review.

The question of reviews comes up almost everywhere with every performing group. I don't think reviews are necessarily the best way for fledgling groups to get attention, because, very often the young fledgling group that may be partially nonprofessional is not necessarily as good as a lot of the more time-tested companies and troupes that have more generous resources. The standards by which these kinds of things are judged shouldn't really be adjusted downward to accomodate something that doesn't compare in terms of skill levels with the kinds of things that are more regularly reviewed. Very often it's possible that you might be inviting a problem by insisting on a review. Sometimes, when people are persistent, very often we will go out and do it once. And sometimes people are rather disappointed with the review, even though they say beforehand, "What we really want is a review, and if it's a fair review, we know it will be constructive and we'll live with the outcome and it gives us useful kind of exposure." I'm not sure that that kind of exposure is always the best. There are lots of other things that seem to me to be very useful and more readable. For instance, we might do a feature

article about the person in charge or something about what sounds like an imaginative work in progress, which conceivably is not going to be carried off all that well, but intrinsically has all kinds of interesting facets that are worth discussing in the paper and bringing to people's attention.

DEANGELIS: There is a myth, at least in the groups that I work with, that you have to exist for so long before you can apply for a grant, or before you will get reviewed. I want to know if there's any foundation to those myths.

KOCH: There is sort of an establishment or institutional "catch-22" to things that prosper and that go on and that manage to get funded, and that generally do interesting work, and that are ART. I mean, we cover everything that ART does. If it's a big, reasonably successful, and very interesting established arts institution, we're always going to go there. The little groups are essentially competing with that. It may not be fair, but we are also a mass media, and though there are no rules and there are no formulas, little groups are competing for space with larger groups that we probably are not going to ignore. My complaint to my superiors and to the publishers is that we need more space. I always say to everybody, "write to the publisher of the newspaper, seriously, and say whatever you want to about the Arts Department, but say that it's critical that there be more space in the "Globe" for the arts community." I think now, with all kinds of interesting things happening, that that pressure could end up paying off significantly.

HOUGH: One of the problems we had this morning is that we were talking about how can gay artists increase their audience and obviously all of us have a certain base in the gay community, but we need to reach out to the straight community. And, some of the other providers who were here at that time, being ad hoc representatives of the straight community, were saying we need to get the word out to them that the straight community is indeed welcome and encourage them to come to our performances. The "Phoenix" reaches a certain community, but the "Globe" is still primarily the established paper, especially when you're applying for grants and everything. If you can put in a "Globe" review with your grant application, it adds a definite credibility. It is the major established daily paper in this town that recognizes you enough to review you. And so, it's vital for all of us.

KOCH: You're talking specifically about a review, too?.

HOUGH: Well, no, I'll be glad to take a feature. But, if you have four programs during the year you're trying to promote, it's hard to come up with four interesting feature articles that we can sell the "Globe" on -- on one specific small theatre company, or a concert, or a dance company. And so, it's much easier to get the uniqueness of a review into a paper than four different feature articles each year for ten years....

DEANGELIS: Perhaps you should do a feature article on all the artists who have gathered here at this Roundtable.

KOCH: Let me say something about that, because I think this might be a point of departure for another sort of element of the discussion. That's perfectly legitimate, and it's something I've been thinking about ever since I sat down. But what does that say? Is that too narrow a gauge? Does that limit the perception of the public? Do they say, "Oh, this is special," "This is appropriate," "This is political," "This is a community under seige,"? It's also homogeneous. But, isn't that a problem -- to want to be perceived in a kind of monolithic way as "gay arts"? I'd like to think that we are "sexual-preference-blind," unless those gay arts are essentially political.

DEANGELIS: My feeling is that we are all very different people here. That's what I think some kind of article like that would bring out, namely, that there's an incredible range of difference and diversity within the gay and lesbian artistic community.

KOCH: I think it cuts both ways. You write an article like that, and, in a subtle way, you're still saying monolithic entity. And I'm trying to be sensitive to a fairly complex issue. I'm not sure that that's frankly the best way to do it, although it is a way to get attention. I'm just being rhetorical; I'm not saying I would do it or not.

VETTER: To ask you a more nuts and bolts kind of question. How much difference does it make in terms of getting coverage in the "Globe", to be able to send in a well-taken glossy, a well-written press release, that sort of thing?

KOCH: The pictures really aren't terribly important, because, if we are going to do a story -- if the thing is intrinsically interesting -- we can take a picture. But a well-written press release that gets

to us sufficiently early can, with some followup calls, be helpful.

VETTER: Do you resent phone calls, or do you encourage them?

KOCH: I encourage them, but when I get them I sometimes resent them. And I often tend to be sort of a pain in the ass when people call me up, because I'm doing nine other things; but, in a larger sense, I hope that I have time for people to talk about whatever it is they want to talk about when there is time. But, it's not just the press release -- it's what the press release is about. If it's intrinsically interesting to a wide audience, then it's something that somebody might want to look at.

And just one other thing. Coming to me isn't always the most productive thing, because I'm not by any means an expert in every discipline and field. If you know somebody -- somebody in the music department or somebody who writes about visual arts or something like that -- and can intrigue them with something that they might resonate to a little bit more readily than I would, or understand it a little bit better, or get a little more excited about it immediately, then come to me -- that might be also the way to go. Send press releases to me and in duplicate to that person, whoever he or she might be.

BOURLAND: You were talking about the problem of space in the paper. Is there also a problem about hiring more critics?

KOCH: Absolutely.

BOURLAND: I mean, the Publisher won't let the department expand?

KOCH: No, I can't hire any more critics. The department is probably going to be the size it is for some time to come. I'm always hopeful that will change, but ...

BOURLAND: In other words, the critics that are there are going to be staying there. (laughter)

KOCH: There's always attrition, and it's always possible that there'll be changes. I really am hopeful that we'll expand, because I think the arts community is expanding. I think there are parts of it that have been there that we really haven't examined sufficiently. That's something about which I do care. I don't know, in those terms, whether we can see results any time soon. I fight every day about space; I scream about it. That's our most precious commodity. And some days, it's a pretty small

section. Today, I think there are three stories in the arts section. Three stories in the arts section and Boston's a big town.

LAFORREST: In what way can the small arts groups, specifically, gay and lesbian arts groups, help you do your job?

KOCH: I think they can keep me informed. Perhaps, if there are other kinds of meetings that specifically have to do with access and with arts issues, I'm happy to listen. People can call me. People can send me things and bring them to my attention. It's possible that there are things that I would conceivably assign or at least give to a columnist to take note of, if I had them in hand and somebody gave me a nudge. It's not difficult, if it seems like a worthy or interesting or readable item, to see that Jeff gets it in his column, or that Margaret Miller, who is now doing "Marquee" is more accessible perhaps to things that are somewhat off the beaten track. I don't know really what more to add to that; I'll try, and we'll see what happens.

STURDY: I think that I can speak for everyone just to say that we would certainly do anything that we possibly could to help you do something extra to give ourselves a boost. And we realize there are space limitations and personnel limitations. We all have the same problems.

KOCH: Well, just very simply, story ideas. Whether it's a story about the frustration of an imaginative arts community that is not able to get the kind of exposure that it's crying out for, or -- there may be less oblique ways to go about it -- just a bunch of very interesting stories that really don't necessarily have anything to do in an explicit way with gay issues that would bring various people's work to the attention of the reading public.

KIKEL: We talked this morning about general audiences. Some people felt that some work that gay artists produce is addressed to an audience that is just gay. Is that a concern with the "Globe"?

KOCH: It's a concern in one sense. Anything depends on how narrowly defined it is even for a gay audience. The gay audience is also a broad heterogeneous audience. If it's a very, very narrow gauge thing, whatever it is, it's less likely to get attention than something that has more mass appeal. It doesn't mean that we don't make exceptions very often; we do, especially in music. We cover a lot of things that have rather small coterie audiences. I think "Arts" is one

section of the paper that is read by a rather limited audience. But still, the less finely specialized something is -- the less really limited it is -- the more likely it is, I think, to find sympathy from a reviewer or someone who's writing a story.

KIKEL: I guess I feel that's a danger that can amount to a copout. You can say, "well, we can dismiss this since it's too narrow."

KOCH: Well, you're making sort of an invidious inference in saying that if that's the case, therefore the Arts Department is unsympathetic to a gay issue or performance of some sort. But, it's not really a copout, it's one of those criteria. There's no list anywhere of any kind; there's no formula or equation that determines what gets covered or how it gets covered. It's really very loose.

COLYD: Do the sports fans write to the publisher and demand more space for the sports pages?

KOCH: Do they have to?

COLYD: I was wondering, because no one seems to advertise any of the teams that are covered. It's obviously not a source of theatrical or entertainment advertising. And the sports sections seem to get longer and longer and more boring, and I wonder why there are so many pages given to them?

KOCH: Its funny you should mention that. I have an ongoing kind of "joke combat" with the sports editor, who's a pretty nice guy. I'm always asking him for some of his space at every news meeting we have. The sports section is said to be one of the great sports sections and it clearly is something that appeals to a huge spectrum of readers. It sells a lot of papers.

COLYD: Well, but there's so much sports news in Boston. Every radio station, every television station is full of sports news; they're not full of arts news. You can get that information other places. Your paper is so important and really in the forefront of arts. If we write a letter on that basis would it have some effect?

KOCH: I don't know if I would use that as the main thrust of an argument. I would say that secondarily or peripherally.

MURRAY: I just wanted to say, don't mention the sports pages, if you're going to write. To begin with, the sports pages are extremely well-read and very popular. Do

you know that if you find a theater-goer, you are more likely to find someone who goes to sports events than if you find someone who is a non-theater-goer? I have documentation of this from a Footcomb and Felding survey done in Chicago a year ago. There are the people who go out and there are the people who stay at home. The people who go out are likely to go to the theater one day and a Red Sox game the next.

If you are a nonprofit organization, you can write a letter to the Boston "Globe" and ask for a 25% charity discount on your advertising. This is something that is usually granted if you have the proper 501C3. This discount can make a big difference in terms of your promotional expenditures. I think most of the evolving gay theater companies that I've heard about have a paucity of funds, but so many small groups always stay small, because they never spend money for advertising and they depend upon publicity to get the word out. This is absolutely irrational, because you're competing for people's dollars. Therefore, if you want to be in the "Globe", one of the ways to be in there is to advertise.

We've done a survey at Bostix and it's two-thirds complete. We found that when we asked people how they got their arts information, 40% cited the "Globe" arts pages, 30% cited the "Globe" calendar, 8% cited the "Phoenix", and 4% cited the "Herald". "GCN" and all those other publications didn't even amount to 1%. I'm saying that I get my arts information from the "Globe"; and I think most everybody, regardless of who they are, or what they do, get their information there, because it is the paper of record.

KOCH: Did the survey mention other media? Radio, for example.

MURRAY: Yes. But we know what the radio stations are, too. Radio is not a direct way to sell tickets. When you want information, you don't turn on the radio, you open the paper.

KOCH: I'd like to think that I am sensitive to your issues. On a daily basis, we're ignoring infinitely more than we're covering and that can sound like a copout, but that really is the truth. People do have to persist; the stuff has to stand on its own; and the stories that are suggested have to be interesting enough, and the people behind them helpful enough, to get them into the paper.

LAFOREST: One last question.

MURRAY: Why are there not more letters to the editor about the arts reviews? I always look, and it doesn't seem like there are very many.

KOCH: I've been looking for something, too. I've been disappointed and surprised, because we've done some things that I think are controversial. They generally send me the letters just out of courtesy -- not to okay them or anything -- and I haven't seen a lot of arts mail recently. I have wanted very much to do a letters thing in the Sunday paper. I think it would really be nice to establish a dialogue with the community.

LAFOREST: Who wants to go next?

EARLS: I will. I will talk about two different things: First I would like to talk first about the artist; second, I would like to respond as an individual to this morning's session. I feel that some things were not clarified, and I will respond personally as a representative of the so-called straight community. After all, the discussion this morning I'm still not sure that I'm welcome among you, or not. What would happen if I walked into a small auditorium and saw an all-male audience sitting there? The way one perceives that situation may be wrong, but this morning, as we came in, we formed two segments: all the women sat here and all the men, including Mr. Murray, who I see daily, chose not to sit next to me and sat over there. (laughter) What you convey is important. You say, "we want to reach out", "we want you to come", "we want you to watch our programs", but, put yourself in my shoes; you also have to make me feel at ease, so that when I come to some small theatre to watch the Triangle Theater or the Gay Mens' Chorus, that I feel that I'm wanted. I'm not sure that issue has been resolved among yourselves. Suppose the Globe gave you a wide coverage, do you want all of us there?

VETTER: Yes, sure.

EARLS: You do, but maybe not everybody in your community does. You have to resolve this among yourselves, and then invite us to come. Now...

LAFOREST: First Night?

EARLS: First Night, in addition to putting together the major celebration on New Year's Eve has started to do summer programs as an outreach program for Boston

neighborhoods. We have lined up 23 performances this summer, one of which is going to be a major dance showcase at the Strand Theater. Summer programs are a total outreach to the community and we try to promote them, not in the Globe, but within the community itself to reach the working class people or those people who don't normally come to see dance or theatre.

The groups are chosen according to the accessibility to the community we are going to. For this part of our work, there is no application process. We try to get all the performing arts groups, small or large, involved. We also try to present as many artists' groups as possible. We are not sending out the same groups that we sent out last summer, so we get more of a range.

LAFORREST: If there were groups here that wanted to be included in your decision-making process, could they send you information on their work?

EARLS: It would be too late for this summer, but we would like to have an outline. Then, what we do, I go around seeing performances all year long.

Selection for First Night itself combines a panel process, which is changed every year. We include professional artists that live in each city district with a kind of curatorial selection for areas like independent films, video and poetry. We know that we cannot begin to know everything about every artist in town, but, by selecting two different poets every year, we put together a reading that is representative of the community. Quality first, but representation counts very strongly. Then, the selected artists will go out and represent the gay and lesbian community, as well as the Hispanic, Asian, and Black communities.

I will emphasize that quality is the first thing that is looked at. Usually, we don't get applications from the Triangle Theater or the Gay Men's Chorus, but, had you applied, for example, this year, you would have been reviewed just as any other theater or choral group. John Oliver was on one of the panels. He might have chosen the Gay Men's Chorus or he might have rejected it, because we go on professionalism. If we can hear you at a concert, terrific. If you are not performing, we request a tape. If we don't like everything you do, then we go back and renegotiate. Are there any questions?

- RIDGWAY: What are your deadline dates for next year's summer programs and for First Night of 1985?
- EARLS: If you want to be involved, the first thing to do is to get on our Artist Mailing list. You can write or call in and ask to be put on our mailing list. During March, we send out a call to everyone on the list.
- If you intend to apply, and you're not yet known by us, then you can call and say, "we are performing March 2nd, please come." That's really the best way to petition us. I even go around in December, while I'm trying to tie up so many loose ends, to see those who have called, because we know that many small groups perform only once a year.
- VETTER: What impressed me last year was the poetry readings. I knew that you had the Gay and Lesbian poetry reading for a few years, but it was last year that I saw it specifically stated that not only was there a Gay and Lesbian poetry reading occurring, but that some of those poets were also part of the general poetic community who were reading at different times during the evening, I thought that that was a nice combination.
- EARLS: We talked with the poets themselves about that. Some feel very comfortable being mixed up with others; some do not. We have to be sensitive to that.
- LAFORREST: Any other questions? If not, perhaps we could hear from Debbie Black of the Artists' Foundation.
- BLACK: The Artist Foundation is an artist service organization founded in 1973. Our major goal is to enhance professional careers of artists living in Massachusetts. An other goal is to create an environment in which artists are more inclined to do their work and to also help create a sense of continuity among four major programs that tend to meet these goals.
- The program for which we are best known is the Artist Fellowship Program which is funded by the Mass. Council of the Arts. That program awards 50 scholarships each year to artists in 13 different foundations. The scholarships are unrestricted \$5,000 grants. Another major program division is the Artist-In-Residence Program. That, in the past, has been run by the Mass. Council of the Arts and Humanities with local sponsors. We will continue to have an Artist-In-Residence Program and we will have artists in the school system. In terms of artist

selection there are two operating criteria: They must submit an educational plan explaining what they would want to do with a given community and they must have an interview with the Artist-In-Residence panel.

Another project under Artist Services is called, "Taking Care of Business". These are business workshops in taxes, bookkeeping, etc. and we also serve as a clearinghouse for speakers. We also do artist publications -- one or two publications a year. One of our publications does list grants and I would certainly welcome any of your suggestions for publications which might be helpful to artists in other areas.

Our fourth major program is Research and Development. This is a program which attempts to assess the needs of artists that are not widely thought about or anticipated. We often use new projects to help us in this research.

LAFORREST: Any questions?

RIDGWAY: One question, do you deal exclusively with visual artists -- for lack of a better term -- or do you deal with performing arts as well?

BLACK: We deal with what we term "creative artists." In terms of the fellowship program, the 13 grant categories would include anything from music composition to performance -- whether it be choreography or dance, and would end up including video, writing poetry, fiction, etc.

RIDGWAY: That's an amazing range of arts. This covers everything?

BLACK: Yes, we also administer what we call "pressure-completion awards" which are open to those artists, many of whom are fellows who are finalists in artist scholarship programs. Funds from this program would enable you to get your piece performed. In terms of the Artist-In-Residence Program we also place performing artists.

LAFORREST: Would you entertain a proposal for an Artist-In-Residence grant for study or a project in gay or lesbian art, for instance?

BLACK: Well, we really did not give funds for project completion and that's really the only grant category. And there, I'm speaking somewhat in the past tense, because we won't be administering the Arts Council Fellowship Program. So, we'll have less

funds, too. In terms of project completion, I don't know honestly of any applications for work study.

KIKEL: Isn't it your organization that funds readings to the extent that half of the non-orarium that is paid somebody will be paid by your group, if it's a New England writer?

BLACK: What we do is sponsor exposure activities. The Mass. Council has a program called Access to Artists, and its sponsoring organizations can apply to the Mass. Council to sponsor exposure activities for the fellowship. Blacksmith House, which is part of the Cambridge Center for Adult Education, does often arrange to have readings from fellows.

KIKEL: I guess I'm speaking about another organization. I do know that they've offered to pay that first hundred dollars to read somewhere. Some other agency in the city will match that with another hundred dollars.

BLACK: I believe that may be the New England Foundation for the Arts.

DEANGELIS: Is that what's happening to the Fellowship program?

BLACK: No, the reason is that the Mass. Council has submitted something called the Institute for Children and the Arts. The goal of that is to make the Council-funded school programs more cohesive and more accessible to the public schools throughout the state so that matching partners will eventually renew the other cultural resources. In terms of the Fellowship program, we do have to apply for that program for two years to the Council. We don't automatically get it. However, we definitely will be administering it this coming year.

LAFORREST: Are you open to receiving phone calls and visits from folks?

BLACK: Oh, definitely. If you have a specific question about the Fellowship Program, I would call the director of that program. Someone else whose name you might want to know is that of the Coordinator for Artist Programs that we run. I'm sure he'd be very helpful.

HOUGH: If a group were having a production or an event, would you go?

BLACK: Oh, certainly.

FERINELLA: You said one of the programs was going to be phased out. Which one?

BLACK: Well, the Artist-In-Residence Program is being changed but not phased out. In the Artist-In-Residence Program, the residencies range from ten days to three months. Artists will go into a community and work half-time on their own creative work. The other half of their time will involve them in working directly with the school, the children, and teachers. The idea behind the program is to really establish the artist's identity as an artist, and to have the children of the school be able to see the artistic process at work.

LAFORREST: Do you think they'd be willing to deal with gay and lesbian arts for school children?

BLACK: Well, there is a selection process. The way our program has worked in the past is that we generally refer two or three artists to each site and they make the selection. The site-schools have to apply as well and specify what their concerns are. If gay and lesbian arts are what a school is interested in, then we would make that match.

LAFORREST: Any other questions for Debbie? No? Then perhaps Jim Hulse of the Strand Theater would go next.

HULSE: Well, I hope you're all familiar with the Strand Theater. The Strand is a real theater; it is not a restored movie house; I want to make that very clear. It was built as a vaudeville house and theater. It's been restored that way. There are 1400 seats on two levels, a full stage, dressing rooms, and all the facilities. Soon, we will have lights -- we have a few lights now on the board -- but, we will have new lighting. We're very receptive to all groups. That's been our principle thrust to artists -- that we're receptive and supportive of their work. As I said earlier, we've had great success with women-oriented programs with the Cauldron Theater. When they were summarily thrown out of their space, I offered them sanctuary. They haven't accepted it, but it's been offered. I find, I must say, in some instances, when someone called me and said that there was a gay coffeehouse in Cambridge which was being evicted, I called, and they couldn't quite understand that they could come over and see the theater and perhaps discuss doing their program there. After three phone calls, frankly, I gave up. In any event, the programs that are done -- the lesbian programs, for instance -- have been hugely successful this Spring. We also had an

all-women company in from Minneapolis just a few weeks ago that played for two nights. The first night, they had 125 people, and the second night, they had 400. They were ecstatic. They were also an excellent company. And, I must say that the audience was -- "integrated" isn't the word -- but, you know what I mean. It was the program that everyone felt was accessible to whomever came.

I should mention that the neighborhood of Upham's Corner is not as well known as it once was. It was once one of the leading shopping areas of the city, with five streetcar lines running into it. Now it is served by three bus lines and it's near the MBTA and all of that. It is a safe neighborhood, despite what you may have heard or read. We have five banks in close proximity to the Theater. The street lighting is good. Directly across the street are two churches. I guess what I want to say is that we welcome people at the Strand and it's now become a matter of people taking a chance with us. The Theater does exist; the staff is there; we're ready to help, to assist, to cry, to do whatever; but, it's up to the people who want to perform to come over. We are also very flexible in the financial arrangements we figure out. We have to pay our bills -- let's put it that way.

- RIDGWAY: Do you have a sort of a minimum fee structure that you work from?
- HULSE: No, we want to know what you want to do and then go from there. Frankly, we don't do rock or that kind of performance, because the audience it attracts is unpredictable.
- HOUGH: In the staff that works at the Theater, do you have a technical person?
- HULSE: We have the Technical Director, myself, and a general administrator.
- HOUGH: I'd just like to say that, at one point, when our production was in one of its many homeless states, we found various places in town, which were charging exorbitant fees of \$20 and up a night -- actually, that is not that exorbitant until you're operating on something like our budget. It can take up your entire budget to rehearse a show, and you can't afford to put it on anywhere. The Strand was very good to us, because it gave us a lot of room at a very nominal cost and was extremely cooperative. (applause)

HULSE: We're a non-profit arts organization -- with the emphasis on non-profit. (laughter) We do try to keep it going as a theater and the Core Theater Company, which is a new theater group, did their play there this time. I must say that drama works well in the theater. Dance is phenomenally successful in the Strand.

We do sell out. That's another thing -- we'd like to fight that rumor all the time, that no one comes there, but "Sweet Honey in the Rock" sold out, "Fannon" sold out, "The Foot of the Mountain", which I believe is the Minneapolis company's thing, did go from 125 to 400 people in one night, without an ad appearing anywhere.

MURRAY: If they'd run an ad, maybe those other 1000 seats would have been filled.

HULSE: If they had run a few ads, they probably would have done 800 or 900 seats the second night.

BOURLAND: Jim, do you want to open it up to classical performing groups? Have there been groups that performed there?

HULSE: I showed the Theater to the Lyric Opera the other day. The director stood on the stage and shouted to check the acoustics. I had one of their people ask me about the neighborhood's safety, and I pointed out that Jordan Hall was not exactly as safe as the Ritz Carlton -- let's put it that way.

LAFORREST: That's been a disadvantage for you?

HULSE: It depends on what point of view you're coming from, because I have had a bad experience with the street urchins at Jordan Hall and at the Mass. College of Art. We are a part of the city, but on any basis the neighborhood at Upham's Corner is safe.

MURRAY: Do you know where your audience comes from?

HULSE: Our audience lately has been coming from Cambridge. We have Hispanic and Haitian groups come in often. The audience also comes from Jamaica Plain. Dorchester is a complete microcosm of the city. It's the most populous community. It goes from top incomes near the Milton line right down to welfare and Aid-To-Dependent-Children people. It's got gays and lesbians and all sorts of minorities there. It's also the most integrated neighborhood of Boston in a genuine way. Within the immediate area, there are 29 nationalities represented.

RIDGWAY: I guess I'm wondering about some of the same things that Roger probably was -- how appropriate a place is it for classical music?

HULSE: We're only a mile and a half from the main entrance of U. Mass. Boston which uses it for the music department's rehearsals. One director was complaining bitterly that he had to do Stravinsky on the gymnasium a year ago. I said, "Well, you could have done Stravinsky in this theater, you know." He said, "Yes, I could have."

It has remarkable acoustics and perfect sight lines. We don't have a concert shell, but that's, you know, one of those things. We have great success with dance there. Speaking of the "Globe", their dance critic came to four of our dance performances this past season and each review has been very favorable and constructive.

LAFOREST: What Jim is saying is that it does seem to be a home for gay and lesbian artists of all kinds.

HULSE: They're comfortable there. We make no conditions; there isn't someone standing at your elbow all the time or anything like that.

LAFOREST: Any other questions for Jim?

STURDY: Yes, one last question: is there any gallery space at the Strand?

HULSE: Yes, yes, there's 38 (?) fly-spaces and we fly everything. We have two church services on Sunday and they involve very elaborate settings. It's available during the week, and we just did a production of "Guys and Dolls" that used 8 drops.

STURDY: Not fly-space, but gallery space?

HULSE: Yes, there are two enormous lobbies and there is a real art gallery, which was built and designed for that purpose.

LAFOREST: Any other questions for Jim? No?

Our next speaker is a stand-in for Polly Price, the Director of the Mass. Cultural Education Collaborative. Cheryl, could you speak about what your organization does for the art community?

CHERYL: We're a statewide conservance agency that coordinates cultural/educational activities in the schools, and, our focus this year is the Artists-In-Residency

Program. We're very excited about what we're going to be doing. Unfortunately, the artists have already been chosen for this year to match up with the schools -- so, we're not taking any new applications from artists for this year. Next year, we'll be going to another application and interviewing process to select artists. I think the program's very exciting, in that artists really have a chance to do their own work, get paid for it and, to do something valuable for schoolchildren by bringing cultural activities into the curriculum of the schools. Unfortunately, I haven't been at the Collaborative long. I'm just here for the summer, so I don't know a lot of the specifics of the program. So, don't ask me very many questions, please.

LAFORREST: Do you announce when a new round of artists are being asked to apply?

CHERYL: We have a mailing list, and actually, the information on the artists will be going out next week. We also just sent a mailing list to schools for them to apply to us to be a part of the program, and we'll be doing the matching this summer.

RIDGWAY: Do you find artists the same way Artists' Services does? Is this for creative artists, or performing artists only?

CHERYL: No. It's for media artists and writers. We're also very much interested in video people, any of that type of technology. Performing artists are also welcome.

RIDGWAY: In order to apply for consideration for these programs, do you have to be a member of your organization? Do you have a membership fee?

CHERYL: No, there's no membership. It's a community organization. You would apply as an individual or part of a group to be matched up with schools throughout the State of Massachusetts. If you have a particular program or interest that you would like to do, that would be very valuable.

HULSE: I must also say that there's artist's space available at Upham's Corner. There are studios. They're very anxious to have artists out there. In the new building which is to be renovated, we'll have 38 studios, and the old Masonic Temple has several rooms that would be very appropriate for dance.

LAFORREST: Any other questions for Cheryl? Okay. Larry, would you tell us about Arts Boston? What would you tell us about getting their art across to the general public?

MURRAY:

Well, let's start with just what Arts Boston is. I think that it's important to recognize that Arts Boston is a collaboration between groups who are members of Arts Boston and the institutions that pay a membership fee, which ranges from \$75 a year to \$500 a year.

We have four programs. They work because everybody participates in the program. We've gotten fairly large, because we've done a good job in listening to the groups and meeting their marketing needs.

Bostix is at Faneuil Hall Marketplace. It's open seven days a week. It's ready to be your satellite box office, if you're a performing group. It is ready to distribute fliers, if you're doing an exhibit, if you're a gallery, or if you are a museum. We're in all the guidebooks as a cultural information center, as well as a ticket booth. The tickets we sell are at full price, if they're bought in advance. That means that if your ticket price is \$10, you get back \$10. However, on the day of performance, we have a special program, which is the half-price tickets, which, by the way, if you haven't taken advantage of, you probably should. We've had the "Cage aux Folles", we've had 200 and 300 tickets a day for it at half-price. So, instead of spending \$25, it's \$12.50 plus a little service charge. Bostix is supported by the public through the payment of service charges. This year we will return over a million dollars to our participating groups. Someone like the Boston Ballet uses the Bostix booth very well in that they sell tickets in advance at full price and then, when it comes to the actual performance time, what's left over goes on sale at half-price.

The first program that we offer is that of acting as a satellite box office. For example, when Off Sail happened, the New England Historic Seaport people were going crazy with all the phone calls: people wanted to know schedules and how to get tickets for the Off Sail Ball. They could come down to Bostix -- they got a schedule, they got the tickets, etc. We just took all that extra activity off the Seaport organizers' hands and sold about \$10,000 worth of tickets for them. We are probably the single largest seller of First Night buttons in the city, other than First Night itself.

Our second program is the Arts Mail Program. This program is for moving tickets that you know are going to go unsold at times like: Tuesday night, Wednesday night previews, Christmas Eve, New Year's Day -- all

those terrible times that you know that you're not going to draw an audience. We sell them at an incredibly low price, you get virtually nothing for them -- anywhere between three and six dollars a seat, depending upon what the base price of the ticket was. It's really discounted, but there's no cost for those sales. The key is that these have got to be seats that you know are going to go empty. If you want an audience, it's one thing that we can do.

Arts Mail works, because it does what the "Globe" does not do. It gives people enough information about a performance - who, what, when, where and how -- in advance of the performance, and it tells you about the show in enough detail that you can say, "Gee, I'm interested in that", or "Gee, I think I'll pass." You've got to tell them who the director is, who the actors are, who the set designer is; you've got to tell them whether the show's been done before, and so forth.

We have 10,000 people on our mailing list. There's no cost to get on the Arts Mail list. Every time we do a mailing, we get a 12% response. If we mail 10,000 pieces of mail, we get 1200 orders back. It is absolutely incredible. It costs us many thousands of dollars every time we do these mailings, but we put five or six things in the envelope so that we're sure to get enough orders back to recoup our expenses and hopefully make some money. We have sold as many as 3800 tickets for "My One and Only" and we've sold as few as sixteen for the Chorus Pro Musica. We're not very good on choral performances -- I have to be very candid; we've not had a great deal of success with that. I'd love to try the Gay Men's Chorus, because I think that there's a twist there that we can utilize. We had a hard time with Gypsy, the Youth Symphony Orchestra -- one year, I sold fourteen tickets -- this year I completely changed the approach and really emphasized the conductor as a personality, a star on the rise, and I sold two hundred and something tickets. It was just incredible: from fourteen to two hundred something. It gives me a chance, as a marketing person, to try out different approaches and see what the public responds to.

The third program that we run we call Arts Lists and that is ...

HOUGH:

Can I just interject something about Arts Mail? I find that one of the great things about Arts Mail is that your small group is often put in the same package as major organizations. It gives you a great

deal of credibility when your little tiny group appears with some of these larger groups. It does not overshadow what you're doing; it really gives a boost to what you're doing.

MURRAY:

We do go very heavily for the commercial theatre, we do like to have the Twiggys and Tommy Tunes and the names being offered, right along with the smaller groups that perhaps they don't recognize -- the Public Theatre, things of this sort.

Psychologically, we've been refining both Bostix and the Arts Mail programs. Arts Mail has introduced about a quarter of a million dollars, which is phenomenal. That means a million according to the arts community at large. We're just stunned at how we've grown.

Our third program is the Arts List Program. If you are a member of Arts Boston you can use our mailing list computer. We have a merge/purge program, which means you can swap names with other groups who are on our computer, eliminate duplications, and it's all subsidized. You pay less than if you went elsewhere. If you're afraid of computers, we'll take the problems right off your hands.

The fourth program is general marketing services. Under marketing services, we're doing a project now with The League of Resident Theaters. We're doing another project working with the dance community. We're doing a third project with the Harborfest people -- we try to do special things.

I'm not sure where the individual artist comes into all of this, because we really deal primarily with organizations; we deal with visual artists; we deal with the BVAU or the Boston Film and Video Foundation -- someone like this. We do not deal directly with the poet or the playwright, although I'm always interested in meeting playwrights, because I think that it's important that their works get around. I always encourage Boston companies -- music companies, dance companies and theatre companies -- to use the work of Boston choreographers, playwrights and composers. I think this is incredibly important. One of the things, quite candidly, that's being talked about in my long range planning committee, is a new work subsidy program whereby, if they will produce the work of a resident artist, we will find subsidy money to help them. In turn, we'll take some tickets to give them some money to mount a production for a first performance.

I just wanted to make one additional comment, if I could. I'm one of the people on the Arts Lottery Council that looked at all the applications this year, and it's a very grueling process. If there is a gay and lesbian poets alliance, or, if there is an umbrella organization, or, if you can find someone who has a proper 501C3 to put an umbrella over what you're doing, you can apply under this umbrella for a grant for assistance. I can verify that there is a lot of staff support for lesbian and gay issues. I think that you will find that there is an ear at City Hall.

Ultimately Arts Boston, which I represent, says that all alternative funding sources are unreliable, so, do what you can to earn more of your own income through the sale of tickets and by bringing more people in. One of the important things you should also do wherever possible, is to go to the cultural alliance meetings. There's an art works division for small groups, and this applies to you -- gay, straight or otherwise. I think it's important to start networking. The whole reason arts organizations go under and artists go under is that by the time they develop the knowledge and the network, they're burned out. The help is there if you can be tenacious enough to stick it out and find out where the buttons are to push -- and those are tough buttons to find. I don't think that anyone who is a good artist should have a serious problem making their way in this city. And again, whether it's a gay group or a straight group, I think there's support there. It will be a little tougher for the gays, but, I think ultimately, it will come together.

LAFORREST: Wes, is there anything you can say about public and commercial broadcasting in terms of what artists might need to know to approach a radio station or a television station?

HORNER: Well, I think public broadcasting is quite different than commercial broadcasting, where the object is to make money. Instead, we're looking for good programs. What I see happening at GBH a lot is that people come from all different directions with program ideas. Generally, these are people who know nothing about radio, nothing about television, but do know about the subject. A lot of those ideas get turned into programs. So, the door is really very open.

LAFORREST: In public broadcasting, they'd be receptive to gay and lesbian themes, for instance, a poetry reading by Rudy Kikel?

HORNER: God, I hope so, or I'm out of a job!

LAFOREST: Any thoughts or questions for Wes?

RIDGWAY: Is the staff available from the station to help people with ideas but no technical knowledge to write up a proposal that could be presented?

HORNER: That's what we're there for. The Gay Men's Chorus got that help last April. What we do is figure out how to make a program out of your ideas.

RIDGWAY: Does the person coming in with a proposal generally have complete control over content, or does the station retain some sort of editorial control or quality control?

HORNER: The station retains the ultimate control, of course. We still need to make the thing sound like a station -- to make the air sound like something that listeners are going to want to stay with, so that they'll hear the program. My view of our facilities is that they were built with public money. They're there to be shared by all the interests that can possibly be funded. And the same goes for all the people who work there. Those who know how to produce are to be matched with people who have new ideas.

KIKEL: Will we ever see a regular series, a gay program, or is that something that we wait for cable t.v. for?

HORNER: Well, there should be.

VETTER: If I can throw in a few things from the commercial end: I produce and host a weekly public affairs television program on 56, WLVI. And, as far as they're concerned, we're on the air to get licensed. That's what we're there for. It's a little different from the perspective Wes has, where public radio is looking for good programs. In fact, a commercial station is under a lot of pressure from ratings. You don't have as much flexibility because of that pressure. At a commercial station you're looking at a lot of pressures: ratings pressure, budget pressure, and time pressure. From my point of view, in producing a program, when an arts group approaches me and wants to get on the air, it's really a question of how prepared they are to talk to me. I've got 52 shows that I've got to get done; I have very little time to do background research. For instance, for someone to know what my show is and what kinds of things I tend to do makes a big difference. Beyond that, I think the most important thing is knowing who it is you're appealing to and being able to present it in their terms.

LAFOREST: Any questions for Jim?

KIKEL: Have you done something on gay themes?

VETTER: Yes, in fact, if you take a look at this week's "GCN", we're repeating a show I did last year: "Lesbians and Gay Men, Myths and Reality." We had Buffy Dunker on with a woman who is part of the Boston Alliance of Gay and Lesbian Youth. They were great together, a nice couple. And then, we had Kathy Hoffman from the Speakers Bureau, who had also worked on a Cambridge documentary film, "Pink Triangles", as well as Jonah Field, who is a psychiatrist at Harvard Community Health and was also in "Pink Triangles."

KIKEL: Different shows?

VETTER: No, that was one show; we packed it in. That, I think, was actually on this morning, and will be repeated Saturday morning at 10:00.

LAFOREST: Any other questions?

HULSE: Could I say something? I've been sitting here thinking about what Zaren said as she opened her remarks, and I think it was very valid. And, I don't know if anyone else in this room has had the experience of trying to start a gay theater in an absolutely destructive environment. I was in St. Louis where we tried to start one, and the whole thing became an issue of: "why should these freaks be allowed to go on the stage?" The attacks in the press became very personal and bitter. Ultimately, we were denied the space. I don't think that's happened in Boston. I think that you do whatever you do and people come and review the performance or the work. I think that we live in the most tolerant city in the country. I say that after having lived and worked in many cities. I always remember that bitter experience in St. Louis, where we were not allowed to do what we wanted, because, as our attorney had pointed out, we had called ourselves a gay theatre. I don't think we have that in Boston. I think here we're judged more on the quality of the performance or the quality of the people involved, than in almost any other city. I thought I would say that, because I have been victimized, not alone of course, but victimized in a situation where declaring ourselves automatically opened the whole thing to controversy. Incidentally, this happened only four years ago.

VETTER: Well, we got calls from listeners who were disgusted that we were putting all these homosexuals on our air.

HULSE: But was there a universal reaction? I mean, did both newspapers respond and all that? You got the normal letters which we all get from people who don't like something. But, in this instance, we got it from newspapers, television, and the state legislature. It has just happened in St. Louis again, with the play, "Sister Mary Ignatious". All those people have come out of the ground, or wherever they stay. We don't have that here, and I think we should all appreciate that.

MURRAY: We did get one letter, after we sent out the offering for "Bent", asking to be removed from the mailing list -- out of 10,000.

HULSE: "Bent" has never been presented in St. Louis.

MURRAY: It doesn't sound like it ever will be.

I agree we're very fortunate. I really wanted to tell John Koch that we are lucky to have the kind of coverage we do, especially the "Calendar".

Yet, with all those things said -- it's an affirmation that many things are on the right track; we're making progress -- but that's not to say that we can be complacent. I think that we've got to keep hammering away at a lot of the problems we still face.

LAFORREST: There are two things I want to do before 3:30 comes around. I want to go back to Michael to talk a little bit more about the City Arts Program newsletters. Secondly, I wonder if all of you would give some thought to one of the original questions of this meeting: what do you think the City can do? If, for instance, I hear that there are organizations that provide bridges for artists to funding and to technical assistance, what role would you see the City Arts Department or the Mayor's Office playing in these areas? Would you think about that and let's turn back to Michael. Then, I'll come back and ask that question again.

WASSERMAN: Larry touched on the Arts Lottery Fund. In fact, the Arts Lottery Council is about to be reappointed, and there are funds coming twice yearly now. We've just done the first round for this year. The second round will be in the fall. If anyone is not on the mailing list when applications go out, or wants to be, they should call our office, because our office does all the staff backup work. You just call 725-3914 and say, "we want to be included in the next mailing about arts lottery grants." This program will survive beyond this administration and there won't be

any drastic changes right away. There is also a strong advocacy for gay and lesbian artists and groups, and that will continue to be in effect for a while, anyway.

City Arts Grants is far less secure. They are something that's a creation of our office. We are currently waiting for our budget to come out of City Council for fiscal 1984, which begins July 1 and continues to July 1, 1985. It's hard to predict at this point what the results will be. Concerts on the Common is one of the projects that will continue to raise money for City Arts Grants. We know that our commitment to maintain it is strong, what the new administration does is really up in the air at this point. I would imagine that somewhere down the line, Larry, myself and a few other people will try to make sure that there is some continuity in the programs with the new administration. At the moment, plans for another round of City Arts Grants are nebulous until we get our budget. If we do get another round, it will be widely publicized -- we get mentioned in the "Globe", whenever we announce a new round.

MURRAY: You might mention that that's predominantly for organizations, as opposed to individuals.

WASSERMAN: Yes, the City Arts Grants were designed to channel funds to community groups, etc. The National Endowment came to Boston and three other cities and asked, "How do we get money to community groups and performing arts groups who are not sophisticated enough to apply to the National Endowment?" What they did was to give pilot block grants to each of the four cities. We, in turn, distributed the money locally in grants from \$500 to \$2,000. When that funding dried up, we realized that we spent so much time with the groups that they really became much more sophisticated in learning how to apply for funds. In some cases, the thousand or two thousand dollars they got from us has kept them going. It can make a tremendous difference in a small budget to get a thousand or two thousand dollars. It's a sustenance grant. We keep it as general as possible. It's one of the few things that can be used for any specific program, or general operating, or capital expenditures, and we've funded a wide range of programs. We try to impact on as wide a geographical range and interdisciplinary range within the city as we can.

MURRAY: Just one more comment. Almost two thirds of the groups that are funded through the City Arts and the Arts Lottery grants are not funded by the State Arts

Council. Two thirds of the groups that receive it are not State Arts Council recipients, so you can see that the focus is community -- if you live here, the programs are designed to support you.

LAFOREST:

I am hearing a couple of things: first, from the providers, that there are lots of ways to be accessed into supportive networks; secondly, the emphasis that people who have spoken today have made is on quality, as opposed to sexual orientation. What we're also hearing from some of the high schools, for instance, in the Boston Public schools, is that they'd be willing to have artists who are dealing with specific gay or lesbian themes visit. That would be a major breakthrough, if it were to come through.

As we wrap up today -- again -- the focus of what the City can do, both by direct action and by advocacy -- that is, taking a stand towards other agencies, towards the State, towards the Federal government, etc., on behalf of citizens who are gay and lesbian -- needs to be addressed directly. What would you recommend on that level? A second question is: what do you think the community itself needs to do? For instance, I hear all the providers say, "Organize." What are your thoughts?

STURDY:

I think it's probably more the community's responsibility than the City's responsibility to get together and consider an organization of gay and lesbian artists, an umbrella organization that could represent, advise, do programming, organize funding, and administer all of their separate individual functions. It could also be the one organization that is a member of Arts Boston and would apply to funding sources -- as an umbrella -- and promote all different media and areas that we're involved in. I will recommend that we strongly consider organizing an umbrella organization to really promote the cause that I think we all are expounding here.

LAFOREST:

Any one else with reactions to what role you think the City can play in support of your efforts? Jim?

VETTER:

I think there are four points. One is referral: that is, making these resources available to arts groups by just telling us where to go. Second would be education, which is not something that's likely to have as immediate an effect. Along with dealing with particular problems of getting space and performances, you have to look at what the public schools are teaching. What is being taught in art history courses? What are we saying about lesbian and gay artists? I think that an

Artists-In-Residence program in the schools by someone like Cauldron or Triangle Theater would be really significant if we could do it. Another thing would be communication. I think the City can assist in networking lesbian and gay artists among themselves, as well as networking them out to the broader community of Boston. That brings me to the final thing, which would be that point of endorsement. I think that it's significant just to say that if the City is sponsoring an event and has an openly lesbian or gay production here, that's a significant endorsement.

LAFORREST: Anyone else? Larry?

MURRAY: I look at this gallery and I know it's going to be converted to City Council office space after the next election, but I would certainly think that a lesbian and gay art show which could be done in connection with readings and other activities might be an interesting thing for the gallery before it goes. If there is a new gallery, perhaps it could be connected with something like gay pride week or something of that sort. I don't know of very many galleries that are open to lesbian and gay artists. I don't know of any, as a matter of fact. I think that would be something very concrete that would help.

I would like to sort of take Don's comment and actually turn it around. I would not suggest creating a new service organization: I think there are too many of them and they're hard pressed to keep going as it is. On the other hand, lesbian and gay artists should make their presence known at the Alliance, at Art Works, at Arts Boston. They should work within structures that are already working for other artists and other groups. There is not a pressing need for an arts service organization to advance the issues of gay artists. It is more necessary for gay artists to advance themselves as artists.

RIDGWAY: I think, as far as the Chorus is concerned, I see the City providing information about either private or governmental support one can get, especially as new things come along. I think it's very difficult for individual artists or small groups, unless they are active within these artistic councils and committees and alliances to keep up with the new developments and changes. For instance, knowing that the educational collaborative is taking over some parts of the Artists Foundation things and other sorts of changes that happen within these programs and where we can go for support or money is helpful.

The educational aspect of making the whole city aware that the City of Boston thinks of gay and lesbian artists and performing groups as part of its cultural life is important. When you're listing things like the BSO or the art galleries or something, you could also list Triangle Theater, the Gay Men's Chorus, Cauldron Theater, etc., as essential parts of the overall cultural picture of Boston. That leads to including these performing groups and artists in things like Summerthing and other performance events sponsored by the City. It would ensure that there are performing groups representative of the gay and lesbian community in City-sponsored events. I think that that kind of visibility addresses some of the things that you've been talking about by letting the rest of the straight world, letting the rest of the community, know that these things are going on and that they are welcome to them. And you're letting them know that everyone is welcome to come to a performance by gay and lesbian artists. Information about our events becomes sort of part of the regular cultural life of the city through such advertising by the City.

LAFORREST: Anyone else? Wes?

HORNER: The City probably has a good chance of helping Cablevision meet its obligations for all citizens in Boston, including the gay and lesbian community.

LAFORREST: One of the members of that commission is Micki Dickoff, who is a film maker and lesbian woman. She has been very hard at work on a lot of projects, but that's been one of her central concerns.

HORNER: And, it needs to be watched very carefully, especially now.

HOUGH: One of the things that I think the City did and should be commended for is setting up this initial meeting. I've been meaning for a long time to get together with someone from Gay Mens' Chorus, and I've had trouble keeping track of what Cauldron is doing until I heard they had closed. There's a lot of networking that needed to be done, but we've always been too busy. It took someone from outside to come and say, "Okay, everybody, come gather at this time, at this place." I think the City should be commended for that.

I think also Deputy Mayor Kathy Kane's office and Michael Wasserman and Lisa Leffer should be strongly commended for all of their work -- not only for just the gay arts, but all of the arts. Within that large

group of artists, they've made very sure that the minority arts, gay and lesbian, black, and everything else, have been included, funded, and watched over. I always felt that I could come to City Hall no matter what kind of problem I had. Michael couldn't always give me a lot of time, but he could always give me a few minutes to cry on his shoulder, and say to me, "Okay, this is what you need to do; this is who you need to talk to; call this person; call that person."

We finally have had a chance to meet some of the providers that we need to talk to. We might have been a little nervous going in on our own to that first meeting, and reluctant to realize what their concerns are, but I think a lot of us will be a lot more careful now to send them invitations to our opening night, or to put them on our mailing list and let them know what we're doing. A lot of times we didn't know they were out there. It's when you're starting at the bottom that it's hard to know who's up on top, or who's over here, and who's over there -- how you find out about those places. I think one of the things the City should do is at least make sure this networking continues. I think it's important that this networking continues. We would not necessarily have to meet with someone from City Hall. In the beginning we could, to make sure we all showed up and got going, but, after a while, I think the network could continue on its own -- although we would definitely want continued access to City Hall.

WASSERMAN: In closing this meeting, the only thing I want to add to all that is that I think everyone of us who is either a provider of service, or an artist, or a producer sometimes feel like we're the only ones out there doing our work. What The Boston Project, particularly today, has done for me is to reinforce me. I think everyone will come away with that feeling of community -- whether it be gay and lesbian support or support as an artist or producer.

David's point about continuing that networking is very important. When we first started meeting and I realized how many people didn't know about other key people and what's being done, it really made me feel very scared, because that shared knowledge clearly is the key to survival and to success. The organizations and festivals that have survived, and First Night is probably the prime example of that survival, are the ones who are out there all the time, working with artists, working with performing companies, working with the business community, and working with the City, in crucial ways. Artistic

survival and growth is a sophistication process that is going to be easier for some people than for others. This is a beginning and it's nice to know that whenever you feel you're out there all alone, you can call somebody up and say, "Help." You all know that I'm still here and at your service. Thank you everybody, thank you all for your participation today.

PROCEEDINGS OF THE
NEIGHBORHOOD HEARINGS

NEIGHBORHOODS

SUMMARY

On July 25, 26 and 27, 1983 the Neighborhood Advisory Committee hosted public hearings in City Hall's Hearing Room to document the experiences of gay men and lesbians living in Boston's various neighborhoods. These three-hour sessions were designed to optimize the participation of the Gay and Lesbian Community in the Project and to supplement the testimony given at the various Roundtables and Special Inquiry Panels. The Hearings, which were promoted through press releases to all daily and weekly papers and to gay and lesbian periodicals, were held in City Hall, rather than in the neighborhoods, to minimize the security risk for the testifiers.

Respondents to The Boston Project Survey represented every neighborhood in the city, with the exception of Chinatown. The highest concentration of respondents live in the Back Bay, Beacon Hill, the Fenway, the South End, Dorchester, Jamaica Plain, Allston and Brighton. The majority of the people who testified at the Neighborhood Hearings also live in these areas. The experiences of the testifiers varied dramatically with regard to relationships with the police and the sense of safety they felt in their neighborhoods.

The basic recommendations of the Neighborhood Advisory Committee were:

- 1.) Ensure the safety of gay and lesbian residents of neighborhoods by convening department heads, church, civic and business leaders and representatives of the Gay and Lesbian Community to address the issue and to devise strategies;
- 2.) Increase police presence in areas where gay men and lesbians are victimized, such as in neighborhoods which host gay and lesbian bars.

NEIGHBORHOODS

ADVISORY COMMITTEE

<u>MS. DYMOND AUSTIN:</u>	Affirmative Action Office, Northeastern University Resident of Roxbury
<u>LT. DONALD DEVINE:</u>	Police Liaison to the Gay and Lesbian Community, Boston Police Department
<u>MS. ELLEN HAFFER:</u>	Director of Support Services, Department of Health & Hospitals, Division of Community Health Services, City of Boston
<u>MS. SHEILA KELLY:</u>	Resident of Jamaica Plain
<u>MR. TIMOTHY I. MCFEELEY:</u>	Attorney at Law, Past President of Bay Village Neighborhood Assn. Treasurer, Boston/Lesbian Gay Political Alliance
<u>MR. SALVATORE MORANO:</u>	Member, Los Papagayos Resident of East Boston
<u>MS. LISA SAVEREID:</u>	Deputy Director of Office of Policy Management, Mayor's Office, City of Boston
<u>MR. SANDY F. SMITH, JR.:</u>	Freelance Writer Resident of Brighton
<u>MR. ROBERT VOLKE:</u>	Director, First Year Writing Program, Boston University School of Law Member, Board of Directors, Beacon Hill Civic Association Member, Ward 5 Democratic Committee

NEIGHBORHOODS

RECOMMENDATIONS

WE RECOMMEND THAT:

I. The Mayor should:

- A. Initiate and participate in a coordinated effort by key department heads, church, civic and business leaders and Gay and Lesbian Community representatives to identify and implement measures to eliminate homophobic harassment in the City's neighborhoods and provide support to gay and lesbian residents in those neighborhoods;
- B. Introduce and lobby for legislation which would prohibit all forms of discrimination based upon sexual orientation at the City level and lobby for all similar legislation at the state and federal level;
- C. Review and amend all City departmental rules and regulations to reflect City policy which prohibits discrimination based upon sexual orientation;
- D. Amend the Fair Housing Ordinance and Home Rule petition to allow same-sex couples to rent one and more bedroom apartments;
- E. Strongly enforce and publicize existing legislation which prohibits discrimination in housing which is based upon sexual orientation;
- F. Direct the Boston Police Department, the Department of Health and Hospitals and other service delivery departments to initiate and implement comprehensive, periodic in-service training for all supervisory personnel, as well as those employees who deal with the public on a regular basis, on the special issues and needs of gay and lesbian citizens;
- G. Direct the Boston Police Department to:
 1. Ensure the safety of patrons of gay and lesbian bars and of residents in those areas by providing more uniformed police presence in the vicinity as necessary;
 2. Provide special training for Community Service and Juvenile Officers on the appropriate means of addressing issues raised by gay men and lesbians;
 3. Actively recruit gay and lesbian citizens to become Police Officers and Police Cadets by including non-discrimination statements in all advertising and by placing ads in gay and lesbian periodicals.

- H. Direct the Department of Health and Hospitals to encourage use by gay and lesbian citizens of Neighborhood Health Centers by providing a supportive environment and promoting services in gay and lesbian periodicals;
- I. Continue to coordinate public and private responses in Boston to the AIDS crisis and seek, through the City Council, the funds necessary to meet related needs as they are identified by the Mayor's Committee on AIDS.

II. The Mayor should advocate for:

- A. The inclusion of a comprehensive, broadly supported, age-appropriate sex-education curriculum in the Boston Public Schools which would include the presentation of accurate information about homosexuality and for the training of school staff on the issues and needs of gay and lesbian students;
- B. Outreach by Community School Councils to gay and lesbian residents to assist in the designing of a comprehensive presentation on human sexuality as part of the Community School programs;
- C. Funding by public and private agencies of existing and future organizations addressing themselves to the needs of gay men and lesbians in the City of Boston.

III. The Mayor's Liaison to the Gay and Lesbian Community should:

- A. Promote the development of Gay and Lesbian Neighborhood support groups;
- B. Work with the Police Liaison to bring gay and lesbian residents together with Police Officers assigned to those neighborhoods for the sake of dialogue and increased sensitivity to each other's needs and encourage the participation of gay and lesbian people in existing community groups which serve this purpose;
- C. Compile and disseminate a list of civic organizations which welcome and encourage gay and lesbian involvement and promote such involvement by gay and lesbian citizens.

NEIGHBORHOODS

TESTIFIERS

<u>MR. BOB ANDREWS:</u>	Beacon Hill
<u>MS. JOYCE CROWDER:</u>	Fields Corner, Dorchester
<u>MS. JANE DOE (pseudonym):</u>	Allston
<u>MR. CURT GARNER:</u>	Uphams Corner, Dorchester
<u>MS. RACHEL GREENBERG:</u>	Allston
<u>MR. JONATHAN HANDEL:</u>	Cambridge
<u>MR. JOSEPH HARPER:</u>	Dorchester
<u>MS. KRIS JACKSON:</u>	Allston
<u>MR. IAN JOHNSON:</u>	Roxbury
<u>MS. SHEILA KELLY:</u>	Jamaica Plain
<u>MR. LARRY KESSLER:</u>	Back Bay
<u>MR. FREDERICK MANDEL:</u>	Back Bay
<u>MR. KEVIN MCFADDEN:</u>	Codman Square, Dorchester
<u>MR. TIMOTHY MCFEELEY:</u>	Bay Village
<u>MR. SALVATORE MORANO:</u>	East Boston
<u>MS. DIANE S.:</u>	Dorchester on the South Boston Line
<u>MR. DAVID SCONDRAS:</u>	Fenway
<u>MS. ELLEN SIMONS:</u>	West Roxbury
<u>MR. MATT THALL:</u>	Fenway
<u>MR. ROBERT VOLKE:</u>	Beacon Hill

NEIGHBORHOOD HEARINGS

ANDREWS:

My name is Bob Andrews. I have lived on Beacon Hill for seven years. I work at Mass. General Hospital and I'm on the Board of Directors of the Gay Community News in Boston. As a gay white male able to afford to live on Beacon Hill, I have to admit that, on the surface, my life is generally good. Everyone on Beacon Hill enjoys a quality of life not appreciated in many parts of Boston. We have a less publicized incidence of crime, our streets are relatively clean, and most of us probably feel safe going out in the evening for a stroll beneath the gaslights. My perception is that this is true for all the residents of the Hill, regardless of sexual preference, though I can't really speak for the elderly, women, or people of color. For this reason, when asked to represent Beacon Hill in addressing the issues and concerns specific to gay men on Beacon Hill, I felt in a bit of a quandary. On the surface, again, the problems I see on the Hill affect everyone with the possible exception of our wealthier neighbors. We all have concerns about condo conversions and the continued rent increases which force us off the Hill. We are all affected by housebreaks and vandalism which occur in our neighborhood. No one appreciates the drunks who use our doorways for urinals or the dogs which crap on the sidewalks. But it's hard to acknowledge issues which blatantly stand out as uniquely gay and specific to the Hill. Of course, when I think about why I choose to live on Beacon Hill, problems in other parts of the city become more prominent. I don't go to South Boston or Charlestown, because I don't feel safe there. Fag baiting and other threats of assault which occur less frequently on Beacon Hill are expected in some neighborhoods. Beacon Hill with its genteel, laissez-faire attitude could deceive one into believing that all is right in the world and that we gay people don't have anything to complain about; but we do. We remember our neighbors, Lenny Riendau and Gil Thompson who were savagely murdered in their apartments on Beacon Hill even though the Boston homicide department has apparently given up its investigation. We remember the attempt three years ago to block our traditional march down Charles Street, even though the City and Tom Kershaw, President of Beacon Hill Business Association, choose to forget it. We remember the fire which ripped through the office of the Gay Community News one year ago this month, though the arson squad has abandoned its investigation. And I will not soon forget overhearing a black cop last Gay Pride Day, respond

to a woman that "the street was blocked off, because the faggots were having a parade." Homophobia is the underlying theme in all these issues. Homophobia, like racism, permeates Boston. It is sometimes blatant in the form of an attack. More often, like racial discrimination, it is subtle and difficult to prove. Recently, the gay community has been experiencing a new and especially cruel form of homophobia: Acquired Immune Deficiency Syndrome has been introduced into our community with a devastating impact. Relatively young, productive, loving individuals have suddenly found themselves defenseless to infection. Many of the people with AIDS have found themselves unable to continue work. Consequently, they become dependent on others to provide for their basic livelihood. Some have been evicted from their apartments and forced to return to their families. And stories are growing of some people being turned away by their families and friends. In two cities hit hardest by AIDS, New York and San Francisco, there are numerous reports of homeless men. In response to this need within our community, gay people have rallied to raise emergency funding and to provide group homes. In Boston, we are researching how to address this problem before it becomes large scale. But this should not be our responsibility alone. We need to know that in the case of emergency, our government is willing and able to respond to the needs of the victims. We shouldn't have to lobby for emergency funding. We shouldn't have to continually attempt to educate a frightened community about the risk of AIDS. Instead of hearing that budgets for fiscal year 1984 don't allow for major expenditures for emergency housing and research, we need to know that this disease is a high priority and that our lives are important. If an earthquake suddenly hit Boston, I know both the federal and local governments would immediately find funds to assist the homeless and the injured. Well, an earthquake is rippling through the gay and Haitian communities, and it will soon be sending aftershocks through the straight community. I don't want to minimize the efforts of Brian McNaught and the Mayor's Office to respond to the AIDS crisis. The literature prepared and distributed by the City was valuable and really showed good intent; but it was not, and is not, enough. I encourage Boston to set an example for the rest of the nation by rising above homophobic reactions to AIDS and appropriating whatever is necessary to relieve the suffering. I encourage this panel to recognize AIDS as the number one issue affecting the gay community today and to respond positively and compassionately for life. Thank you.

MCNAUGHT: Thank you, Bob. If you have some time, the panel might have some questions about what it is like to be a white gay male on Beacon Hill.

VOLKE: I have a question about police presence. We have assigned officers, the same officers over and over again in particular areas of the city, so are the officers the same on Beacon Hill?

DEVINE: There are quite a few areas that have the same officers assigned to the same beats. However, on the night shift, the officers rotate. We work the morning watch from 8:00 a.m. to 8:00 p.m., from midnight to 8:00 a.m.; and then the following day, they'll be working from 4:00 p.m. to midnight. So, you might not see the same officer. The department is trying to make sure that the same officer is in the area all the time. We do have problems concerning housebreaks and we would appreciate it if you would bring them to our attention.

ANDREWS: We all do. Everyone in the city has those concerns. The problem for gay people is that, and I can't speak for all, but I don't feel comfortable even talking to the police. I feel nervous having a policeman come into my house and having to explain, if I were broken into, how that man got into my house. I've experienced a lot of attitudes from cops in the city. I personally don't like the police. That's just me.

DEVINE: How can this problem be alleviated?

ANDREWS: I appreciate your position and the fact that we have you. I think one thing that might have been helpful would be assigning a police liaison such as yourself who did know gay people, who wasn't new to this. You're having to learn about us from the beginning. That's unfortunate for you. A greater show of good faith would have been the appointment of someone from the police department who knew gay people, and was comfortable coming out and saying, "I want to work with these people and deal with the problems of the gay community."

DEVINE: I don't think it's unfortunate for me. I think it's very rewarding.

ANDREWS: It's unfortunate for us, I think. I do feel that. It's unfortunate for us.

DEVINE: Well, for me it's rewarding. I have met a lot of very good people that I would bring into my home. I am not concerned about a person's color or a person's

makeup, or whatever. If a person treats me with respect, I'll treat that person with respect. We also have, over the last few years, initiated a program at the police academy on gay and lesbian issues. I'm not saying that there's no dislike for gays or lesbians in the department. If I did tell you that, I'd be lying. But we have, within the department, initiated a program to try to resolve some of the problems with the gay community and the police department, and I think that I have certainly been enlightened by the people that I have met in the gay community, not just the people that I'm sitting with here, but all the people I have met in the community. I really haven't had any problems, but I know officers who have had problems. And this is what we have yet to break down -- invisible barriers -- if we are going to communicate. When you sit on one side of the table and I sit on the other. You're telling me that you don't like policemen. I am trying to understand why you don't like policemen.

ANDREWS:

Oh, I could tell you why. I could spend hours telling you why. I know of people who have been broken into, who have had the police give them a third degree about how the person got into their house, and once establishing they were gay, basically saying, "Well you set yourself up for it, what do you expect?" I know people who don't report crimes, because they are afraid of how it's going to be investigated by the police.

MANDEL:

My name is Frederick Mandel. I've lived in the Back Bay for about two years, but have lived in Boston for ten years, most of that time in the Fenway. And I'll speak just briefly about health care and housing, but I will talk also about some of my experiences with the police and generally with crime and employment issues. This winter I was sick for six weeks with a viral infection and promised that when I got better I would say a few nice words about the people who took care of me -- the Fenway Community Health Center. The Fenway Community Health Center has been providing me with primary health care for almost ten years and has been providing health care to most of my friends and neighbors for that period of time. And, in fact, their yearly report indicates that the Center has handled 17,612 patient visits this year in 82-83. 67% of the people who were cared for were between the ages of 20 and 34, but there were many elderly people. 8,608 visits were due to sexually transmitted diseases. 6,721 visits were general medical visits, and I quote from a summary of a grant application, two-thirds of the 18,000 patient visits last year were gay men. So, it's an important place

to get health care in this city for gay men. 10% of the syphilis cases seen in Massachusetts were seen at the Fenway Community Health Center. I think these facts are very important to us because there are a number of important things brewing at the Center. There has been an application for a two and a half million dollar grant from NIH to study a thousand high risk gay men for AIDS.

The result will add approximately 6,000 patient visits to the already burdened Fenway Community Health Center, and I think it's clear from my discussions with members of the staff and the Executive Director, Sally Deane, that they're looking at a time in the very near future when they'll need to expand, possibly to a new site. I've had some dealings both inside City Hall, working at the Law Department, and outside City Hall in practice that lead me to wonder how the response will be from City agencies to requests for zoning variances, to requests for building permits. One of the reasons I came here tonight was to urge this committee to do everything that has in its power to make sure that the requests for permits, for zoning variances, for possible funding for community development block grants be met by the City officials with enthusiasm. We don't need to be stonewalled in City agencies, and we don't need the Health Center, which is our health center, to be raked over the coals in City agencies when they come and ask for funding, or for permits, or for licenses, because the Center is fighting for our lives, and we're fighting for our lives.

The second thing I want to talk about is condominium conversion. I've lived in the Back Bay for two years. Soon after I moved into my apartment house as a tenant, the building was converted to condominiums. The apartment house was about 30% gay. It was an 80 unit building, and at times in the recent past, it's been up to 50% occupied by gay women and men. There are only four or five gay apartments left out of those 80 apartments. Two of the people are slated for eviction, post conversion. Most of the people, for one reason or another, mostly financial, had to leave during the course of the conversion. I guess I'm the exception that proves the rule, because I slipped by. I'm a lawyer, not a real high income lawyer, but I was impressive enough to the mortgage company to make certain adjustments and to slip through. And actually when I closed, the lawyer for the developer was practically going to write me a check, because he saw I was practically bringing my piggy bank to make those final payments. Most of the people in the building who were gay

worked in service industries in the city. They might have been able to make the rent, but they couldn't pass muster with the mortgage company, even though the selling prices were fairly reasonable, given market conditions in the neighborhood. They all left, and God knows where they went. They went to other parts of the city where they'll face conversion in those places, too. What I see happening in this process is an assault on members of the gay community who represent lower or moderate income, rather than rich people. Most straight people perceive gay people as high income. And I know from my friends and my neighbors, that we are not high income, and that we are converted and we are displaced by condominium conversion. My statement is that I think that it's important for any agenda for Boston's gay community to include a response to condominium conversion to provide protection to those people who cannot afford to buy their apartments, who are long time residents of the city and for whom a move into the nether reaches of the city might include some personal danger: It's not as safe for gay people to live in Dorchester and Charlestown and East Boston, as it is to live in Back Bay.

The other things I have to say are extemporaneous. I have been mugged once, and was robbed four times when I lived in the Fenway. My house was broken into. I found that the police response to these incidents was very slow and very callous. When I was broken into, the police came in, looked around and basically intimidated that I was gay and they weren't really interested. Now that view is shared by lots of people I know who are straight who have been broken into. But, since I lived in the Fenway, and it was clear to the police when they came into my apartment that I was gay, I had a very hard time. It was very disheartening, because when you're mugged and when you're robbed, it's an assault. Certainly, when your home is broken into, it's an invasion. It is difficult when the first response you receive is negative, especially when it's by the people that you call upon to protect you. I've had a very difficult time forgetting those experiences when I deal with police. I don't feel comfortable with the police in Boston as a gay male.

MCNAUGHT: What is it like walking on the street in your neighborhood? Do you feel safe? Do you deal with gay taunts?

MANDEL: No, I don't deal with gay taunts and I feel relatively safe in the Back Bay. I didn't feel safe in the Fenway. I think it was very dark, and I was

chased a couple of times. I'm a pretty fast runner and I outrun people. Twice I was literally chased by gangs of three and four kids and I outran them, but it's not a pleasure to escape muggings.

HAFER: How wide a range of distance would you say people come to use the Fenway Community Health Center?

MANDEL: Actually, I don't have those figures. There's a large number of people from outside the neighborhood who come specifically for treatment for sexually transmitted diseases. There's no question about that. The Center primarily does care for people who live in the area, but there's an expanding role that the Center plays in serving the wider gay community outside the Fenway. Lots of people in that breakdown of 8,000 cases of sexually transmitted diseases come from outside the district.

HAFER: Do you have any sense of whether that's because people are being turned away, or the services aren't available in other places, or is it just preference because of knowledge?

MANDEL: I really don't have that information. I know that I felt most comfortable with the Fenway Community Health Center when I first came to Boston. I would characterize Fenway Community Health Center as an extremely able and sympathetic place to get health care.

DEVINE: How can we, the police, better serve the gay community?

MANDEL: Well, I think there can be no end to the amount of personal work done by people in the police force on issues of homophobia and racism. I think they really go hand in hand. I dealt with my own homophobia as a gay man through years of group therapy, consciousness raising, and work in the community. I still retain a certain degree of both homophobia and racism, which I think I was raised with. You can't help but grow up with a certain overlay of those kind of feelings. I think there's no reason why the police can't work on those issues in groups and really explore their own feelings of homophobia and racism and get beyond them. It's much easier to live that way. I think that people generally, police included, carry around a lot of burdens. It's a very hard job to work for the police force and I respect the amount of abuse that police take and the seriousness of their job. But, I also feel that they applied for that job and take it on, because they must somehow know how difficult it is. They've got to serve the City and

we're the City. I haven't been impressed, so far, by their ability to respond to crime when it comes to gay people.

GARNER:

My name is Curt Garner, and I'm from Uphams Corner. For those of you who don't know where Uphams Corner is, it's in Dorchester, at the base of Jones Hill, just off of Columbia Road. I moved there in 1975 and purchased several pieces of property and rent to a cross-section of the community. I have three things I'd like to talk about very briefly. One, my experience in Uphams Corner, Jones Hill and Savin Hill has been excellent. I have had no problems with safety; I have had no break-ins. I have had no harrassment. I have had none of the things that you would expect moving into a neighborhood you assume is not prepared for gay and/or lesbian people. I don't know why, but I'm not knocking it. I've experienced good response from the police force when there have been problems. Seventy-five percent of the neighborhood is taken up with pre' and very post-pubescent young males and you would imagine that your neighborhood would be somewhat of a raucus place to live with that kind of thing. But the police in District C have been good.

The three things that I would like to speak very briefly about is the incredible housing and commercial space that is available in the Uphams Corner-Jones Hill area that has been secured for back taxes by the City and is grossly underutilized. John Wright opened up a supermarket in a building which had been secured at one point by the City for taxes. The Pierce building, which is at the corner of Dudley and Columbia Roads, has just been reassigned and there are rumors of the Division of Employment Security moving some substation to Columbia Road to another building owned by the City. Be that as it may, that's only three buildings out of thirty-three buildings that are owned by the City, and boarded up and secured for lack of payment of taxes in a seven block area. Many of these are huge apartment buildings, many of these are triple deckers, brownstones, commercial property -- a variety of different buildings. My point is, why, with such an incredible shortage of housing, a vacancy rate at one or two percent, incredible condominium conversion taking place in the Fenway, Back Bay, Beacon Hill and whatever area in the downtown section, is such a large section of the City being neglected? Put this property back on the tax rolls. It would be really very simple to do so. I think that my problem with this is that the process of bidding, setting up for auction and subsequent purchase of the property is

very cumbersome, and in certain instances borders on harassment. If you invest a large section of your time and energy investigating and/or pursuing pieces of property in the area, you are met with such resistance and/or red tape that it is impossible to effectively secure any property. I'm not saying that from an investment standpoint, I'm saying that from a general standpoint. I do not think at this time I could afford to buy any more property. But nonetheless, there are people who can buy these buildings for three, four, five hundred dollars; or one, two, three thousand dollars; spend the time, put them back on the tax rolls; and provide housing, apartments or commercial space for people who are interested in moving away from high rent districts. One thing that Uphams Corner and Jones Hill enjoys at this time is very, very low rents. Very, very low rents are rents \$175 for a five room apartment, or \$225 for a six room apartment, plus utilities. That, to me, is low rent. Much of the property is still underutilized and could be better utilized by the City.

The next thing I'd like to just quickly cover, is, that while I have personally not had any difficulty with the safety of the area, there has been at this point a great influx of gay men and women who are moving into the Uphams Corner-Jones Hill area and I do not want to see any problems with safety.

I've enjoyed a very good relationship with District C up to this point. If there have been any problems, they have responded and they have generally, in most circumstances, been courteous. I would like that to continue. I would like more police visibility. I think that our neighborhood deals primarily with the visibility, as opposed to the action standpoint. Much of the street is alive in the summer as most areas in the city and that doesn't normally present a problem, but I think that police visibility is a good idea from that standpoint.

The third and final issue that I would like to bring up in this discussion is the trash in the city.

The trash I am going to talk about is the litter. Thank God for the Bottle Bill, especially in the neighborhoods of Boston! Although I do not applaud the bottle bill in its entirety, I do think that it was a step in the right direction. The other thing is, we have signs all over our street: "No parking on this side of the street, street cleaning on Tuesday." My right hand to God, in the five and a half years that I have lived there and I have been

home in the middle of the day, I have never seen anyone come and clean the street! Me -- I have cleaned the street! When you clean the entire street yourself, it is a big chore. But, I am bound and determined that the street that I live on is going to be reasonably clean. If Boston is to be a vibrant city, if it is to be a place where gay men and lesbians can enjoy their neighborhoods, where people can enjoy their neighborhoods, it's got to be cleaner.

I would like to briefly mention a thought. I am one of those people who use the Fenway Community Health Center. I also use the Neponset Community Health Center, and I also use the health center on Columbia Road -- wherever I can get an appointment. They seem to be very busy, but they do make referrals to the Fenway Community Health Center. When I was seeking my own personal health care, I asked them if they were favorably disposed to treating gay men. I think that's an important thing to clear up before you start spending your money somewhere. I do that with most businesses that I use in the city, and if they are not, there are other people who are available.

HAFER: Did you feel though a willingness that you could have continued there if you had wanted to?

GARNER: Oh, I do continue there. They referred me to the Fenway Community Health Center for a specific diagnosis. I have found them to be very receptive to the needs of gay men and lesbian friends that live in the neighborhood.

I have one other thing I would just briefly like to mention. This is sort of a plug for the Jones Hill-Uphams Corner area. Back in 1975, it was not an easy process moving into a neighborhood where you didn't think you were going to be accepted very easily. Fortunately, I found it very easy, basically, because it takes a certain degree of compromise, no matter where you live. However, I would encourage gay people, the City, and the media, both gay and straight, to actively promote the outer lying neighborhoods of the downtown area. This is a very, very underutilized resource for the gay community. It's cheap rents, big apartments, places to park your car without having them towed or ticketed, and people of like kind living around you. The multi-ethnic vibrancy of the neighborhood lends a certain nonchalance to minorities in the neighborhood and that, I think is the crux of the Uphams Corner area.

SAVEREID: Any more you can tell us about your good experience, at least to date, with area C officers that you think is useful to build on?

GARNER: One of the first things I did when I moved into Uphams Corner, was that I went to District C and I introduced myself. I told them that I was a gay male moving into the neighborhood and that I did not know what my experiences were going to be, but I wanted to know what theirs were. I really truly believe that education may be expensive, but it's like that old saying, ignorance is even more. The police officers took the time. They might not have agreed with my life style; I really don't care whether they do or they don't, it's insignificant to me. I wanted to know how they approached people on that particular subject. I wanted to know how they approached the racial issue. I wanted to know the things that would affect me while I lived in my neighborhood. Nothing is better than walking up and asking them point blank. And I made an appointment to do so to find out exactly, to use a 1960's term, where their head is at. But I think that's really important and I think that if you can do nothing else, Lt. Devine, you can encourage police stations to be receptive.

DEVINE: One thing you brought up, though, which is very important -- and I've been watching it for two years now -- at Uphams Corner you have the same police officers walking the beat all the time. Do you establish a certain rapport with them?

GARNER: Well, not only having the same officers, but having officers that are easy to talk to. Officers are not normally people who are easy to talk to. They've seen a lot of stuff. They don't want to be bothered with you. They just want to do their job. But, if you can go up to an officer and you say who you are, and you say where you live, and you say what you expect, and you thank them for being there, they're like everybody else. Everybody else likes reward. It's a whole reward system. If you can reward the behavior which is appropriate, then you can expect it to be maintained for a certain period of time. I know it sounds like fifth grade, but let's face it, that's what it is. Everybody pulls a check and they get a check every two weeks. A pat on the back is good every once in a while. I have found that to work in my particular neighborhood. I don't know if it will work in Back Bay or the Fenway. I have no idea.

THALL: I'm Matt Thall from the Fenway, and I want to talk mainly about housing. I've lived in the Fenway for

the ten years that I've lived in Boston, in the same apartment building, and, like many people in my neighborhood, I am very concerned about what is going to be the future of housing in this neighborhood. I think everybody who has spoken so far has talked about housing and I think that it's very important that the Boston Project address that frontally. What I am particularly concerned about, both as a resident of a neighborhood that is undergoing condominium conversion and as somebody who works in the field of preserving housing in the city, is that a lot of gay people, as well as a lot of other low and moderate income people in the center of town, in the Fenway, in the Back Bay, on the back of Beacon Hill, in the South End, are facing losing their homes. It is a very frightening prospect to live with. I think that there is a popular impression outside of the gay community that everybody who is gay or lesbian is affluent. That may have something to do with the fact that we have more disposable income, because we are not raising families and may be able to spend more of that income on clothing or on entertainment. The fact is that there are many people living in the center of Boston right now who are not affluent. As the city becomes a regional center of finance and service and things like that, for every managerial and technical affluent employee who can afford a \$90,000 condominium in the Back Bay, there are five clerks, computer operators, waiters, waitresses, bus people who cannot afford a \$30,000 condominium in the Fenway. This is a problem that is really affecting our community. It is particularly affecting our community, because the center of our social life really is in the center of the city. The jobs that many gay people are employed in are in the center of the city and our social life is there, too. Yes, there are nice neighborhoods of the city, and there is a criminal amount of abandoned housing in places like Uphams Corner and other parts of Dorchester and Roxbury, but the fact is that a lot of gay people don't, at this point in time, want to live in those neighborhoods. I think it's a combination of perception about those neighborhoods, and lifestyle, and convenience. People want to be able to live near where they work and near where they play. Until something is done about the supply of housing in the city, it is very important that we have strong controls to prevent people from being evicted from rental housing, better rent controls than we have now. As I mentioned, my work is in the area of housing and I have, on many occasions, toured apartment buildings in the Fenway. Some of the conditions I've seen are really abominable. Last

year I was attempting to purchase an apartment building on Park Drive for the organization I work for. Probably a third to a half of the tenants in there were gay people. The code violations were rampant. Plaster falling off walls, broken windows, serious, serious fire safety hazards and astronomical rents for what people were living in. I think that there are many of us living in neighborhoods like the Fenway, like the back of Beacon Hill, like parts of the Back Bay, who are living in horrible housing conditions and paying excessive rents. There is additionally a need for the City to start cracking down on code enforcement, on the speculative types of operators who move into these neighborhoods, seeing values appreciate, sitting on property and waiting to sell it two or three years after they buy it for twice what they purchased it for. Something really should be done about that. Now, I must admit that, as people grow older, they do think about home ownership, and there's nothing wrong with home ownership. In fact, I have been working with a group of my friends in the neighborhood over the past two years looking to buy a building and operate it as cooperative housing. It's a very interesting group of people, very committed to where they live and to improving the neighborhood. It's about half gay and half straight. Everybody is friends. It's a very frustrating process to try to do this in a speculative market. I would urge the City to start looking to this type of ownership as something to encourage to the extent that it is going to be part of city policy. The nice thing about the cooperative form of home ownership is that cooperatives have kind of a certain ideological appeal. People of like mind tend to live together in a cooperative, as opposed to condominiums where any owner can sell to anybody coming in. In the Fenway, we have a number of cooperatives that have been formed by people of like mind. For a community that often doesn't have bonds outside of their friends, don't have as strong familial ties, this type of housing is something that is very appealing. To the extent that we're talking about a balanced housing policy, I would like to see the City encourage limited equity cooperatives more. But, until we do something with all the abandoned housing in Dorchester and Roxbury, until we start expanding the supply of housing, until we stop allowing operators of gas stations on Boylston Street to turn them into parking lots rather than to start to build housing on this vacant land, we really have to protect the people who are living in rental housing in the middle of town.

MCFEELEY: I have one question. The encouragement of cooperative groups of like-minded people, I think, is a very interesting idea, but how would you discourage the negative aspects of like-minded people, who are of like mind in terms of their homophobia, of keeping gay people out?

THALL: Well, you have anti-discrimination laws, and certainly they have been enforced in New York, where there are lots of cooperatives. That clearly is a potential drawback to that form, but we have to enforce our housing discrimination ordinances. We have an ordinance on the books and we should be doing everything we can to get enforcement powers. It's a potential problem. I have a friend who moved to New York and was kept out of a co-op, he thinks, because he was gay.

SCONDRAS: My name is Dave Scondras. I come from the Fenway part of Boston. Matt has outlined everything I would have said on housing, so I'm not going to talk about housing.

I have four suggestions. I wish you were the Mayor's Office, City Council and School Committee so that we could immediately implement everything that we come up with. Given that that will take a while, I think it's fair, under these circumstances, to "blue sky" a little bit, and pretend that we are those three political bodies and suggest what the four initiatives I would take. They would be in four very specific areas: First, I think we have to acknowledge that like any community that has suffered from a history of oppression, our community has developed and institutionalized efforts that are very successful in attempting to cope -- albeit with minimal resources -- with the problems that do exist. I think it's absolutely crucial that the City understand and acknowledge the fact that, like any other group of people, the lesbian and gay community has found the directions it needs to go in. It's already set up GLAD, newspapers, lesbian and gay counseling services, etc.. Wisdom would dictate that the City should financially and administratively encourage and expand the existing operations of those institutions and not attempt to supplant them with other schemes -- however well thought out -- because I think that might be a mistake. And I think history shows us that helping the folks that are trying to help a situation is a very good way to start in making a dent in the problems we have. I don't think there are many problems that we have that we don't already have some group attempting to address. BAGLY meetings for younger folks is a very important

institution. It's not well known; it needs more space; and it could use a few bucks. I could go down the list and I think you would agree that one very common sense, straightforward approach is to look at the City budget and say, "Look, let's get some money for these groups. They're doing a good job right now. They need more resources." Check out what we're already doing, and encourage it. Encourage the folks who are already doing it to work together with other folks already doing it, and try and reward these folks, too.

The second thing I think we have to do as lesbian and gay people is to understand where the line is drawn between our problems and the society's problems, and to begin to politicize those issues which are social. We need to move away from the internalization of those problems which are actually social, because we have a very bad habit of taking on ourselves problems that aren't ours. Let me give you an example. We have an endless series of AIDS fundraisers, all of which are very important, and we should be going to them, I'm not questioning that. But it is characteristic of people who somehow absorb the pain and the prejudice of other people that they try to solve the world's problems themselves. AIDS is not our problem. We didn't create it. We didn't ask for it. We need to be aggressively pursuing funding from the City. It's insane to have a problem of this seriousness going on in Boston and to see us going to one fundraiser after another trying to raise money to deal with a problem that needs millions. All of our fundraisers together in Boston this year will not pay the medical bill of one person with that disease. Now that's ridiculous. We can't really expect to deal with that problem ourselves. In San Francisco two years ago, two million dollars was allocated to information referral and support of efforts along the lines that we are here, in fact, pursuing. This year, four million was allocated. In Boston, to the best of my understanding, it's zero, and I think that's not acceptable. We ought to look at our nine hundred odd million dollar budget and put a piece of it to AIDS: I think that reflects the need that we have to understand what's ours entirely, or how much of it is ours, and what belongs to the society. That's true in a number of other areas as well.

The third area is one that you're most familiar with, which is legislative remedies. I know that there are forty-seven attempts so far across the United States to submit and pass gay rights legislation of one kind or another on a municipal level, of which very few have actually succeeded.

I would suggest very strongly that copies of all of those bills be brought together and be publicized; that people be allowed to have access to that information so that we would have a referral as we start to formulate next year's attempts on the municipal level to get our bill through here, which I will submit. I think we need to look at the fact that our community is diverse. Many of us our tenants. Many of us are old. Many of us need home care services. If we want to look at what legislative pieces we need ourselves, one way of doing it is to remember, that we are everything and everybody, women and men, Jewish, Catholic and so forth, and then ask ourselves, "What's unique about the elderly? What is it that's needed there?" We can then say, "Because we need homecare services for elderly people, there must be a need for something special for gay, elderly people." I think one way of getting what the list of legislative pieces might look like is to ask ourselves, "What does anybody need in any of those categories?" and then assume there must be a specialized gay component to that category.

And the last one, I think we have got to be real upfront administratively. I think acts of bigotry against women, against blacks, against Hispanics, against people because of their sexual preference have got to be grounds for termination. I just think it has to be upfront in the City. I know that civil service will argue about it. I understand the union contracts are going to take a long time before they reflect that. I would like to point out that local 26 has signed a contract that has that in it, so, it's not unheard of across the city. I think we ought to push very strongly for that, because I think we need to have people understand that certain behavior is not acceptable at all, and that it's grounds for termination. I think you have to start there. And the other side of that head of Janus is that we need some coherent way to tell certain people they are really neat. How can we take City servants who are behaving incredibly well and say, "That's very nice?" How do we reward people systematically? I think that's partly the City's problem. I don't know the answer, incidentally. I think part of the agenda for our own community is that we need awards; we need some kind of financial, spiritual and symbolic reinforcement for people who have been very helpful and very wonderful to us. I think putting those two things together, the grounds for termination and the Oscars, may help us a lot. Part of that administrative remedy is going to have to be something that will take us years to start

discussing. We like to pretend that we have no handle on what mothers and fathers tell their children. The biggest problem we have as a community is the internalized self-disapproval that other people have given us - "We're no good. We're sick. We're evil. We're of the devil", whatever particular message you happen to get, depending on where you live. But we do have a big handle on that, which is called the Boston Public School System. We have a handle on thousands and thousands of people in terms of their own self-image as they're growing up. We're going to have to sooner or later confront the issue of what do kids learn to read with. I mean, are we going to live forever with Dick and Jane and that stupid dog, or are we really going to confront those school books and start talking about curriculum reform in the Boston Public Schools? I have not yet, in spite of working on this for two years, seen a real effort made to look carefully and push around role models and role stereotypes that are going on in the Boston Public School System for children, around racial issues, around women, around life style issues, around living together. We still have a late 19th century curriculum reflecting the most bigoted of us. The squeaky wheel principle has led us to a position, ironically, where we teach our children those things which will upset nobody, which by definition are those things which are as acceptable to a racist as they would be to anyone else. That's just not acceptable. We're going to have to start taking the flak from some parents, and say, "Yeah, we're going to teach your kid that Blacks are okay, and that you don't have to have a suburban lawn, and that some people of the same sex live together. Tough." And that's doable. That's something that those kids need to learn. And if that creates some problems, we can adjust it a little to minimize the friction, but we have to move sooner or later in that direction; we really do. That's all I really have to share with you, except the fact I'm glad you're here tonight, working. I feel real proud of you and I hope that you feel proud of you.

KESSLER:

My name is Larry Kessler. I'm a retailer in the Back Bay, a Board Member of the Fenway Community Health Center, the Back Bay Association and Chairman of the AIDS Action Committee. I want to speak in three areas: the whole question of the police, the question of housing, and the question of AIDS. I'll start off with the police, because I think, in some ways, my experience has not been the same as other gay people and lesbians around the city. Maybe that's because I live in Back Bay. There's something different going on there with the Police Department.

I've been a resident there for eight years. I've been robbed twice, mugged once, had a car stolen once, and each time my experience with the police has been excellent. I've been sitting here, listening to other people's comments, and trying to figure out why mine was different. Maybe it's similar to that which is going on in Uphams Corner, in that there is better communication. It seems to me that in District Four, the police have been consistent to some degree, at least those people on the beat and those who are actually in the patrol cars, working Boylston, Marlborough, Newbury and Commonwealth Avenue. They've gotten to know some of the business people and have gotten to know the residents. Also, the residents have taken an active role in the police panels that have been put together for the neighborhoods. I don't know what happens in the other neighborhoods, but it occurred to me that maybe that's part of the process. Another part of the process I think might be the role that Robin McCormack has played in dialoguing with the police. We might throw that under education, in the sense that he still spends a lot of time talking to them. A lot of the gay merchants on Newbury Street spend a lot of time talking to the police, and the same on Boylston Street. So, perhaps there has been a breakdown in some of the misunderstandings or stereotypes. I know a lot of gay people attend the police panel meetings, they're active in the neighborhood association and there is constant dialogue about licenses, about neighborhood problems, break-ins, and so on. Yet, I know people in other parts of the city who have not had that same kind of good experience. There does seem to be some inconsistency in terms of the harassment of gay bars. That strutting attitude is, something that I've noticed. Yet, on the other hand, I know the police in the Back Bay have taken licenses away through the licensing board both at Daisy Buchanan's and Fridays. And to date, that has not happened yet, to my knowledge, to gay bars. So, it's very hard to get a handle on it, but my suspicion is that maybe it's the dialogue and the education that is going on informally. That needs to be beefed up.

In terms of housing, I feel that gay people in the city are both the victims and the victimizers in terms of the housing situation. Living in Back Bay, and also having a store on Newbury Street for a while, I know the attitudes of some of the realtors there, and the attitude is: rent to gay males, not to lesbians, particularly, if, in three or four years you want to change that housing to condos. There are a number of realtors there who will not talk to

women, single women or lesbians, but will entertain and actually go after gay males, especially if there is an apartment that's going from a \$200 a month unit to \$400. Gay men tend to -- and this may sound stereotypical -- but fix up the site, which is, in a sense, a preparation for eventually going onto the condo market. I think that's happened a lot in the Back Bay, particularly in the last ten years. Nine or ten years ago, I'm sure that the ratio of gay people in the Back Bay was higher than it is now, before all the condo conversions. And the same thing seems to have happened in the South End, for Blacks and Hispanics, who have been forced out in favor of more affluent, but not necessarily wealthy, gays. And then the more affluent gays were subsequently forced out when the condo conversions moved in. Eventually, that's going to create a whole system of class structure, class violence and animosity, similar to what's happening in San Francisco. A lot of the fag bashing and anti-gay violence comes from Hispanic communities and Black communities against gays, because they see them as people who have displaced them. It's possible that type of thing could happen here, too, particularly in the South End and Fenway areas. Once the South End is sewn up and remodeled and becomes the fashionable, in-place to live, then I think people will start to look toward the Fenway and Uphams corner or whatever. Realtors know how to read those charts very well. They meet every month; they know exactly what they're charging and what the market will bear. In Back Bay, the market has gone through the roof. We've heard the comment tonight that gay people are involved in retailing and service industries, but so are other people who have lived in the city for a long time. The Irish widow, the Black student, the Hispanic mother who is trying to put four kids through Cathedral High School, are also cleaning offices and trying to sell toasters at Jordan's, and cannot afford to live in the city, because of the housing situation and the speculation that goes on. All that leads to the need for a fair housing bill and for rent control of some sort that's fair and equitable. We need to rebuild the housing stock that's available and put into effect a code or standards that would discourage the speculation that always goes after the top dollar. In many ways, gay people can't afford that. I don't know the exact figures, but lesbians continue to come in at the bottom in terms of economics, below straight women.

The police or the government of the City does not have a corner on homophobia or racism or sexism. The gay community is just as guilty and we need to work on that. Maybe the impetus would be there if there

were an Equal Rights ordinance, where we knew we were being protected and we were joined by the City in protecting the rights of other people. I consistently see bars turning women away. I consistently see them turning away Blacks and Hispanics and, every time that happens and every time I see it I just say, "Wait a minute, What are we talking about? What are we fighting for?" We can't have it both ways. We can't say that we want to be protected and not protect the rights of women and Blacks and Hispanics in the city. We can't cry, "foul", when certain bars are constantly raided or cited and then other ones are paying off and overcrowding and endangering the lives of their patrons. I think there is a lot of inconsistency and we need to address that. Hopefully, this process will help that. I think an ordinance would really help it, particularly if it were enforced fairly, across the board.

On the AIDS issue, it's very hard to predict where we're going in terms of the crisis. There are months where it seems to be peaking and leveling off. It's still premature, I think, to say that with certainty and my scenario would be to work toward the worse case and to feel that we may have 70 cases by December. What if we do? What will be the response of the City at that point? We have already had two situations where people have been cast out by their families and out of their apartments - one of those patients has died and the other, luckily, was able to find hospice with some friends. It's conceivable that that may happen more. Boston's likely to be one of the sites for the Interlaken II experiments and, if we are, we will probably be attracting people with AIDS from all across New England. They are going to need hospitality or a place to stay while they are under the experimentation and treatment. There has already been an informal request from the AIDS Action Committee as to what we can do in terms of housing and so on. At this point, we are not prepared to do anything. We may have to look at it, but I think it would be easier if we could look at it in conjunction with the City -- especially if the City could come up with a piece of property that would be convertible for either a hospice or the center where people could stay. Education, of course, is still a major issue, judging by the kinds of calls we're getting on the Hotline. People are still nervous. We have calls from mothers, police officers, firemen, restaurant owners, and people who patronize restaurants. Some of the calls are absurd. "Can I get it if I ride the Green Line? There are so many gays on the Green Line." We are trying to address all this, and,

again, this is done on a volunteer basis. The money that has been raised, approximately \$20,000, is all coming out of the community. Brian and the Mayor's Task Force on AIDS have been very helpful in helping us to make some of the contacts and so on, but officially there is no structure at this point, other than that task force, in co-ordinating all those resources. The Task Force is made up of people who all have other responsibilities and jobs. We need to seriously ask, "Anything that is affecting 35 or 70 residents on another issue, would there be a stronger response?" I think there would be, because while those 50 or 70 people are being directly affected, hundreds of thousands of others are experiencing significant anxiety and fear.

MCNAUGHT: You've had a lot of experiences with the hotels and the businesses along Boylston Street and Newbury Street, having owned and operated shops in that area. One important aspect of life in the city for gay men and lesbians is how they are treated in restaurants, in shops and whether or not their business is encouraged or discouraged. Could you talk about your experiences in that area?

KESSLER: I think that the homophobia that exists in the Back Bay is more sophisticated than anywhere else in the city, but it's there and it raises its head in various ways both through the neighborhood association in the Back Bay and also the Back Bay Association which is made up of business people. It's generally very subtle and very polite, but it seems to constantly raise its head around the issue of gay bars and gay restaurants that might attract a significant number of gay people. The buzz word that can set people off would be, "disco", because of the possibility that there may be a line. Every city in the country has a line at a popular place -- whether it be a bar or a restaurant. I've seen gift shops in cities that have lines, especially when they're new and trendy. So, you can't prevent that. Yet, if that's a gay line or if it's a gay bar, they are constantly on the defensive; they're constantly being watched; more so than any other institution in the community. The attitude of some of the hotel owners is that they'd just as soon see the gay institutions get out of the Back Bay, because it's an affront to the tourists. I've heard them actually say that. They feel that their tourists should not be subjected to seeing these lines of "weirdos" or "fruitcakes". The bottom line is that they'd like gay people to go elsewhere, but we're not going to go elsewhere. We're out of the closet and we're going to be on the streets that everybody else are on,

whether it be Boylston Street or Newbury Street. But, that same pressure has also made it very difficult for some owners of shops and institutions to be out. We had a lot of problems when we had the Gay Business Association just listing people. They were really nervous. They felt that that list would get into the hands of the police and that it would be circulated to the Neighborhood Association, that there would be all these boycotts and attitudes, and so on. I think a lot of that was paranoia, that it wasn't real, because I never had that problem in five years at Copley Flair. I never had one person from the neighborhood say, "What are you doing with these gay cards or these books or these games?" Sometimes, we do overreact. But, on the other hand, if the attitude is there and people are sensing it, then that helps to frame their behavior.

VOLKE: I'm with the Beacon Hill Civic Association. I'm always amazed that there are no gay people involved and there's a lot of gay residents. Is it the same in Back Bay or is it different?

KESSLER: I think there are a few more involved in the Back Bay, although not necessarily out.

VOLKE: I find that when I'm at a meeting, there is a lot of subtle discrimination on the Hill, especially with businesses and things like what kind of store it's going to be, and restaurants. But, I find that, if I'm at a meeting, they're careful with what they say and are afraid to do or say negative things. Does that make a difference in Back Bay?

KESSLER: Yes, I think it does; particularly when the people are there. I've had the experience of the conversation ending when I walk into a room, because they knew I was out and, particularly, if they happened to be around the license issue; but it's a real problem getting neighbors involved in the South End, I guess, even though there's a higher ratio of more gay people.

VOLKE: Why do you think that's the case where we live that so few people have gotten involved when there's such a large gay population?

KESSLER: I think it's apathy. I think, in some cases, it's a "live-and-let-live" attitude: "If everything is going okay for me, then, why rock the boat on behalf of somebody else?"

HANDEL:

I'm Jonathan Handel from Cambridge. I am a Field Associate of the Gay Rights National Lobby and an organizer of the newly formed Cambridge Gay and Lesbian Political Group. What I'd like to speak about briefly, is an experience I had in the Park Street Subway Station a couple years ago, my reactions to it, and make a few recommendations.

My boyfriend and I were attacked on the Cambridge-bound Red Line platform at about 11:30, on a Friday night in May, two years ago. We were holding hands or had our arms around each other. A group of about 9 kids on the opposite platform started shouting and then 3 of them actually jumped into the track bed and came over to our platform to attack us. They did, in fact, physically beat my boyfriend -- fortunately, not very severely. The people on the platform just sort of watched, turned away and nothing much happened. I blew a whistle and started running towards these people; they stopped and ran. When we called 911, after we had run some distance from the station, I did not say anything that indicated that it was a gay related attack. We were told, that since it happened in a subway station, we should call the Transit Police and we were given a seven-digit phone number to call. That number required a dime to be called - it is not a toll free number the way 911 is. The MBTA Police were not interested in doing anything. There are three things that concern me greatly about this incident in addition to the fact that it happened: The first is that they actually caught my boyfriend on the landing between the Red Line and the Green Line platform, the Lechmere-bound landing of the Green Line. As we ran up to the Green Line, we realized that we were trapped. There was no one there, there were no token collectors, there was no one on that side of the platform. There was no easy or safe way to get across to where there were more people or a token collector because of the fence. So my first concern is that that station is not at all designed with an eye towards public safety. My second concern is that I think it's outrageous that anyone calling 911 should be referred to another number. My understanding of the purpose of that kind of advice is that it is supposed to do the dispatching. I understand the fact that the Transit Police are a separate police force and there are only some twenty MBTA Police. I don't know whether that's true now as it was two years ago, but I do know that, when I made that phone call, we didn't get any help. My third concern is that in making that call I did not feel free to say what happened and why they attacked us. When the Transit Police started asking,

"What happened? How did they come to attack you?" I just said, "Well, you know, they started shouting at us and they got angry with us." I don't think that one should have to feel that sort of concern.

VOLKE:

My name is Robert Volke. I've lived on Beacon Hill for about 10 years in a variety of locations. I am a member of the Beacon Hill Civic Association (BHCA), which I got involved in because of a gay friend. He was really not openly gay with the Civic Association, though eventually, he became so. I never thought twice about it, because I've been living in Beacon Hill for so long -- it's a fool's paradise, I guess. At the time, I was working for a large downtown law firm, where I was very nervous and where I eventually was let go because I am gay. On Beacon Hill, I never thought twice. In the beginning, I became very uncomfortable at the BHCA, because people weren't comfortable around me. The way I got involved was by working on the Charles Street Fair. I think my friend and I were really the only two openly gay people working on the Street Fair. I saw a lot of the guys there and I knew they were gay. They'd ask who someone was and I'd say it's this one, the one who's gay; and they'd say he's not gay -- but, you know, he was. I think that people don't want to know that you're gay on places like Beacon Hill. They know you're a neighbor and that's fine as long as you don't bother anybody. I think that's the attitude on the Hill. People are all sort of eccentric there, anyway. The people in the Civic Association had been incredibly insensitive to things that involve gay issues -- just like the Street Fair is always around the Jewish holidays and I'm the only Jewish person there, too. When there was a question about Sporter's expanding, for example, people were ready to say something but I said something first: that Sporter's causes a lot less trouble than the Sevens, for example.

I'd like to make a pitch that it's very important for gay people who live in these neighborhoods to get involved with these Civic Associations. Sometimes, it is very lonely at these meetings. Gay issues should come up more in the normal course of the Civic Association in an area like Beacon Hill and they don't, because there's nobody there to really raise them and I can't. If they come up, and I'm there, I'll say something, but it's sort of difficult. So, I think it's very important that gay people who live in neighborhoods not feel that they should just be involved in gay groups. It's just like someone was saying before: the elderly have issues and there are elderly gays. Well, Beacon Hill residents have

issues and there are Beacon Hill gay people who also have the same kind of issues. But there are separate issues that involve gay people on Beacon Hill. A big issue on Beacon Hill was the Concerts on the Common -- and I hate the Concerts on the Common. I hate them, because I live on Beacon Hill and there's people walking up and down the street, and there's no parking, and there's people drinking beer on Charles Street. I also hate it when they have certain groups, because the kids from South Boston come to Beacon Hill and harrass me. Everyone at Beacon Hill hates the 4th of July. But, I hate it because kids from Medford come in and yell comments to me and I'm not used to that in my neighborhood -- that's one reason why I live there. When I'm at a meeting, I'll say something like that and I think for those kinds of reasons, it's important that people get involved in their neighborhood associations where they live. Besides the regular problems of the neighborhoods, there are certain specific problems that affect gay people in the neighborhood.

JOHNSON:

My name is Ian Johnson and I live in Roxbury. I want to preface this by saying that I cannot speak for all of Roxbury, only my own neighborhood. As a white person, obviously, I cannot speak for the many lesbians and gay men of color in Roxbury. If they are not sufficiently represented here tonight, I shall not try to stand in and I leave it to you to figure out why and what are the ramifications of that. I am a resident of that section of Roxbury which has the dubious distinction of having three names.

The historical name has long been Roxbury Highlands, which the BRA has seen fit to better market the neighborhood under the name Highland Park. To the gay and alternative communities, our neighborhood is best known as Fort Hill. That the residents of this Hill cannot even agree on a name is symbolic. But, within this 4 block by 6 block oasis dwells one of the most unlikely assortment of individuals you will find in the city. Integrated for well over 100 years, it still maintains a diversity of race, language, income, politics, sexual preference, religion and lifestyles, second to none. All in a heavily owner-occupied neighborhood where the stereotypes of who should be what are unlikely to fit. That this should cause some confusion and disagreement should not be surprising. This lack of instinctive solidarity has long contributed to the political abandonment of this neighborhood. Yet, lately, we have discovered that we can all work together, if we unite on the issues which we can

truly agree upon. Only then are we powerful and successful. As a very openly gay person who is also very involved in local community politics, it is very difficult to separate my reality of being gay or of being white from the more dominant reality of the struggle of general community building. At least for the white lesbian and gay population of my neighborhood, the major things which make life, at times, unbearable are problems common to most residents. First, of which, is arson.

After witnessing a loss of 1/3 of our architecturally significant housing stock in 2:00 a.m. fires, which became an almost nightly occurrence, a terrified community effectively united to loudly protest until even the national news media was swarming around our streets. Arson stopped so magically and abruptly that, to my knowledge, there has not been one suspicious fire in the last 9 months. Absolutely none of the credit, however, can be given to the City. No one has been arrested. City government demonstrates its concern by continuing to underfund and understaff an Arson Squad, which cannot even inspect each fire nor take photos of the evidence for want of a camera. It becomes most obvious, to anyone who cares to look, that there exist powerful forces which have blocked investigation, not only within the City, but also at the State level. Mayoral leadership is needed.

The second is housing. Our greatest housing problem, aside from arson, has been that the City allows abandoned and tax delinquent homes to sit there for so long that they become vandalized, burned or otherwise damaged. With distressing regularity, the City has either demolished them or auctioned them off to speculators who have no intention to rehab them or live in them. They buy them just to sit on them. The Roxbury Highlands Neighborhood Association, which, by the way, has had lesbian and gay officers and has presently a gay officer, has had some success in stopping demolition and auction until a program can be developed which will ensure that rehabable buildings will not be destroyed and that City sales will be made to individuals who have concrete and realistic plans for owner-occupied development. Such a plan needs City approval and good faith.

Third is crime, economic development, and youth unemployment. To my mind, the problems of crime, economic development and youth unemployment are connected. Crime and the fear of it have closed so many small businesses, which not only contributed to community prosperity by keeping money in the

neighborhood, but was a very important source of teenage employment and training. Community-based policing and officers who live in the neighborhoods would help tremendously. We have neither at this point -- the closest are mothers and grandmothers of Boston Police officers who now live in the suburbs.

My last point is that my gayness and my whiteness does allow me to see more clearly. It is more abstract than the rest, but just as important. It is rarely spoken of. It deals with the general political abandonment of integrated neighborhoods in this city, even though everyone gives lip-service to them as the ideal. This is of particular importance to the lesbian and gay community, for a similar history of oppression and lack of housing opportunity has historically caused the intermix of gays and other minorities, as well as a similar geographic migration pattern. Despite the lip-service, integrated communities, like my own, are rarely seen as valuable in and of themselves, but as "communities in transition" -- code for "going Black", "going Hispanic", "going gay", or "becoming gentrified". Rather than nurture diversity through communication and agreement, of the City and politicians, in general, almost always take the safe and easy route. They ignore what goes on, avoid involvement, all the while quietly trying to make connections to all sides, so that when the dust settles they will be on top no matter what. Such a lack of leadership is crippling at the very least. In the extreme, it is explosive, for it encourages stereotyping and scapegoating, the pitting of one group against another, and the virtual placing of bets. Such City sponsored groups as the Boston Committee need to take a long look at ways to promote communication within and appreciation of integrated communities, so that they can become examples of success and not proof of failure. Thank you.

MORANO:

My name is Salvatore Morano. I'm very much like you, Ian. I come from a district across the River in East Boston. Even though it's a part of Boston, because of the Harbor, we're really a bunch of Indians over there. I'm a native of East Boston but have moved to California. I've been living back in East Boston for the last 4 and 1/2 years. I am openly gay in East Boston and I'm also open on my job, which is a political job. I deal with personnel and with the Mormons in the Marriott Corporation which has me standing up and saying, "Okay, I'm gay, and if you don't like it, this is what you got." And they like it -- as long as I don't ruffle too many feathers. The question I want to ask you is what prompted you

to pull yourself together in Fort Hill? I might want to do the same for a neighborhood organization in the East Boston area. There are many gay people there. I see them all the time, on the subway, roadways, everywhere. But, to get them to say they're from East Boston is kind of difficult. I'm really happy with being gay. I have no problems: my family has accepted me and my lover; they've accepted our lifestyle. But, just in case there were more people willing to come out and say, "I'm gay and from East Boston and I want to be represented," do you have certain types of information to pass on to someone like myself? How did you pull your neighborhood groups together? Did you use a newspaper, or did you have fliers, or use laundramats, or do you just have gays call here and list your number? What did you do to organize?

JOHNSON:

I think our situation is unique in that way in terms of most other neighborhoods. Highland Park is about 1/3 white at this point, but most of the white community is elderly. At some point, it became very obvious to the larger community, that, if you were my age and white, you were probably gay. In fact, white people that were my age that weren't gay felt oppressed, because everyone assumed they were. So, I think our situations are different in that we never had to say we were gay; it was assumed. This was nice, because when we went to meetings and we did things, we didn't have to go through that barrier of trying to figure out how we can explain to someone what we are, when it's really not appropriate. But, if we don't make that attempt they may never know. So, I'm not sure I have the answer to that; I think yours is real different situation. But, I found that most gay people who live in a neighborhood that is not heavily gay identified are very motivated to organize, because they're very motivated to find security from the other gay people around them. Other neighborhoods in the city have been successful through community organizing by putting ads in publications, by talking to people and talking to friends. If you asked me who I knew in East Boston, I could probably tell you 5 people. Talk to people, get people's names and have pot lucks and meetings so that they can get together.

MORANO:

I do know of people, but these particular people will not come forward. They would just as soon keep the River between Boston and East Boston. People, in general, do not want to come out in that area for some strange reason, whether it's fear they'll get mugged, I don't know. As far as police protection, the police have never bothered me there. I had one

incident in which I did call the police when my neighbor upstairs was banging on my ceiling. The response was slow -- I know that. When they came into the house, they looked around, they knew it was a gay house automatically, because the house is gay. They stood back, they played a little macho role and they went upstairs and dealt with the problem. They came back down -- they were as gay as I was. One of them said, "Don't worry, just don't hassle them." My house has never been touched.

JOHNSON:

Actually, I probably do have a parallel. In my neighborhood, there is a substantial Black lesbian and gay population, but their disability is real different than ours. They feel that I have more privilege to be gay in that neighborhood than they do. When they come out, they tend to leave the neighborhood and go someplace else to be gay, because they don't want to deal with their families and relatives and the general community. Maybe there would be a parallel between that and if you were Italian and from East Boston, then you might not want to be there and deal with the whole thing. If you're from someplace else, it's easier to deal with it.

AUSTIN:

My name is Dymond Austin. I'm sitting here and I'm thinking I know a lot of Black lesbians in the community. I don't know where the black community is because there are blacks in every community. I feel that Black lesbians in the community are invisible doubly so. I'm going to the 50 Black lesbians that I know and have a party and find out where are we and what are we doing. I want to live for my own self, because I don't want things to be going on like this. I hear a couple of people talking about the problems they have. Those are the problems I had all my life before I could say I was lesbian. I think that a lot of Black lesbians might feel the same way. I have to take it upon myself to see if I can make something happen. That will be the first step, I guess, for me. I'm black, so I'm invisible. I'm a woman, so I'm invisible and I'm a lesbian so...It's tough for me, I guess. I'll come back and let you all know -- I'll come back when I'm 60.

HARPER:

My name is Joseph Harper. I'm the current President of the Melville Park Neighborhood Association which is adjacent to Shawmut United Neighborhood. We are not as active as the Shawmut United Neighborhood is. Another issue that I think should be addressed, in Dorchester particularly, is the issue of crime. It has been brought home to me when my own house was attacked. My roommate was beaten, not by an unknown person, as one would suspect in Dorchester, but by a

known person, a neighbor's son. I must commend the police for the action that they took. They came; they brought my roommate to the house of the assailant to identify the person as such and then took him up to the hospital to be treated. Now, an interesting side of this is that the mother of the two boys involved did not expect us to take any action whatsoever. You just lay there and get beaten, and that's the extent of it. The fact that we took it to court at all prompted them to take action -- they had to get a lawyer, which they had not anticipated. To make a long story short, the court decided in our favor. The person was given 2 years' probation. He was made responsible for restitution of the hospital bills and the damage to the property. The woman was quite devastated by the whole thing; the boy was quite devastated by the thing. I was quite pleased. Number one, I believe one should stand up for one's rights. I was not home when the incident occurred; it just occurred on my property, but I was pleased with the fact that we had responded so well. More gay people should be doing this thing. Unfortunately, what happens is that a lot of people don't do so. Fear is a terrible enemy. It can sometimes do more damage than anything else.

In Dorchester, being gay is not a popular thing. It is difficult to be gay in Dorchester, and it is difficult to be gay in one's neighborhood. I concur with one of the speakers from last night who indicated that neighborhood involvement is definitely the key to diffusing any type of aggressive feeling the people might have towards you. I have been active in my neighborhood for 15 years or more. I have lived in the same neighborhood 30 years, so I've been sort of a permanent fixture. When the attack occurred, five of my neighbors came to the assistance of my friends who were being attacked. It was through their intervention that the attack did not go any further. It might have gone further. Name-calling had occurred first. Then they came back after 3 hours and decided to do damage. Assault wasn't enough -- they had to break and enter. They assaulted and battered and broke and entered all within the 3 hour period. The neighbors were quite upset. Neighbors, when you get to know them, view an attack upon you as an attack upon them. So, the response in the neighborhood was quite good. Five neighbors came to our assistance from about 4 or 5 different locations. I was on very good terms with all of my neighbors; I know most of them pretty well. I know the woman in question pretty well.

We were speaking to each other not more than a day, or so, before the attack. I have not spoken with her since. I am usually a very open, friendly person, but it is difficult to be friendly with people who have done damage to you. I have known about her attitude towards gays for quite some time. When the boys were 4 years old, that was one thing; they are now 14 and 18. They were unmanageable at that age; they are unmanageable even today. We have not had any problems with them since the attack occurred. The police response was great. They were very responsive and very sympathetic.

Our neighborhood is 2/3 white and 1/3 Spanish and Black, usually middle class people, professional people, if you will. We have been getting a lot of people from the South End. Housing is probably not so much a problem nowadays, but you really have to have a car. The Red Line has been great. When Governor King had his town meeting there, he asked about the Red Line and I told him, "The Red Line is really great there, but you've got to improve the trains." I then brought up a question about gay rights. It behooves us, as gay people, to bring up issues which are not normally found in the neighborhood. You do have to bring them up subtly. Otherwise, in Dorchester, you'll get your head banged in. You have to exercise caution. This is not the South End. In Dorchester, you have pockets of gays. There are 2 or 3 streets where there are a lot of gay people. Most gay people do like to mind their own business. I am friendly with a lot of people. I know quite a few people who are gay in Dorchester who don't even come to meetings. The fear of something being brought up is so devastating. Our group has not been active, too much. During the last year when we had robberies and a lot of bashing going on, we did form a neighborhood crime watch group there. I took the walking patrol, but a lot of people took cars. You really have to get involved in your neighborhood. People who move into the neighborhood without getting involved can't understand why they're so isolated. I can't stress too much the importance of people getting involved in the neighborhood in which they live, and I don't mean just gay residents. I was involved in my neighborhood long before they learned I was gay. It was just one more added feature to my personality which the neighborhood accepted. You have to get involved in the neighborhood in which you are living. You cannot live in isolation. People who live in isolation end up getting singled out, ostracized, harassed, and usually leave the neighborhood. I'm particularly pleased that my neighbors responded so well to me, even in my absence.

MCFADDEN:
(in audience)

When police redeployment came around last March and April, there were community meetings all over the city held by Commissioner Jordan. I was at a meeting in Dorchester at St. Margaret's Hospital, and Commissioner Jordan happened to make a response to a question that was asked about how people in the city could better help the Police Department to do things. He gave this great example of how the Bay Village Neighborhood Association had gotten rid of "transvestites, gays and other undesirables." That was his direct quote. I wrote him a letter, and I cc'd it to everybody I could think of in the world that would be interested. Both the "Dorchester Community News" and the "Dorchester Argus Citizen" printed the letter. At the time, I didn't realize it, but I was coming out to all these people that I had been on all these committees with. Some of them knew I was gay; some of them didn't know I was gay; some had been to my house for parties; some hadn't been to my house. I was astounded at the number of phone calls I got from different people that I was on committees or at meetings with and the number of written responses that I got from people living in Dorchester that said, "This is great. I'm glad you wrote this letter. I could believe that Jordan said this. I think that you did a really brave thing." I was astounded, because I really did expect just the opposite. Then, about a month ago, I was at a Boston Committee, Dorchester Task Force Public Safety Committee meeting, and we were discussing an agenda for the next 6 months. Although the group is racially integrated, there were about 8 of us there, and we all happened to be white. We were talking about the agenda. The first thing that the Chairman suggested was civil rights; the second thing was organizing block clubs; the third thing was on-going crime; and there was a fourth item on the agenda. We started going around discussing the agenda and whether this was an appropriate agenda to have for 6 months and if these were appropriate topics to cover. Someone said, "Oh, civil rights - that is something that is covered by the Justice Department; the DA's office covers that There's eighty-eight million different organizations that cover civil rights. I don't think we should waste our time on civil rights." So, we got into this heated debate. These 8 people were basically going to decide that this was not going to be an agenda item for the Dorchester Task Force Public Safety Committee for the next 6 months. I felt, that if they had had their way, that would have never been an item on their agenda, ever. It took a lot, even though all these people knew I was gay, for me to say, "I don't think you understand that there are

people in Dorchester who don't feel that they have civil rights." I said, "If people come into Dorchester and feel that they are different and that they are not covered by civil rights and by the laws of this Country, they don't have those civil rights." And the people kind of got quiet and started listening and I said, "We cannot sit here as 8 middle class white people and say, 'Civil rights is not an issue in Dorchester.' I think we're wrong." The people kind of sat back and thought about it. The item is on the agenda for the next 6 months. It brought to mind that, unless people get up and have the courage -- and that's what it really takes -- to say, "Here I am. I'm different," be they Asian, Hispanic, Black, or gay or lesbian, we're not going to make our presence felt, especially in Dorchester where racism is so high, and where people who are not white and Irish and Catholic just aren't accepted until they prove themselves. It's a big thing in Dorchester to break that barrier. It's still a very tight-knit community, and a lot of us are still seen as outsiders. But, I think it's important for people to get out there and to take advantage of the organizations that are there.

CROWDER:

My name is Joyce Crowder. I am a resident of Dorchester near Fields Corner. I am here tonight to speak on issues for the neighborhood from a woman's point of view and, in particular, from a lesbian's point of view. I think I would classify my status there as cautiously comfortable. I walk the streets at night, if it is within a 2 block radius. I am out in the neighborhood to my immediate friends and neighbors. I feel comfortable there, but I also watch where I go and the times that I do go. My friends give a great deal of support to me as, hopefully, I do for them in our activities, both male and female. Politically, it is a very good area to live in. It's a lot of fun to live there now and it's a lot of fun to be part of the network for the area. As far as housing goes, Dorchester is very good for women. The make-up of the neighborhoods, the triple deckers and the smaller, more modern apartments do give you quite a lot of anonymity, as far as two women living together. You're not really questioned that much. You can have a whole lesbian household living together without any problem. You generally don't receive that much difficulty from the neighbors unless you push it. In some of the border neighborhoods, I do have friends who have had their cars painted with various and miscellaneous terms - such as "lezzy". But, basically, it is a good place for a lesbian to live and to find a home. Healthwise, of course, Dorchester has its marvelous

Boston City Hospital. As a nurse, I would have no qualms about being a patient there. Particularly, their Emergency Room, I find, is probably the best in the city. As far as being myself there, I find that it is also very easy. The nurses at Boston City are generally accepting of lifestyles. In their intensive care unit, you are permitted to see your lover, whereas, in most of the major city hospitals, you are not, unless the nurses are particularly understanding. In the various neighborhoods in Dorchester, I think, as a lesbian, you have to be aware of hidden prejudices which are not usually obvious as those about a Black person would be. Often, we are accepted and not harmed, where, if we suddenly all became lavender overnight, we would find that we would be. This is one of the reasons, I feel that networking in Dorchester is very important for a woman and for a gay person. I have spoken with friends who are accepted by their neighbors, but feel that, if it became known they are gay or lesbian, they would no longer be accepted. There seems, generally among my friends, to be three different groups of people in Dorchester. One group of women are completely integrated into the community without being open. Another, to use a heterosexual word, "flaunt" their homosexuality and really do battle with their neighbors. Third, I think, is more the middle ground where some of us are simply open and we are communicative with people who are accepting and are very cautious with those with whom we feel we differ. I spoke with several people before coming here tonight and I invited several of my friends - as you can see, not many came. That's for a variety of reasons I think, but, basically, it's because we're still very reticent to come forward to official places and to state our lifestyles. I appreciate your asking me to come here tonight and I hope that Boston Project will be completed in some way to make life in the gay community in Boston a more pleasant and acceptable way of life. Thank you.

MCNAUGHT: Have you had reason to call upon the police or do you have friends that have had reason to call upon the police? If so, what have their experiences been?

CROWDER: The apartment beneath me was the scene of a break-in. The police did come very quickly and were very responsive. These women are not open, but they are fairly obvious. Also, there was gay literature scattered throughout the apartment and nothing was mentioned.

MCFEELEY: Did you live elsewhere in Boston and how would you compare that to Fields Corner?

CROWDER: I've been in the Greater Boston area for 17 years. I lived in Mattapan for awhile. I lived in Dorchester for awhile, near Milton Lower Mills. I find the community spirit in Fields Corner really much more comfortable and very nice. The people go out of their way to make you feel friendly. It's a good place to live.

MCNAUGHT: What about the neighborhood kids? I have a friend who lived in Dorchester and was driven out by the teenagers who identified him as gay. They taunted people who came into the house and when they left. Is that a problem for you or your friends in Fields Corner?

CROWDER: Fortunately for women, we are, I think, ridiculed much less frequently than the gay male. The only problems I have had with the local teenagers are that they think that I should have my children clean the yard, instead of doing it myself. I do have friends in the Codman Square area who have been harassed and it is unfortunate.

HAFER: Do many of your friends use the Health Center and do they get acceptable and positive service?

CROWDER: I was really surprised in calling around before I came tonight. I found people go the complete spectrum. I found one woman who did not even know it existed and I was horrified. Other people go there for all of their services and really find it quite good.

HAFER: Do you know of anyone who has had any experiences with any of the other hospitals, such as Carney or St. Margaret's and had any perceptions on it?

CROWDER: The Carney Emergency Room sometimes, speaking from my own professional viewpoint, leaves a little to be desired. I have also heard of gay people who were treated very guardedly there, but that, again, is a personal thing with the hospital personnel, I think.

MCNAUGHT: Could you elaborate on some of the reasons that your friends were reluctant to come tonight? I think it's important for the record to state some of the reasons why gay men and lesbians are reluctant to come forward and testify.

CROWDER: Among the people that I spoke with through the week, one drawback has been family. Many of the families in Dorchester are Irish Catholic. They are very closely knit and people do not want their families to know their sexual preference, because they feel that

it would hurt their families. Another reason is professional. I know I spoke with a nurse and a couple of teachers. They do not feel free to "come out." Those are probably two of the main reasons.

MCNAUGHT: It would seem in an area like Dorchester that it would be far more likely that you would be living near your family than if you lived in the South End.

CROWDER: I think that's true and I think the family connection is why a great many lesbians do choose Dorchester, because we do tend, I think, to keep up more family ties, perhaps, than some gay men.

MCFEELEY: My name is Tim McFeeley. I'm 37 years old and a lawyer working in Boston. Like many gay Bostonians, I'm not a native. I've lived in Boston for 15 years and I'm still referred to as a "newcomer". For the past 6 years, my lover and I have lived in Bay Village, a small downtown residential community of approximately 1000 people bordered by Park Plaza on the North, the theatre district on the East, the Mass. Pike on the South and Berkeley and Columbus Avenues on the West. My lover and I have been active in the Bay Village Community since we moved there.

From 1978 to 1981, I was President of the Bay Village Neighborhood Association and I am presently its Vice-President for licensing and urban planning issues. I know of no area in the city more hospitable to gay people than Bay Village. Gay men in the area range in age from early 20's to their 80's and cover a variety of occupations from bartenders and waiters to businessmen, lawyers and professional musicians. There are some, but relatively few, lesbians living in Bay Village. Rents are high, relative to space available, and most buildings are owner occupied. Many gay people are active in community affairs and the neighborhood wonderfully combines a small town caring attitude with an urban laissez-faire spirit. Many of our neighborhood fundraisers are held at a Bay Village gay bar and there was a Mardi Gras dance there two years ago. I and a gay neighbor shared the dance floor with City Councillor Dapper O'Neil and a young woman costumed as a feline. The tale of Bay Village is a story of a conflict of values not, as so often inaccurately portrayed between gay and straight, but between license and order. Beyond that is an illustration of our struggle to dispel stereotypes. After over 10 years, I am not sure this tale is yet clear in the public's mind: Bay Village was threatened and plagued for years by two disruptive gay bars. The struggle between Bay Villagers and the

bar owners, patrons and the street prostitutes - many of whom are gay -- has been grossly misinterpreted by nearly everyone. The City, itself, created the problem in the late 60's and early 70's through poor urban planning. By eminent domain, the BRA took a gay bar located on the corner of Church and Stuart Streets in Bay Village called the Punch Bowl. It was the only place where lesbians and gay men could dance at that time in the city, although the dancers were always ready to switch partners when the lights blinked indicating a visit by the police. To the police, lesbians and gay men always danced together. The City then assisted the relocation of the bar to a dead end cul-de-sac on Broadway in Bay Village, which was constricted by the newly created 57 Complex. This forced bar patrons to use residential streets which had never before been necessary. Night after night, residents were kept awake and terrified by patrons using their streets and doorsteps as party space, urinals and cubby holes for gaslighted sex. Public drunkenness, drug use, prostitution, noise, gay bashing, fights and even murder occurred on these streets. The City did nothing to help, and the residents, many of whom were gay, were portrayed as homophobic. Then, three key actors arrived to help: Police Commissioner DeGrazia got paid police details out of the bars and off the payroll of the bar owners and put police on the street to protect the residents. Representative Barney Frank provided political leadership and, as an avowed liberal made the important distinction between sexual and associational license in areas where no third parties were affected and in areas where such activities were uncontrolled and infringed the rights of residents. David Brill, a reporter for the Gay Community News, discerned and promoted the interests of Bay Village residents and decried the exploitation and endangerment of gay patrons by these bar owners. Even today, several years later, some City officials, police and the public still don't understand the distinction. Many straights still believe that the troublemakers in Bay Village are gay, when, in fact, many gay residents are leading the battle for law and order, clean streets and sensible licensing. For example, recently Commissioner Jordan spoke with admiration of the Bay Village neighbors who helped "get rid of the gays in the area." At the same time, many gay people still believe that Bay Villagers are homophobic, ignoring the same facts and the fact that one of the largest gay bars in the city, the Napoleon Club, is one of our best neighbors and is frequented by many Village people. It's time that straights, particularly the media, understand that not all gay people in Bay Village have sex in the street at 3:00

in the morning. In fact, most of this sex is engaged in by "straight" suburbanites. And, it's time that gay people, particularly the gay media, understand there are important distinctions between well-run gay bars and noisesome ones that not only annoy the neighborhood, but also exploit and endanger their own patrons. Here are my specific recommendations, based on my Bay Village experiences. In the area of police services, police should be aware of gay living arrangements and, when coming into the home of two lesbians or gay men, should treat them with respect and not like two perverts shackled up together. Police should protect bar patrons and residents of areas near gay bars from gay bashers who come to areas like Bay Village to beat up gays and destroy their property. Police patrols should be regular, so that officers become familiar with the people living in and the peculiar problems of each neighborhood. In the area of housing, enforce fair housing and anti discrimination codes and don't offer breaks or deals to developers and landlords who discriminate. There are still landlords in the city who refuse to rent one bedroom apartments to same-sex couples. Change public housing and Section 8 housing regulations that do not allow same-sex couples to share apartments, particularly for the elderly. Encourage co-operative and community development corporations, but be sure that gay people are included and be concerned that these community controlled developments not be used to discriminate against gay people. Other City services: Obviously health care must recognize the special needs of lesbians and gay men. No area should be written off in terms of street lighting, street cleaning or other services, because the area is inhabited by gays and other minorities who are perceived as politically weak. Sometimes the examples are bizarre. Four years ago when "Resident Only" parking came to Bay Village, the Traffic and Parking Department actually produced and mounted signs in our neighborhood labelled, "Gay Village," not a typographical error; this was a metal sign. Finally, include more openly gay people on all the City boards and agencies. One final note, I congratulate the City administration for undertaking the Boston Project. Substantively and symbolically, it is a quantum leap forward. It underscores the absolute necessity of having a Lesbian and Gay Liaison within the Mayor's Office, regardless of who the mayor will be. Also, I want to note, that gay people must themselves get involved in their neighborhoods; a warm-body-volunteer with a positive attitude about improving neighborhood life is not going to be rejected by the community. And finally, I must say that despite her problems, Boston is a

wonderful city for gay people. We are not ghettoized here; we are everywhere in this city -- paying our taxes, working to improve our neighborhoods and fostering the local economy. Probably the most important thing that government and political leaders can say to us is: "We're glad you're here and we're going to give back to you as much as you give to the city." Thank you.

HAFER: Do you find that people in Bay Village tend to go to any particular health center?

MCFEELEY: Not that I'm aware of. I think probably the closest health center is the one in South Cove or Chinatown and I don't know of any gay people that go there. I use a private physician, for instance. I think a lot of gay men go to the Fenway Health Center. It's not that far from Bay Village and they're used to going there. The gay men in downtown Boston move from neighborhood to neighborhood quite frequently -- from Beacon Hill to the South End to Back Bay to Bay Village and maybe one consistent thing in their life is that they do use Fenway a lot. I think also the Tufts Clinic is well frequented and used by gay men.

DEVINE: What would you recommend for the Police Department to establish a good relationship?

MCFEELEY: Not just from the perspective of a gay man living in Bay Village, but as a person who has lived in a high crime area with a peculiar problem, I think that the solution there is communication and getting to know the neighbors and getting to know people. It's a two-way street. For years, we have hired police details. Out of its own resources and out of a community development block grant, we hire police details to patrol the streets on Friday nights, Saturday nights and sometimes other nights that supplement the police. We find that there are good police officers; we find that there are lazy ones. We find there are ones that we can trust enough to pay at 12:00 and they'll work until 4:00 and there are others that we actually have to get up at 4:00 to pay, because we're afraid they won't be there at 4:00 o'clock if we pay them earlier. Sometimes we get good response and sometimes we never find them when someone is in trouble or in need. I think what the police can do are some of the things that I outlined: Getting to know the people who live in the neighborhoods and getting to know the business people in the neighborhood; know who belongs and who doesn't belong; know what's normal activity and what's not. That is critical. I'm hoping that this new deployment scheme will work - I don't know.

DEVINE: Is the same officer assigned to walk the Village at night. The same officer all the time?

MCFEELEY: Yes, given their 4 day on, 2 off schedules. The neighbors in Bay Village, you see, make a conscious effort to know who they are. They know them by name. And, if something happens, they will know who the police officer is who did not respond or who did a good job. Not everyone in Bay Village does this, but there is a core group of people. Our Crime Committee make it their job to know what police officer is patrolling our streets during what hours. If something goes wrong, they have no hesitation to call District A and talk to Deputy Saia or Ebsary and complain about it or to praise where it's necessary. We invite them to our block parties; and I think the police assigned to Bay Village have learned a lot. I think they have learned that there are a lot of gay people who are living in the area who are concerned with crime just like everyone else. The attitude that we found several years ago was the police coming down and saying, "Why do you people live here? This is a terrible area -- only sleazy people live down here anyway," has changed; and I think it's improving.

MCNAUGHT: Would you comment on the practice of bars having paid details?

MCFEELEY: Yes. I have a definite view about that. I don't think that police officers should be on the payroll of bar owners, whether they're gay bars or straight bars. Commissioner DeGrazia was absolutely right. No matter how well intentioned the officer is, after a while, there is going to be a tendency for the police person on duty in a bar to protect the bar and not to protect the neighbors and not to protect the patrons. Very often, they tend to become almost nothing but bouncers for the bar owner, and I think that's wrong. I don't think that police officers should be bouncers for bar owners; bar owners should hire their own bouncers and keep peace within their own premises.

McFADDEN: I'm Kevin McFadden and I live in Codman Square. I am the chairperson of Shawmut United Neighbors in the Square and also a member of the Codman Square Community Development Corporation. The area that I live in, the eastern side of Washington Street in Codman Square, is a pretty integrated neighborhood. The area is about 1/3 White, 1/3 Black and about 1/3 gay. We have an active neighborhood organization and lesbians and gay men play a very active role in the organization. Homosexuality, per se, is not discussed, however. In meeting with a group of gay

men and women one night over cards, I brought up the subject that we never talk about this with our neighbors, really. We might talk about it with one neighbor over the fence, but, as a neighborhood group, it isn't something we discuss. Two women show up at an organizational meeting or at a function, or two men show up as couple, and it's accepted. But, it's never discussed. I was shot down quickly by these 6 people at the meeting who said, "If it's not an issue, don't make it an issue." We'll, I thought it was something that needed to be discussed. I still think it's something to be discussed. The people in the neighborhood who have been there for 25 or 30 years, who are basically the white section of the neighborhood, see us as the pioneers and/or saviors of the neighborhood, because Blacks have not bought these houses and the whole neighborhood hasn't gone Black, as has happened on the other side of Washington Street. They kind of like us there right now, but will they like us there when Codman Square takes a turn for the better in terms of economic development? Questions like that, people won't address. Gay men and lesbians aren't ready to address those questions in the neighborhood and I really don't know how the straight community, Black or White, is ready to discuss that. There has been some harassment of gay people, mostly men, very rarely women, by neighborhood youth. 98% of the time they have been white Irish neighborhood youth. We all know them, we know their parents, we've had meetings with Deputy Flynn down in District C about this, and, basically, we've gotten nowhere, because of the parents who perpetuate the idea that fags don't belong there in the neighborhood. That's been probably the biggest problem, although it's a very small percentage, maybe 4 or 5 kids, who are all easily identifiable. It's basically just verbal harassment: "Hey faggot!" "That's the fag's house." Things of that nature.

The response from the Police Department has been very supportive and very responsive, Dan Flynn especially. Also, the officers on the beat have been very supportive. They are more than willing to come to neighborhood organizational meetings, come to meetings with the parents, go to see the parents individually, and address this problem right out. So, the police have been very good about that. Of course, we have problems with the police in terms of response time and basic safety issues as an entire neighborhood.

The neighborhood itself is made up of low middle class to upper middle class working families, mostly

owner-occupied homes: single and one and two family homes. There are one or two triple deckers and four six-family apartment buildings within a 4-5 block area. There are 300 families altogether by our last count of the neighborhood.

MCNAUGHT: What is the nearest health care facility?

MCFADDEN: Codman Square Health Center and the services are very good there. It is being used by some people; but not by everybody. Some people have been on the rolls from the beginning. I, myself, have just joined within this last year. I came down with a sore throat in May and I thought I had AIDS. I had the sore throat for about 4 weeks and I couldn't get rid of it. I went into panic, went there and happened to get a lesbian doctor. So, I felt the needs of my health care were very adequately provided for by the neighborhood health center. I've encouraged, since that experience, other people in the neighborhood, especially gay men and lesbians, to participate in the neighborhood health center.

MCNAUGHT: So, if a gay person goes into the neighborhood health center, they can identify themselves as gay and feel comfortable doing so?

MCFADDEN: I did without realizing who I was going to get as a care provider. I had no personal problem with it and the people whom I talked to -- the receptionist, the intake worker and the physician -- had no problem with it that I could perceive at that time.

MCNAUGHT: Kevin, do you have specific recommendations to the City that would make life in Codman Square for gay people better, safer?

MCFADDEN: I think the biggest thing is dealing with the youth. I know that it's not just in our neighborhood that it happens. It's been the gangs of basically white youth who have given us hassles and have called us names. I have heard of instances up on Meeting House Hill in District 3 where windows have been broken in a house. The people just took the choice themselves to leave the neighborhood -- sell their house and leave, because they felt they were just in a no-win situation. The police were fully aware of that situation at the time. I think the education of the people of Dorchester, and the people of Boston, in general, through the schools, through the media, is definitely a necessary thing. We're here, we're on every block it seems, in Dorchester. Most people, I think, that have lived there most of their lives don't realize there are gay men and lesbians

everywhere. Until one comes to their aid, or one comes up and begins a crime watch on their block, or begins the neighborhood organization, or takes over a neighborhood organization and gets things going, people don't realize that gay men and lesbians are valuable people. Some kind of education has to take place, so that the general public becomes aware that homosexuality isn't an illness; that we're healthy, loving human beings.

MCNAUGHT: Could you give a 1, 2, 3 step answer to somebody who calls me and describes a situation where a house full of lesbians are being harassed by the kids next door? The women say, "We've talked to the parents and they won't do a thing. The kids call us 'lezzy' and it's gotten so bad that we can't even be out in our own yard." What would your recommendations be? And Lt. Devine, you could get into this, too, because it is a constant problem I hear about in Dorchester.

MCFADDEN: It's usually somebody within close range of the house. It's next door or a couple houses down the street. It seems as though everyone always addresses the parents: "Your kids have been calling me 'lezzy.' They've been calling me 'faggot.' I've told them that they should call me 'gay', if they're not going to call me by my first name." The parents are sometimes responsive and sometimes they're not. When the parents have not been responsive, we went right to Deputy Superintendent Dan Flynn. We've gotten a good response every time we've called up Dan. He's basically set up a formula where a meeting takes place with either himself or the night Deputy Superintendent at District C, and we've discussed what has happened. The people who have been accused of making the harassing remarks are usually invited to that meeting, but usually they don't show up. Their parents rarely show up for those kinds of meetings. It's not until either Dan Flynn himself or the walking beat patrolman goes and knocks on their door and says, "I've had this complaint about your child; This is serious," that most of the harassment has stopped. They still have been known to make remarks. The next thing will be to bring them to court and have a restraining order put on them. Dan Flynn has been very supportive of that and said that he will bring residents of Dorchester to court and have it filed under Civil Rights violations.

MCNAUGHT: Do you think it's accurate to say that if there is not a neighborhood organization to which someone belongs and there is not a neighborhood support group for the lesbian and gay man that they would prefer to endure the verbal harassment, because they fear that

if they go forward to the police that their building might be set on fire?

MCFADDEN: Definitely. They would stay by themselves and endure if they did not have the support of a neighborhood organization that they either belong to or could just go to with that problem.

MCNAUGHT: Lt. Devine, can you add to any of our discussion on the best way to handle problem children in the neighborhood?

DEVINE: I think we've alluded to it in the best way. Give the family the opportunity to address the problem before you go to court. They know that child can go to court. They tell that child, "You're going to have a record. You're not going to get a job." Now the child starts to think, "What good am I really doing? All I'm doing is calling them a 'fag.'" When they hear a criminal record or criminal action, they think twice. You're going through the right procedure by going through the family.

DIANE: My name is Diane and I live in Dorchester on the South Boston line. I've lived there all of 28 years minus a year and a half. It's the same house that my great grandmother bought in 1925. It's always been the family house. In fact, the whole neighborhood came from the same region in Poland and it was very nice growing up, but slowly families moved away as children grew. My parents still live in the same house. My lover and I live on the top floor. I do not like the neighborhood anymore. We live there, because it's cheap. I don't like the kids on the street, hanging on the street until 4 o'clock in the morning. They put a basketball hoop on the telephone pole and it took us 2 months to get it down. You'd hear the bouncing ball until late because it was over a streetlight. My mother was afraid to have the police come to the house, because the kids would know it was her; but they turned around and blamed my father anyhow, because my father yells at the kids on the street for being out late. We've never had any harassment for being gay, because I don't think they have figured it out. It's my family's house. There are only 4 people living on 3 floors and I don't think neighbors take notice of who lives on which floor. My parents are separated. My mother lives on one floor; my father lives on another floor.

We also have a serious drug problem in the neighborhood. Again, my mother and another neighbor are hesitant to call the police, because, if the kids find out it was them who called the police, they

would vandalize her car or the house. Now, she's trying to work with some drug control just by calling the number. They said they would not use her name or would not even come by her house. It's a problem now, because they're selling to 10 and 11 year olds.

Another major problem is lighting in the back of Columbia Station. You walk under the Expressway or you take the long way around. I think it's a little dangerous at night. I usually pick my lover up at school late at night. I don't want her walking there past 7 o'clock. It's dangerous, especially in the winter.

Other than that, I appreciate seeing a police officer walking the streets. I feel much safer, but I haven't noticed the same one. It's always someone different.

MCNAUGHT: Do you have a network of lesbian friends in that neighborhood or in the vicinity that you get together with in terms of support?

DIANE: Not really. We know there are a few gay men living a few streets over, but that's about it. When I moved out of Dorchester for a year, there was a network starting, but I think those people moved out. When I moved back, I couldn't get in touch with them. I do see people walking around that I suspect might be gay, but it's tough to just walk up to them and say, you know, "Hi."

MCNAUGHT: Are you aware of problems that they face in that neighborhood?

DIANE: I think it's just kids hanging on the corner, but if gay men did move into the neighborhood, there would be a lot of problems.

CHRISTIE: Do you feel comfortable having a party at your house where all the guests were gay? Would people be afraid they would be harassed leaving or that there would be damage done to your house later, if kids saw them?

DIANE: We talked about that. We've had large groups of women over in the winter at night, so people didn't notice, but we only considered having a party in the summer. We questioned what would happen being on the front porch and the back porch with us out in the open. If we were going to have one, we would think about it. When people come to our house, they know not to walk arm-in-arm.

MCNAUGHT: Could you talk a little bit about that? I don't think non-gay people are aware of the special precautions that lesbians and gay men take when they walk into somebody's home.

DIANE: Sometimes my lover and I walk arm-in-arm in Quincy Market -- after a couple of beers we might do it. We can get away with it, because we're women and we won't do it for a long time. She'll just hold my arm and we'll walk maybe across the street or something. But, to do it in my neighborhood, I know your tires would be slashed or your windows would be broken or you'd probably get beat up once you turn the corner.

DOE: I am using the name of Jane Doe. The fact that I have to use an alias is somewhat embarrassing and is one of the problems a lesbian in my profession would face. It would be a flatout hindrance in my profession if it were known among my peers that I was a lesbian. I may be coming to this committee from a slightly different perspective than some of the other people that are coming in, that I own my own home and that colors a lot of my concerns. The other thing is that many of the things I would say would also apply anywhere. They don't apply to just Allston-Brighton. The fact that I own my own home has something to do with the fact that I am a lesbian. Besides the very reasonable, practical financial reasons, I bought my own home, so that no landlord could ever throw me out for being a lesbian. And I would urge this group, if they ever had the chance, to pass an ordinance that we cannot be evicted for sexual preference.

Some of the good things about our neighborhood is the diversity of people. By the mere fact that its extremely diverse, I am tolerated by my neighbors. I've been there now for six years and I think most of my neighbors have figured it out. My lover and I are not real careful in the house or in the yard. We have a very good relationship with my immediate neighbors. Part of that is, because the neighborhood is so diverse, so that it allows me a certain anonymity. That also works against us, because the neighborhood has a high member of students, very large immigrant groups of Vietnamese, Russian Jewish, Hispanics and Puerto Ricans. That makes the community very difficult to put together. We have, to this date, had virtually no political clout as a community, which has shown up in police closings and things like that. When I say I've had good relationships with my neighbors, I need to add that I have also had an extremely bad experience.

My apartment faces towards a very large apartment building which is almost exclusively occupied by students or fringe students. One young one, for purely discriminatory reasons, decided she did not like who lived behind her and for a good nine months we lived with beer bottles coming through the windows and phone call harassments. We went through three private unlisted numbers before we finally managed to get an unlisted number that she couldn't find. One night I came home from school and found my lover literally hysterical across the street. The police officers had just pulled up. They didn't know what was going on anymore than I did, so one went across the street to find out what was the matter, while one went with me and we started aiming for the backyard. I had a pretty good guess what was going on. We got in the backyard and somebody had spent a good hour and a half tossing rotten chicken livers, chicken hearts, chicken feet, fish heads, fish bodies, etc. all over the back of the house and all over the yard. Now, this is one individual giving me a hard time, but had I been a heterosexual white woman with a straight roommate we would not have had to deal with that kind of harassment. I do not wish to imply that this is simply because we lived in Allston-Brighton. It probably could have happened if we lived anywhere, but it is an example of the type of thing you can go through. That incident also illustrated the situation with police response in that we dealt with the police a lot over that nine months. I think we called them once a night, and, at first, they were extremely supportive, but their hands were tied. I do not fault them in not being able to solve it. There is nothing they really could have done. What did become a problem this particular night was when my lover was hysterical and I went to try to calm her down. The older officer began to wonder what the relationship was between the two of us and began to get hostile towards me. I solved it by lying. I turned to him and told him to shut up: she was my sister. We looked enough alike that he was willing to accept that excuse, but I resented the fact that I was being put on the spot.

Other problems in the neighborhood have more to do with the neighborhood itself than my being lesbian. There is not a large group of lesbians in Allston-Brighton, nor are there in the city, because of the crime statistics. Nearly every friend of mine lives in the suburbs. The reason they live in the suburbs is because they are afraid of the city. That has a lot to do with being female. I'm not sure where the lesbian issues begin, where the female issues end, and how the overlap of the problems affects us.

My other neighbors, on the other hand, at first were very put off. The woman across the street has lived in that neighborhood for 26 years and she was floored when I bought my house. For a while, there was sort of a stand-off between the neighbors and myself, but when I bought the house, it was in horrendously bad condition. I couldn't even get a habitation permit. One summer night, she, not realizing that sound travels in the summer time, was out front telling the other neighbors, "This gay couple that lives across the street are o.k. Look how much they fixed up the house." On that basis, I have been accepted by my neighbors, and we have a good relationship, but that's in only in immediate three-quarters surroundings. I can't even talk to my other neighbors. They don't speak English. And that means that you cannot get together to get the street swept and we can't even get enough people together to deal with the building around the corner that's falling down. They can't speak to each other, because they don't speak the same languages.

That context gets again at the issue of safety. We cannot leave any property out on the front porch, not because of malicious stealing, but, because the people surrounding me have been deprived for so long and are so used to living on refuse, that the minute you leave a chair on the front porch they think that you are throwing it away and it vanishes. Try explaining to a four year old the concept of private property, so he can translate it to his mother or his father. It doesn't work. We also had a very bad record of rape in the last couple of years. I am a runner and have become an exceedingly paranoid runner. I now get in my car and drive to the suburbs to go running, because I will no longer run in Allston-Brighton.

MCNAUGHT: What about health care facilities, Jane?

DOE: There is a health clinic there. There are several. Health facilities are a real problem for anybody, regardless of where you are. I have not used these clinics in particular, but I did go to a clinic the other day, downtown. The nurse went on for twenty minutes about what kind of birth control was I using and was I sure I didn't need it? She really could not cope with the idea when I kept saying no, no, no. I felt badly that I could not explain to her why. But anyone who works in the medical field, as my lover does, will tell you that anything you tell them goes down on your medical records. I would no more want this on a medical record somewhere than the man in the moon. This means that I cannot give a

complete story of my medical health or mental health background, because of the confidentiality issues and that's discouraging. As for the centers themselves, I haven't used them, so I don't know.

MCNAUGHT: I have a couple of questions about support in the neighborhood. You mentioned that it's very difficult to fill the neighborhood association because of the language barrier. Is there any sort of neighborhood association at all?

DOE: Well, Allston-Brighton is schizophrenic in that no one knows where Allston begins and where Brighton begins. We're also divided by the Mass Turnpike, because you have two sections of Allston, so that what political community groups there are, are very divided. There is no one group that has been able to gel all the different issues.

Another problem is the fact that gay men and lesbians can be invisible. I met some of my gay and lesbian neighbors for the first time two days ago. Since we're invisible, there is no forum in which we can meet one another. For all I knew up to a week ago, my lover and I were the only lesbian couple in Allston-Brighton. Even though you knew rationally that was not true, there was no forum through which you could meet each other safely, except by networking. If people are not involved in the same political groups, that doesn't happen.

MCNAUGHT: For the record, there is an ordinance that was passed last year that prohibits a landlord from ousting a lesbian or gay man. We have fair housing, but I'm interested in how you feel about having lesbians and gay men come to your home? Describe the issues, if you have any issues about neighbors, your concern about what neighbors see or don't see. Are there things you do or don't do to maintain good relationships with the neighbors?

DOE: Now that most of my neighbors have figured out what's going on, there's been clear signs of comfortableness on everybody's side. My next-door neighbor plows my sidewalk for me. I trade him a six-pack of beer. Now that things have cooled off, I do nothing to try to protect my neighbors from my parties, except, maybe pull the shades. In terms of inviting guests, my biggest problem has not been my neighbors. The biggest problem is my tenants. I will no longer rent to certain combinations of people, because of the problems it arouses. I once invited a group of people over and I got home late, so they were hanging out on the front steps. Appearance-wise, this

particular group of people were very stereotypically lesbian, and my tenants gave my guests an incredibly hard time. My guests were reluctant to tell me what the problem was when I came home, but they eventually did and World War I was declared on that piece of property. I eventually evicted them, because they would not respect my territory. That brings us back to the issue of control. Had I been renting that apartment and had my tenants been simply co-renters, I would have had no power by which to end that kind of abuse. Because I was the landlady, it ended very quickly. It also taught me a lesson. Now when I rent to anybody or when I show them the apartment, I state that "This is the home of a lesbian couple. We own it as a team. If you don't like it, don't live here." I have actually had people refuse to rent from me. Which is fine; it's their loss, but nevertheless, it was a lesson learned not to let myself get in that position again.

DEVINE: Jane, if you have problems with harassment, what steps do you take?

DOE: Well it depends. For example, when I was dealing with my backyard neighbors, I dealt with the police a lot. I didn't expect them to really solve it, but I wanted to establish a record, so that when I finally got to court, I had some verification of what I was saying.

DEVINE: What kind of assistance did you believe you were getting from the police?

DOE: Basically, just the ability to establish a record.

DEVINE: Could you identify this person who was harassing you?

DOE: Oh yes. But, beyond saying that I knew the person, I didn't see her do the real major actions -- like beer bottles coming through the windows at two o'clock in the morning. So, the police couldn't do anything and I understood that. What they could do was report that at two o'clock on such and such a day they received a police call. Eventually, with enough of those reports, I had enough coincidental evidence, that when I finally took her to court the judge was willing to believe me. Once the judge had ordered her to stop it and she didn't, I was able to find her landlord and I sued him. That worked very quickly. She was evicted very soon.

KELLY: My name is Sheila Kelly and I live in Jamaica Plain. I have lived in Jamaica Plain for five years in the same house. I am a renter and my landlady lives in

the same building that I do. When I talked to people about coming to this tonight, it seemed that a common concern was the fear of coming out on their street, particularly to their landlord or landlady. It's the real fear of losing an apartment and that's one of my issues of concern where I'm living too. The woman who owns the house who lives beneath me has been living there for a couple of years now. I am still not out to her and probably won't be. I have a real fear of what would happen if she ever knew, and, you know, it's hard to get apartments around Jamaica Plain now. Another common concern that people mentioned to me was harassment on the streets. If they look like lesbians, a lot of neighborhood kids either throw things or name call.

MCNAUGHT: You say, Sheila, that you are afraid to come out to your landlady. Does the knowledge that there is an ordinance change that fear?

KELLY: It changes my fear; yes and no. It feels very good to know that there is an ordinance like that. I didn't know that. That would be definitely something that I could use, if it ever came down to that. On the other hand, I know that there are probably ways to get around that. I know she could just raise my rent anytime she wanted and that would be a way to get me out too. But yet, it makes a difference knowing that there is an ordinance like that.

MCNAUGHT: But there still is the lingering fear that they could get around it if they wanted to?

KELLY: Definitely.

MCNAUGHT: In your own home, do you feel comfortable entertaining lesbian and gay friends, and do you have a network of friends in J.P.? What is it like being a lesbian in J.P.? Are there large numbers of lesbians living in J.P.?

KELLY: Yes, there are. They're spread out all over Jamaica Plain and there's different social networks going on. There's a lot of lesbians who live in Jamaica Plain whom I never come into contact with, but I meet them here and there at various functions. Most of the people who live in Jamaica Plain do their socializing outside of Jamaica Plain. They go to the bars. There isn't really a place in Jamaica Plain to go to and feel comfortable with, if you are gay. Personally, I don't feel very comfortable having a lot of people over to my house, because my landlady is very aware of who goes in and who goes out, so I don't have parties. When I've had meetings at my

house, meetings of different groups that I belong to, I've been very aware of people watching. One time, a group of women who left my house after the meeting experienced some name calling from people on the street, so I keep a low profile. Other forms of socializing go on in Jamaica Plain: House parties in houses that people own or where their landlords don't live there or houses that they feel pretty safe in.

It's funny. Jamaica Plain almost seems like it has two parts to me. There are two subway lines running through Jamaica Plain. One's the Green Line and one's the Orange Line. The Green Line runs down through Centre Street which is the area closer to the pond and it's a higher rent district. And there's another area of Jamaica Plain that goes along the Orange Line. It's a lower rent district in general and it's a more racially mixed area. The particular area I live in is along the Orange Line and it's mostly Black and spanish speaking. I don't know a lot of people who live over by the pond. It seems the people I know tend to live in the lower rent districts. As far as my limited experience with health facilities in Jamaica Plain, of the women I know in Jamaica Plain, no one goes to the local health facilities. They go to private doctors, usually women doctors, who have been recommended to them by a friend. It's someone that they know is safe and they are not going to get harassed by.

DEVINE: What is your perception towards the police in Jamaica Plain?

KELLY: I haven't had a lot of contact with the police in Jamaica Plain, so I can't speak to that.

MCNAUGHT: Any experiences that friends have had that they've related to you?

KELLY: Some neighbors of mine seemed to think that their car got singled out for ticketing, because it had an abundance of women stickers on the back of it. They would be parked in a line of cars and only their car would get tickets on it. That's the only thing that comes to mind.

MCNAUGHT: What recommendations would you make to the City regarding Jamaica Plain?

KELLY: In the area of health, develop some kind of educational process for health workers in health facilities in the different neighborhoods to make them realize that they do have a large percentage of gay and lesbian people who would frequent their

facilities, if it were safe to do so. I also heard from people that if they were harassed, they probably wouldn't call the police; that there wasn't a feeling, again, of safety with them. There is a feeling among people I know that it wouldn't do any good. They feel they might get more harassment from dealing with the police department than if they just tried to deal with the problem themselves. Either they would be harassed, they wouldn't be taken seriously, or there might be an element that "you deserve it".

CHRISTIE: Some people have a perception that the South End is where most of the gay men in Boston live and that Jamaica Plain is the equivalent for lesbians. Do you think that this is an accurate or inaccurate perception?

KELLY: I think it's accurate. There are a lot of lesbians that live in Jamaica Plain and there are a lot of lesbians who live in Dorchester. I don't know which would rank higher. A lot of that has to do with it being one of the lower rent areas.

SIMONS: My name is Ellen Simons. I have lived in the city of Boston for thirteen years and I have lived in West Roxbury for the last two. I am still also a homeowner in Brighton, where I lived for eleven years. I am a lesbian co-parent and I live with two children, ages eight and four. I figured nobody else would come and talk about kids. In some ways, I feel my experience is substantially different from some other people here. I have not suffered anything more than verbal harassment and I have felt safe; as safe as I think anyone can in the city. I have lived on Chandler Pond in Brighton for eight years, on Mapleton Street for a year and a half and I have owned a house on Arlington Street since then. These are good neighborhoods. How I deal with my neighbors to make myself comfortable is I approach them slowly. Although I am not particularly closeted, I don't hold hands in public. I felt safe within the city and I certainly feel safe now. I feel safe as a woman in West Roxbury. I don't think you can live in a safer neighborhood of this city. Any city has some risks. I choose to live in the city. I like the vibrancy and the political experience and I want to be involved in the kinds of issues you can have in the city. There are some risks in living in the city, but it is pretty safe to go out jogging in the middle of the night in my neighborhood or go for a walk at 3 a.m. Anyway, we have kids. I would say our biggest problem is fear of adolescent males.

We had a Black family move into Midville Road which is around the corner from us. It was a divorced woman with a twelve-year-old son and they were harassed out of the neighborhood. Quite quickly, it was publicized on the radio. The neighborhood organized wonderfully. Our whole block got together. We gave her phone numbers. We told her to call us before she called the police, we would send somebody to the house and have somebody else get the police. The police were very slow to respond. Eventually they put an unmarked car outside her house twenty-four hours a day. She didn't want to live that way and I don't blame her. She moved to Brookline. But the experience with the adolescent males and the fact that no matter what the police do, they are not going to be able to protect us from the adolescent males, leads us to lead a reasonably closeted life. We don't go walking around holding hands. I am sure that my immediate neighbors on three sides know we're gay. The person next door introduced me to the woman I live with, and so, I know she does. We have another family who lives behind us who tell us that the other neighbors talk about us. I think we're protected by our neighbors. I think the bonds you can build in the immediate neighborhood are very important.

Our biggest problem is, of course, babysitters. The immediate neighbor family's oldest daughter is about the right age for us, but we don't want to invite her. Her father is a problem for everybody and he's sure going to be a problem for us. He goes into any garages where beer happens to be stored. He's pensioned and he's an alcoholic. We wouldn't invite his daughter to babysit for us, because we don't want to prove his suspicions. We know he's suspicious. We know he talks to the other neighbors. His daughter is perfectly nice, but there is no point in giving them hard evidence. We wouldn't invite kids from Maple Street who are also available to babysit, because they're teenagers and they're going to talk to their friends and some of their friends are going to be homophobic. That's the kind of thing we're not going to do. We have to find safe babysitters. We go to Brookline for a family whose mother knows we're gay. When the kids figured it out they asked their mother and she said, "Yes that's right; it's fine with me." The fear of adolescents for us is because they have a proven record. They were the ones harassing the Black woman and her child, no matter how supportive our whole block of neighbors were. There was nothing that really could be done.

When my lover and her husband moved into the neighborhood with the children, there were problems, because they are a religious Jewish family. The older boy was four at the time and the other one was a new born. Within a week of the time they were there, he was stripped, bashed on the sidewalk, called a "kike" and sent home to make sure that he understood that this was not a Jewish neighborhood, although there is a synagogue on the street. I think that's part of city life, however unfortunate it is, and I think it was a terrible experience for Joshua. I think he doesn't mingle well with neighborhood kids, he's afraid of them. Children in Boston have problems if they don't go to the public schools. Joshua goes to a Jewish day school, but he is probably going to the Newton public schools next year, because we have sufficient dealings with his father to convince him that there is no need for these children to be raised as Orthodox Jews in a home where there are two lesbians living. It's highly unlikely that the Orthodox community would accept them anyway.

I don't know what can be done about adolescents. Adolescents are insecure and they harass people and it's unfortunate. I feel safe as a woman. They don't identify me as gay, and if they do, they leave me alone. I've never had any name calling, either in West Roxbury or Brighton.

MCNAUGHT: Do you use the local health care facility?

SIMONS: I've been using the Allston-Brighton Community Health Center for the last seven years. I love it. I have a woman doctor there. There is a gay nurse who I see also at all sorts of functions who is the one I see when I come in. When I had male doctors there, I was less comfortable, as I think I would be anytime I had a male doctor, but this woman is perfectly supportive. She is perfectly comfortable discussing the fact that it's a woman I share a bed with. She knows I participate in the Gay Pride Committee. She knows that I work for N.O.W. I find the neighborhood health centers supportive, but they don't advertise it. They do advertise that they have women's gynecological services. Maybe they could let it be known that it's perfectly all right to come if you are gay and in our neighborhood. I certainly know large numbers of gay women and some gay men in Allston-Brighton. At least it seemed like a lot to me.

We don't engage in public displays of affection. That is, we never hold hands or I never put my hand on my lover's shoulder above seat level in the car. I'd always put both hands down below the seats, within about a quarter of a mile of the home. As soon as I'm on Centre Street I am perfectly willing to. I'd even hold hands. She would not hold hands on Centre Street if we were shopping, but that's how it goes. I've been out for twenty-two years, so I've had more time to get used to this and she is much newer. I certainly have anyone to my house I want.

I said I'm on the Gay Pride Committee and we will be throwing an outdoor barbeque in our back yard for the Gay Pride Committee in September. Also, when we've gone away on trips, we've had young gay men, who are friends, house sit. They are obviously gay. Being young, they tend to be campy. There weren't any problems when they've house sat.

I feel bad saying nice things about the city and my experience with it. There are lots of problems - I work for the N.O.W. office. I certainly know lots of people who were harassed. I guess I see a great deal of harassment of women. I think it comes from places where neighborhoods break down. Neighborhoods are terribly important. In Brighton, the neighborhoods have some sense of who people are. Even if they don't like you, they know who you are and they've decided to tolerate you. I think often I am tolerated, because I am white.

I live in a single family house. We have a garden. The only crime I've suffered is a house break when I lived on Mapleton Street. They went through jewelry boxes and left the garbage. The police make no attempt to investigate these kinds of house breaks; they just say, "File a report, so you can collect your insurance." And we filed a report, so we could collect the insurance. I understand that there are people who think that police should do considerably more than that. Maybe it's because I originally came from metropolitan New York that I am cynical about this, but I am not sure that you can do much more.

MCNAUGHT: Ellen, do you have a neighborhood association?

SIMONS: Yes, the Highland Park Neighborhood Association is our local political association. It is an active group. I would not go to it and come out. I figure we are a little bit too far out for our neighborhood association. But I would go to them with a complaint about neighborhood services.

MCNAUGHT: In talking to people that you've met who are lesbian and gay from West Roxbury, have you heard complaints about anything that it would be helpful for us to know in terms of harassment or police services?

SIMONS: People feel in general that they are fairly cautious about coming out. I can't imagine a place that lesbian or gay people could live in this day and age, even if you had a Wisconsin-type civil rights bill, because there is nothing authorities can do. Look how far it went in Hyde Park with the families on Ross Park. They went to the police time and time again and the police came. You can't stop that kind of harassment. The police can't live with you. The people who are harassing you are going to know when the police finally leave, and they'll wait. I think anybody who doesn't conform in some ways has to exercise some caution. That's unfortunate; I wish it were different, and I am certainly working every day of my life to change that. My attitude is that I am out, I have been out. I will be discreet. I have no intentions of imposing myself on somebody else, but I'm sure of what I am and I'm sure I'm staying. If it turned out that I had to have twenty-four hour police protection I would still stay. My lover would probably not to do that with the children.

There is no question that I'm comfortable with myself and people pick that up. In some ways I feel guilty saying that, because it starts to blame other people who are more harassed for being vulnerable to that harassment and I don't mean to blame them. I think people are where they're at. I've had twenty-two years to get used to being out. I've been out to my family since I was eighteen. I'm thirty-eight now. I've gone through the horrors with them and they now come and stay with us. It's a lot easier for me than other people. I don't want to make anybody who is a victim feel that they're in anyway responsible for themselves being a victim.

JACKSON: My name is Chris Jackson. I live in Allston. I don't live in Allston-Brighton, I live in Allston. I am originally from Hingham, but I have lived in Allston for ten years. I live on the opposite side of the tracks of Jane, literally speaking. I live on Cambridge Street closer to Harvard. Our problems do not deal with the B.U. students. Our problems are the Harvard students. If there is a Harvard football game, you cannot park your car if you get home at the wrong time. They don't only park in the street, they park in the alley ways; they park absolutely everywhere. There is no place to park during the Harvard game. In my neighborhood, I'm out, but I'm

not out. My neighbors, I'm sure, are quite aware of what's going on. They have never questioned it. At one time I was having a gay party and I thought I ought to probably tell my next door neighbor, so I came out to my next door neighbor. She said, "So what? Nobody is going to bother you. We won't let them." This was a Black neighbor. She was very cool on the whole thing. In fact, she asked if she could come to the party. She came with her three children and they were the hit of the party. She always told me that everybody knew and that everybody would protect me and whomever I was with at the time.

I never had any confrontations in my neighborhood. I have never been discriminated against for my sexuality. I am the token of my building. I am the only white in my building. I am the only lesbian, I'm sure, in my building. I am the only one under rent control in the building. That's because I've been there that long. I have nothing against people that own their own homes, I think that's absolutely wonderful. I would like to take part in the gentrification process. I would love to do it in Allston. I think it is a nice neighborhood to live in. If I had children I wouldn't mind raising them there.

This is my section of Allston. I don't know what's going on in the other sections of Allston. I feel very safe to sit out on my front step at three o'clock in the morning, feeling very sure that actually no one is going to bother me. Police protection is another thing. We've had problems in the neighborhood with roving gangs that would come down from Oak Square at night to us and harass our people. Our little punk group would get up and go across the bridge and harass people up in Oak Square and vice-versa. The only gay harassment that I ever saw was the Oak Square group again harassing a gay guy in our neighborhood; I asked our resident punk, if he would please stop that and his punks went over and stopped the harassment. Twenty minutes later, the police did come, but again we had lost our police station and probably they didn't know how to find Cambridge Street. It got really hard when we were trying to get police protection. Regarding health care, I learned the other day that we had an Allston Health Care Center. That doesn't mean that it hasn't been there all the time. I have been there for ten years and that's the first time I've heard of it. I am not faulting anybody who is running the center. I just think that maybe they should put out a little more information. I don't read the Allston newspaper. I'm happy living in Allston for a number

of reasons: There are very few sections in the city where you can find multi-racial neighborhoods where there aren't real big problems. As I said, I am the token in my three story brownstone building. Downstairs, we have a black retired gentleman and we have a lot of Asian families, and everyone seems to get along. Because of the student population in our area, those people that stay there become a tighter knit group. It has happened every year, since I have been there. I will come home in September and Phil's wife next door will say to me, "We have got some engineers upstairs this year." Whoopy! That means that we are going to get loud music, because the engineers all play with all those things and they go, "bing-bing-bing-bong-bong," in the night. I have a nice oriental family upstairs from me, and when they have a party, they put a sign on the door, and they say, "We are having a party. If the noise gets too much, let us know." They are very very nice. We also have in our neighborhood a "ma and pa store", where, if you are short on cash and you don't have your little bank card with you, you could go in there and you can write a check. They never ask you for nineteen pieces of identification. I don't feel that there would be any problem whatsoever in having gay people over to my house. I have them over there. People don't say anything. Our neighborhood "punk" -- that's what you and I would call him if we didn't know him, but he's a real lover -- will get you a battery or tires anytime you need them. He will also shovel out my lover's and my car, and he never asks for anything. It might have something to do with the fact that we went to court and vouched for him and got him into the Navy. It's more like a little home town than a part of the city. I like the convenience. I have always lived in the city.

MCNAUGHT:

Chris, is there anything that formalizes the relationship of the neighbors in terms of an association?

JACKSON:

No. There is now, in Allston-Brighton, a lesbian and gay neighborhood association. I have just started hooking into that group. There are some very active people involved in that, and I think it is a good enough core group that if something did come up in the neighborhood -- police harassment, nobody was picking up the garbage, can't get the street plowed -- I think we could do something about it.

MCNAUGHT:

Were you involved in the formation of that group - the Allston-Brighton Gay and Lesbian Association?

JACKSON: No. As a matter of fact, I was just sort of asked, "Would you like to?" and I said, "Oh, it sounds like a great idea." They recently had a fund raiser for one of the candidates in the neighborhood and they had a picnic. It's a good networking thing.

MCNAUGHT: How many members are there?

JACKSON: I would say probably Sandy Smith can answer that better than I can.

SMITH: Right now we have a mailing list of about fifty-five addresses. Of those, I would say that maybe six or seven people are the most active.

JACKSON: I do think Boston's a nice town to live. I would hate to have to leave it. I am getting involved in the political arena in Boston, and I am enjoying that. I think everyone should do that. I think it's great that a city this size would hold a forum like this where people from diversified neighborhoods could come in and talk to you about what's bothering and what's not bothering them.

GREENBERG: I'm Rachel Greenberg from Allston. I have lived in the same apartment for eight years, the entire time I've been in Boston. One of the reasons I like it is because it's like New York in some ways, which is where I'm from. It's anonymous, which sometimes is very comfortable. You can come and go as you please. I have never had any problems myself, but my biggest concern has always been safety. I have been out as a lesbian for precisely one year. Actually, I came here to find out what problems there might be around that I am not aware of. I'm out at work and I'm out politically, but I am quiet in my neighborhood for fear that there might be some problems. Living on Commonwealth Avenue near Harvard Avenue, as I do, where it is so anonymous and where all those bars are, I am very sensitive, not only to being a lesbian but being a woman. I can't even go down the street and look in people's faces for fear that they are going to think that it's a come-on. I have to pretend, I have to hold myself in, not look alluring and yet I know that has nothing to do with me. It has to do with the perception that men have that when a woman walks down the street alone, she is there for anything they choose; it's a very uncomfortable situation. Needless to say, my lover and I do not walk holding hands, as I would love to do. It hurts me when I see heterosexual couples being as affectionate as they want to be, when I don't have that same right; I'm angry about it.

When the Police Department closed down our little area, I called a tenants' group together. I live in a building of nineteen apartments and I called a security meeting, because I got really scared that we were going to be very vulnerable on Commonwealth Avenue where there are breaking and enterings all the time. My bicycle was ripped off from the basement and it had a huge chain on it. I didn't even report it, I was so disgusted with the whole situation. I called this tenants' meeting and eight of the eighteen other apartments did show up. There were a list of security measures. I typed up the list. I submitted them to my landlord and we got the security measures, so we do have a sense of protection.

I do have a very good landlord and I am not concerned about being hassled by him. However, we do have a maintenance crew that comes and goes as they please through our building. They have keys, which is fine. They are really very good. But I have lesbian literature out and I have other things out and sometimes even in my own apartment I feel like hiding some of my literature. I'm afraid one of the men servicing my building might decide to nail me for it. After all, he would have access to my telephone number or whatever. So far, nothing. I haven't been totally closeted at home, obviously. But, it is a concern. My lover used to live on Mission Hill and she was harassed by teenagers. Needless to say, it's true; teenagers are insensitive to people's rights, and, if you are different, there is a problem. So, she is more cautious about certain things like holding hands and where we can be affectionate.

I have something specific in talking about the security issue. I did write to the Allston-Brighton Citizen Item a few years ago about crime in our neighborhood. We have a police sergeant who lists all the crimes in the area. I felt that it would be important to actually target the area in terms of types of crimes, what the dates of the crimes were, and if there were a similar description of the perpetrators, so that the neighborhood might actually see that there is a way for us to organize. If we knew that a particular area were being attacked or if a single person or group were described, we would know what to look out for. Certainly, we have to worry about rape.

I wrote a letter to the editor and they published it. Then, somebody from the paper called me and said, "Would you like to meet with Sergeant so-and-so?". I said, "fine." We talked to him on the phone and I got nothing. He kept putting me off

to the point of total discouragement, and I gave up. I thought it would be great to have him as a connection. It turns out he doesn't even live in Allston-Brighton, he lives in Quincy. I resent the fact that a police sergeant who is supposed to be concerned about our neighborhood doesn't even live in the neighborhood. He doesn't have any personal interest in what goes on. I asked him about i.d.'s for social security numbers on your personal stuff. He said, "Oh, we don't have that here, but I'll try and find it in one of the other stations." He never got back to me. The man is, needless to say, not helpful to the neighborhood. The police do show up, when I call. There's so much fighting on the streets. One or two o'clock in the morning the drunks beat each other up. When I call, they'll ask, "Are they using a gun?" I'll say, "I don't know, I'm on the fourth floor. All I know is they're beating each other up. Just come." And they do show up within ten minutes.

It would be really good to have police officers assigned to our neighborhood who we could get to know and who would know us. I am happy to say that in my building on my floor everyone knows each other. We can call each other. A few of us have exchanged telephone numbers in case, if there are any problems. There is a gay male couple on my floor who keep very much to themselves. I don't know if they know about me, but I certainly know about their situation. When my lover comes over, I don't have any particular qualms about it. I do wonder, if a sizable number of gay people came over, whether that might be a situation I would have a problem with. The gay couple are very quiet themselves and I've never seen very many people coming and going. I don't know whether that's just their lifestyle, but it did give me some concern. I have not been harassed personally, but I am sensitive to the fact that it could happen.

Like I said, I just don't like the feeling that I can't just be me and be proud of it on the streets, if I am proud of it in my work, politically. In some of the areas I am out and that's very good for me. I have had no negative feedback at all. And I know my lover can't be out anywhere, because of her working situation and because of her neighborhood, which is not in Boston. I've had a good experience and feel good about being who I am, and I'm getting in touch with myself, and yet, I know that that's not a common experience. I can't shut up about who I am which makes it very difficult for me now to work in a traditional setting where I might have to stifle

myself. Now, I can talk about it. Our being a couple is just like being any couple and it's wonderful. I wish everyone could have that experience, but that's not the way it is. I do love Boston. I think it's a wonderful city. It's a vibrant city and it's easy to get involved politically. You can get to the center of things.

MCNAUGHT: You said, Rachel, that there were a couple of gay men in your building that you have not identified yourself to. Have you connected with other lesbians in your immediate neighborhood?

GREENBERG: Not through the neighborhood, but through the Gay Pride Committee. It turns out a few of the women live in my neighborhood. I have identified them, but not just because we live in the same neighborhood. That is harder and I am pleased to hear that there is this Allston/Brighton gay and lesbian group.

MCNAUGHT: Have you come out to any of the other tenants in the building?

GREENBERG: Well, not really. My next door neighbor has my keys to take care of my cats when I'm away, and certainly the literature is all over the place. She certainly has seen my lover a number of times and it has not made a bit of difference.

MCNAUGHT: Do you use the neighborhood health facilities?

GREENBERG: No, not at all. I used to work at Children's Hospital and Brigham and Women's and I used to use their facilities. I didn't even know about this Allston-Brighton Community Health Center?

I would certainly like to have a woman doctor. It didn't even occur to me about the records, when Jane Doe was speaking, that I might have to hush these things up. My natural inclination is to tell all and then realize later that maybe I can't tell all if its going to be a problem of harassment or misuse of information.

KELLY: You mentioned before about being afraid maintenance men might come through your apartment, find out and nail you. I wondered if part of that fear might be the fear of eviction, if you were known to be gay?

GREENBERG: I don't think so. It didn't really occur to me. I'm glad to hear that we have this ordinance. I was not aware of the ordinance. My landlord does not live in the building. It's run by a realty company. They have been fantastic in every respect. Whenever I

need anything in that building, it is done. I'm on rent control, one of about six tenants out of the total, so I'm not in fear of their jacking up the rent as a way of evicting me. They have really been good, so that is not a personal fear.

SMITH: Just for the record, you say you've lived under rent control for about eight years. I assume that many of the tenants in the building have not. Do you think that they would be a little more afraid of being evicted?

GREENBERG: Like I said, I'm not even sensitive to the issue. I don't think that represents a problem, because our landlord is not greedy for money and is not looking for excuses to get rid of people.

DEVINE: If you have concerns about safety and a crime pattern in your area, you can call me.

GREENBERG: That's terrific. We really do need to know when something is going on. When rapes occur, we don't get sufficient information. I don't even know half the time, except by word of mouth, that a rape has occurred, and I think knowing these things are very crucial to our actual safety. In fact, I wanted to put up posters around to describe some of the assailants, and that has always been kind of negated as too common a description and therefore not good to use.

DEVINE: It's not too common, because that's what we go on. I feel that the people in the community are a very important network to the police and for the policing of that community. If we have a composite drawing of somebody who is responsible for certain crimes in the area, regardless of whether or not it's robbery, or rape, or murder, I feel that a composite should be put in the local newspaper. By doing that, it would certainly alleviate a lot of the fears of the people in the area.

GREENBERG: Yes. Information prevents us from feeling like just victims who can't do anything about the situation. I feel that it would be good if they would say, "A crime has been committed. Please call this number if you have any information," every single time a crime is announced on the news or in the newspaper. Also, I'd like to see community groups actually getting involved. You don't have enough police to cover every area, and it would help if there were some kind of community action where we could patrol our own neighborhoods.

DEVINE: It is happening.

GREENBERG: Really? How do you get involved in that?

DEVINE: First of all, it's the community who identifies the problem. If I went into your neighborhood and said, "Our statistics indicate that you have a lot of vandalism." I immediately shut you off, because you know that your problem is not vandalism. Your problem is breaking and entering, threats on the street, or threats of bodily harm.

So, what we do is assist you in identifying resources for you, so that you can address the common problem in your area. You know the problems and we can bring up data for you and say to you, "Yes, you are right. There was a break at 1518 Commonwealth Avenue at 3:00 a.m. in the morning," and then they can go to the unit history reports and see if we can get a description of the perpetrator of the crime.

GREENBERG: But that requires an organized community group who would be able to do this on a regular basis.

DEVINE: You have to communicate. If you don't communicate, you're not going to accomplish anything.

GREENBERG: That's the biggest frustration. People don't think that it helps to communicate. That's why it's good to have a liaison as yourself. Also, what is the possibility of getting actual police officers permanently assigned to an area?

DEVINE: They're working on that. As a matter of fact, there are a couple of officers that are regularly assigned to the Brighton area. When I say they're assigned to the Brighton area, they have the whole Brighton area, and oftentimes, they try to put a certain person in Oak Square and a certain person at Brighton center. These issues have to be dealt with but they have to be dealt with in a positive way.

MCNAUGHT: Anything else that you'd like to add?

GREENBERG: No, I don't think so, but I'm really pleased that this forum has been set up, and I thank you all.

RELATED RECOMMENDATIONS

RELATED RECOMMENDATIONS

In the course of The Boston Project Special Hearings and Roundtables, recommendations were made, with the consensus of the Advisory Committees, which were not limited to the issues and needs of gay and lesbian citizens. These recommendations, listed according to the topic area in which they were made, are:

POLICE

We recommend that the Mayor should direct the Police Commissioner to issue a Special Order on the proper use of Protective Custody, the legal requirement of administering a breathalyzer and the procedure on use of the telephone by those taken into protective custody.

WOMEN

We recommend that the Personnel Department should investigate and prepare a proposal on the provision of day care facilities for City employees.

PEOPLE OF COLOR

We recommend that the Mayor should advocate for a change in procedure in the City Clerk's Office to allow the issuing of marriage licenses and certificates to foreign-born, non-residents of the United States.

NEIGHBORHOODS

We recommend that the Mayor should support the evaluation and coordination efforts of the Arson Prevention Commission and secure, through City Council, increased funding for arson training, prevention, investigation and prosecution.

We recommend that the Mayor should institutionalize and expand the efforts to expedite the sale of vacant housing and buildings to responsible, prospective buyers.

We recommend that the Mayor should advocate for the development of limited and sweat equity cooperatives as alternatives for housing.

RESULTS OF THE
BOSTON PROJECT SURVEY

THE BOSTON PROJECT SURVEY

SUMMARY

The greatest challenge of The Boston Project Team was designing a means to secure accurate information from a significant number of gay and lesbian residents of the city without violating privacy or raising anxiety. The ability of gay men and lesbians to remain invisible has historically guaranteed their safety from most forms of discrimination. (Some would argue, however, that it also contributed to other forms of oppression.)

With nearly a 25% rate of return on the 6000 questionnaires distributed, the Survey is one of The Boston Project's most tangible successes. In addition to previously undocumented demographic information about 1500 gay and lesbian citizens, the Survey results offer the City and the Community more information about incidences of discrimination and abuse, and attitudes about political involvement than any other source has done to date. Given the penchant of some government leaders to publicly claim there is no discrimination against gay and lesbian people, these statistics are critically significant.

The model for this survey, created by the Mayor's Office of Survey Research and the Boston Project Team, in conjunction with representatives of the Gay and Lesbian Community, can and should be used by other governmental and social service agencies to secure valuable data on an all-too-often "invisible minority". The results of The Boston Project Survey were made public in October, 1983. What follows is a synopsis of those results.

SURVEY METHODOLOGY

By Tom McNaught

In cooperation with Boston Project staff, the City's Survey Research Office designed an initial draft of a questionnaire which sought to provide both the City of Boston and the Gay and Lesbian Community a more accurate representation of the Community's diversity. In addition to the standard demography found in U.S. Census data, the survey questionnaire also sought to measure incidences of discrimination, both actual and perceived due to the respondent's sexual orientation and to identify attitudes about and levels of participation in the government process. Following the completion of the initial draft by the Survey Research Office, The Boston Project requested the participation of representatives of Boston's Gay and Lesbian Community in finalizing the content of the survey questionnaire and assisting in the development of a methodology for its distribution.

The Boston Project Demographic Advisory Group was first convened on March 4, 1983. In attendance were representatives from the Exodus Center, Gay Men's Professional Association, Dignity, Watchline, Gay and Lesbian Counseling Services, the Mayor's Survey Research Office and The Boston Project. Members of the Advisory Group were asked to review the initial draft of the Gay and Lesbian Profile Survey. Each question was reviewed by the group and extensive modifications were made on several questions where there was consensus that the wording was unclear, choices were not mutually exclusive, or the subject material of the question was not within the purview of The Boston Project study. On April 11, 1983, The Boston Project mailed the revised version of the survey questionnaire to all members of the Demographic Advisory Group with the request that members review the final draft and offer any additional revisions prior to the City's printing of the survey instrument.

Members of the Demographic Advisory Group met again on May 18, 1983, to finalize plans for the distribution of the survey and to discuss strategy of securing a representative cross-section of Boston's Gay and Lesbian Community. In attendance at this meeting were representatives of the Black Men's Association, Gay and Lesbian Counseling Services, the Exodus Center, Watchline, Gay Men's Professional Association, the Mass. Bay Counseling Association, the Mayor's Survey Research Office and The Boston Project. While all members of the Advisory Group were in agreement that sending the survey to gay and lesbian organizational mailing lists was the best manner in which the distribution of the survey could be controlled, concern was expressed that information gathered from gay men and lesbians who allowed their name to be included on an organizational mailing list would not be a truly representative sample of Boston's entire Gay and Lesbian Community. These individuals, it was argued, represented that segment of the Community who were more likely to be "out of the closet". Sampling of this population would exclude individuals who were non-joiners, individuals who were afraid to allow any gay or lesbian-oriented literature to be mailed to their home, individuals who chose to channel their political or social activity in areas that were not specifically gay or lesbian oriented, or individuals who might not be economically able to afford the cost of a subscription to a gay publication or the dues of a gay or lesbian organization.

Some members suggested that the survey be distributed at gay and lesbian bars and at major events, such as the Gay and Lesbian Pride Parade, in an attempt to secure a wider sampling of the Community. The major difficulty in undertaking this additional approach for distribution were the problems of screening for Boston residents and the fact that this sampling would also be skewed toward that segment of the Community who patronized bars or who were out enough to march in a parade. Recognizing the impossibility of obtaining a truly representative sample and cross-section of Boston's Gay and Lesbian Community, The Boston Project Demographic Advisory Group agreed that the distribution of the survey would initially be limited to those individuals whose names were listed on confidential mailing lists. If The Boston Project were unable to secure responses from a minimum of 1,000 individuals, the Advisory Group would meet again to discuss other methods for distribution of the survey.

Boston Project staff approached or attempted to contact every gay and lesbian organization in the Boston Metropolitan area with the request that they participate in the distribution of the survey. Organizations or businesses responding favorably to the initial informal request were sent a follow-up letter which confirmed their willingness to mail the survey and which provided guidelines on the manner in which the survey was to be distributed. Organizations were asked to screen their confidential mailing lists for individuals having a Boston zip code. Once they had provided an exact count of Boston residents on their mailing lists, The Boston Project would deliver a corresponding number of surveys, business reply envelopes, and 20 cent U.S. postage stamps. A sample cover letter was also provided with the request that some form of identifying cover letter from the organization be enclosed with the survey to allay any fears members might have about the confidentiality of the mailing list. The survey itself also contained a written explanation on the front cover, outlining the purpose of the anonymous survey and guaranteeing the confidentiality of the respondent. It also encouraged recipients of the survey to contact The Boston Project by phone should they desire additional surveys for friends who may not be included on an organizational mailing list.

Surveys completed and returned by respondents were delivered directly to the Mayor's Survey Research Office where they were immediately coded and data processed. In the course of the summer, three preliminary print-outs were run to provide The Boston Project with an indication of the breakdown of respondents. These preliminary results indicated a less than satisfactory sampling of lesbians and minority gay and lesbian citizens and every attempt was made to enlist the cooperation of additional organizations specifically oriented to these sub-samples.

A total of 27 gay and lesbian organizations or businesses cooperated in the distribution of 5,420 surveys. An additional 304 surveys were mailed to 42 individuals who had personally contacted The Boston Project and who wished to distribute them to friends not included on an organizational list. Of the 5,724 Gay and Lesbian Profile surveys mailed or distributed during the months of June, July, and August 1983, a total of 1,340 or 23% were returned by September 1, 1983. While additional surveys continued to arrive after this date, The Boston Project found it necessary to institute a cut-off date to provide sufficient time to analyze and report the findings.

SURVEY RESULTS

SUMMARY

DISCRIMINATION DUE TO SEXUAL ORIENTATION

- * More than half (53%) of the individuals surveyed indicated that they had experienced overt acts of discrimination or ill-feelings which they believed were due to their sexual orientation.

PHYSICAL ATTACK

- * Of the 1,340 individuals surveyed, nearly one-quarter (24%) or one out of every four felt that because of their sexual orientation, they had been physically attacked in the City of Boston.

VERBAL ABUSE

- * Three out of every four of the individuals surveyed (76%) indicated they had been subjected to verbal abuse in the City of Boston due to their sexual orientation.

SEXUAL ASSAULT

- * Three percent, or 42 individuals of the 1,340 surveyed, indicated they had been sexually assaulted due to their sexual orientation.

VANDALISM/ROBBERY/ARSON

- * More than one out of every five respondents (21%) stated that they had been a victim of vandalism, robbery, or arson because of their sexual orientation.

EMPLOYMENT

- * One out of every five (20%) of the individuals surveyed felt they had been discriminated against in employment due to their sexual orientation.
- * More than one out of every four (28%) agreed that they would either be fired or find their working environment most uncomfortable if their employer learned of their sexual orientation.
- * More than one out of every four (28%) of the individuals surveyed believed they would find their working environment most uncomfortable if their co-workers should learn of their sexual orientation.

HOUSING

- * More than one out of ten of the respondents surveyed (13%) felt they had been discriminated against in owning or renting housing because of their sexual orientation.

- * More than one out of ten of the respondents surveyed (11%) indicated they would be afraid to entertain an exclusive crowd of lesbians and gay men in their own home for fear of what the neighbors might say or do.

HEALTH CARE

- * One out of every ten of the individuals surveyed (10%) stated they had experienced discrimination in the provision of health care which they felt was due to their sexual orientation.

SOCIAL SERVICES

- * Only one out of every twenty (5%) surveyed felt they had been discriminated against in the provision of social services due to their sexual orientation.

CITY SERVICES

- * Less than one out of every five (17%) of the individuals surveyed felt they had been discriminated against in some form by a department of the City of Boston because of their sexual orientation.

BOSTON POLICE DEPARTMENT

- * More than one out of ten (13%) of those surveyed felt they had been discriminated against in some form by the Boston Police Department due to their sexual orientation.

FEAR OF REJECTION BY IMMEDIATE FAMILY OR CLOSE FRIENDS

- * More than one quarter or one out of every four surveyed (27%) had not "come out" to their own immediate family and close friends.

DISCRIMINATION WITHIN THE COMMUNITY ITSELF

- * More than three out of every five surveyed (65%) did not feel that Blacks, Hispanics, and Asians were accepted as full and equal members at all gay and lesbian business establishments and organizations.
- * Seven out of every ten (70%) surveyed did not feel that all gay and lesbian organizations and business establishments operated without discrimination due to one's gender.

PARTICIPATION IN THE POLITICAL PROCESS

- * More than four out of every five (83%) of the gay men and lesbians surveyed stated they were currently registered to vote in the City of Boston.

- * The majority of respondents (51%) described their involvement in the political process as being "interested and voting, but not active in any political organizations". One quarter (25%) stated that they were "active in political organizations and events" and 14%, though describing themselves as "basically non-political" stated that they usually did vote. One out of every ten (10%) indicated they were "not involved in the political process at all".
- * Of the individuals registered to vote, more than two out of every five (41%) stated "they would never vote for a candidate who did not publicly support lesbian and gay rights, even if they agreed with their position on every other issue". The majority (58%) felt that "while a candidate's position on gay and lesbian rights" was important, it was not their "most important consideration when voting for a candidate". Only 1% or 7 respondents stated they "rarely, if ever, concern themselves with a candidates position on lesbian and gay rights".

ATTAINMENT OF EQUAL RIGHTS

- * More than four out of every five surveyed (84%) felt that equal rights and opportunities for lesbian and gay men could only be fully achieved when greater numbers came out of the closet.

DEGREE OF OPENNESS ABOUT INDIVIDUAL'S SEXUAL ORIENTATION

- * More than seven out of every ten (73%) surveyed stated that they were "out" to their immediate family and close friends.
- * More than seven out of every ten (72%) also stated they would not be fired by their employer, nor would they find their working environment uncomfortable should their employer or co-workers learn of their sexual orientation.
- * Less than half (48%) of the entire sample, however, were "out" to their immediate family and close friends AND were not concerned if their employer learned of their sexual orientation AND were not concerned if their co-workers learned of their sexual orientation. The majority of the respondents (52%) felt it necessary to conceal their sexual identity in at least one important aspect of their lives.
- * Less than one out of every ten (9%) of the respondents had not "come out" to their immediate family and close friends AND also agreed that they would either be fired or find their working environment most uncomfortable should their employer or co-workers learn of their sexual orientation.
- * There appear to be some noticeable differences in attitudes and experience between the 48% of the sample who are out to family, friends, employer and co-workers and the 9% of the sample who are not.
 - Those who are "out" had experienced more verbal abuse (81%) than those who were not out (67%).

- Those who were "out" were less inclined to be concerned with what their neighbors might say or do should they entertain an exclusive crowd of gay and lesbian friends in their home (6%) than were those not out (21%).
- Those who were "out" were more inclined to agree (89%) that equal rights and opportunities could only be fully achieved when greater numbers "came out" than were those not out (75%).
- * Individuals who are "out" to their immediate family and close friends are less fearful of being fired from their job should their employer learn of their sexual orientation than are individuals who are not "out" to their immediate family and close friends. Of individuals who are "out" to their family, 23% felt they would be fired or find their working environment uncomfortable if their employer learned of their sexual orientation. Of the individuals not "out" to their family, 40% felt they would be fired.
- * Individuals who had experienced discrimination in employment were more likely to be fearful of their current employer learning of their sexual orientation than were individuals who had not been discriminated against in employment. Of respondents who had been discriminated against in employment, 27% agreed they would either be fired or find their working environment uncomfortable should their employer learn of their sexual orientation. Of the respondents who had not experienced discrimination in employment, 17% felt they would be fired or be uncomfortable if their employer learned of their sexual orientation.

DEMOGRAPHICS

SEX

- * More than four out of every five of the respondents (81%) were male with 78% identifying themselves as gay and 3% as bisexual. Of the 19% surveyed who were women, 18% identified themselves as lesbian and 1% as bisexual.

AGE

- * The majority of respondents (50%) were aged 25-34. More than one-third (36%) fell in the broader age category of 35-54 years old. The remaining 14% were between the ages of 18-24 (11%), 55-64 (2%), or 65 years or older (1%). Only one respondent was under 18 years of age.

INCOME

- * Approximately half of the respondents (48%) reported earning an annual income of \$20,000 or more. Of these, 27% reported an income of \$20,000-\$30,000, 11% an annual income of \$30,000-\$40,000, and 10% an annual income of \$40,000 or more. More than a third of the respondents (36%) earned between \$10,000 and \$20,000 with the remaining 16% of the respondents reporting an annual income of \$10,000 or less.

RELATIONAL STATUS

- * The majority of respondents (53%) were in a lover/partner relationship with another individual. More than one-third (36%) indicated they were living together with that individual while the remaining 17% stated they lived apart from their lover or partner. Respondents who were single accounted for 47% of the sample.

LEGAL MARITAL STATUS

- * The overwhelming majority of individuals surveyed (88%) described their legal marital status as single. Approximately one out of every ten (9%) had been married and divorced and 1% indicated they were legally separated from their spouse. Two percent of the individuals surveyed were currently married and three individuals, which constituted 0% of the sample, were widowed.

CHILDREN

- * Eight percent of the respondents were parents, while 92% responded they had no children.

RACE

- * More than nine out of every ten individuals surveyed (93%) were white. Of the remaining sample, 5% were black, 2% were Hispanic, and 1% described their race as "other". Only two individuals described themselves as Asian which constituted 0% of the sample.

RELIGIOUS IDENTIFICATION IN CHILDHOOD

- * When asked which religion, if any, they were raised as a child, 37% indicated a Protestant denomination, 47% stated Catholic, 11% responded Jewish, and 5% indicated they were not raised with any religious identification.

CURRENT RELIGIOUS IDENTIFICATION

- * When asked which religion, if any, they identified with today, nearly half (49%) indicated they had no religious affiliation. A little less than one out of every four (23%) considered themselves Catholic, while 18% identified with some Protestant denomination. Approximately one out of ten (9%) identified their religious affiliation as Jewish and 1% indicated an identification with a religion other than Catholic, Protestant or Jewish.

EDUCATION

- * Seven out of every ten (70%) of the individuals surveyed had an educational background of a four year college degree or more. Approximately one-quarter (24%) were four year college graduates, 15% had completed some post graduate work and 31% had received a post college graduate degree. Of the remaining 30%, 6% indicated they were two year college graduates, 17% responded that they had finished some college work, 7% were high school graduates and 1% had finished some high school. Three individuals, which constituted 0% of the sample, indicated their education was limited to elementary school.

POST GRADUATE EDUCATION

- * Of the 401 individuals or 31% of the sample who had received a post graduate degree, 37 were physicians, 44 were lawyers, 7 were dentists, and 65 held a Ph.D. or an Ed.D. The majority of post graduate degrees were for a Master of Arts obtained by 131 respondents. The remaining graduate degrees were earned in the areas of Science (26), Business Administration (27), Education (26), Social Work (25), Fine Arts (9), Architecture (5), Divinity or Theology (4), and Library Science (3).

SERVICE IN ARMED FORCES

- * Approximately one out of every five (18%) of the individuals surveyed had served in the United States armed forces or the national guard.

PHYSICAL DISABILITY

- * Only one out of every twenty (5%) of the individuals surveyed indicated they had a physical disability.

HOUSING

- * Nearly seven out of every ten (69%) of the respondents rented the home or apartment in which they lived. One out of every three (30%) owned their residence and 1% lived at home.

TYPE OF HOUSING

- * Less than one quarter (22%) of those surveyed lived in either a single family house (8%) or condominium (14%). More than one third (35%) lived in a two to four family house with the remaining 43% stating they lived in an apartment building or complex.

NUMBER OF HOUSEHOLD MEMBERS

- * The overwhelming majority of respondents (84%) either lived alone (43%) or with one other individual (41%). Less than one out of ten (9%) lived with two other individuals, while the remaining 8% indicated they lived in a four member household (4%), a five member household (2%), or in a household with six or more members (2%).

YEARS OF RESIDENCE IN BOSTON

- * More than two out of every five (46%) surveyed had resided in the City of Boston for 5 years or less. One out of every five (21%) had lived in Boston for 6-10 years and more than a quarter (26%) had lived in the city for ten or more years. Only 8% of the sample indicated that they had been born in Boston.

RESIDENCE PRIOR TO BOSTON

- * Of the respondents not born in Boston, the majority (62%) had lived outside Massachusetts prior to moving to Boston. More than one out of five (22%) had lived in an eastern state other than in New England, 14% had lived in a New England state other than Massachusetts, 12% were from the Midwest, 6% were from the South, 5% were from a western state and 3% were from a country other than the United States. Of the 39% from the State of Massachusetts, 19% had lived in a Boston suburb and 20% had lived outside Metropolitan Boston prior to moving to the city.

NEIGHBORHOOD

- * More than three out of every five (62%) of the individuals surveyed lived in the downtown neighborhoods of the South End (29%), Back Bay/ Beacon Hill (23%), the Fenway (8%) and Downtown Central (2%). The majority of the other respondents lived in Jamaica Plain (10%), Allston/Brighton (9%), and Dorchester (9%).

YEARS OF RESIDENCE IN NEIGHBORHOOD

- * The majority (73%) of individuals surveyed had lived in their current neighborhood for five years or less, with 15% indicating they had lived there less than one year, 27% stating one to two years, and 31% indicating they had lived in their current neighborhood from three to five years. Of the 28% of the respondents who had lived in their current neighborhood for more than five years, 15% had been residents for six to ten years, 11% had been residents for ten years or more and 2% were born in the neighborhood.

EMPLOYMENT STATUS

- * Nearly three out of every four individuals (73%) were employed full-time. Of the remaining survey sample, 5% stated they were employed part-time, 14% were self-employed, 4% indicated they were unemployed, 4% were students and 1% stated they were retired.

CURRENT OCCUPATION

- * More than one out of every ten of the individuals surveyed (11%) were employed in the fields of Finance, Banking, Insurance, or Real Estate. Another 11% were employed in the health field, either as a physician, dentist and related practitioner (4%) or as a health worker (7%). Individuals employed in an area of food and beverage service accounted for 8% of the sample, social services (7%), arts, recreation and entertainment (6%), academics (6%), rental and sales (5%), communications (5%), clerical (5%), legal (4%), laborers in construction or manufacturing (2%), elementary and secondary school teachers (3%), government (3%), craft or trade (3%), construction (2%), engineering (2%), transportation (2%), administration and management (2%), and computers (2%). Other careers or occupations included manufacturing (1%), technician (1%), religious (1%), architect (1%), publishing/editor (1%), librarian (1%), graphic designer and printer (1%) and other (4%).

TABLES

DISCRIMINATION

QUESTION: "While a resident in the City of Boston, do you believe your sexual orientation has ever caused you to be a victim of any of the following?"

PHYSICAL ATTACK

Yes	24%	(n=310)
No	76%	(n=968)

VERBAL ABUSE

Yes	76%	(n=1002)
No	24%	(n=323)

SEXUAL ASSAULT

Yes	3%	(n=42)
No	97%	(n=1199)

VANDALISM/ROBBERY/ARSON

Yes	21%	(n=260)
No	80%	(n=1007)

QUESTION: "While a resident in the City of Boston, do you believe your sexual orientation has ever caused you to be discriminated against in some form in any of the following areas?"

EMPLOYMENT

Yes	20%	(n=267)
No	80%	(n=1047)

HOUSING

Yes	13%	(n=175)
No	87%	(n=1128)

PROVISION OF HEALTH CARE

Yes	10%	(n=131)
No	90%	(n=1167)

PROVISION OF SOCIAL SERVICES

Yes	5%	(n=69)
No	95%	(n=1217)

CITY OF BOSTON

QUESTION: "While a resident in the City of Boston, have you experienced any form of discrimination by a city department which you felt was motivated by your sexual orientation?"

YES	17%	(n=223)
NO	83%	(n=1102)

QUESTION: "Which city department?"

Boston Police Department	80%	(n=178)
Traffic & Parking	5%	(n=10)
Public Schools	0%	(n=1)
Department of Public Works	3%	(n=6)
Boston City Hospital	5%	(n=11)
Housing Inspection	2%	(n=5)
Parks & Recreation	1%	(n=2)
Office of Housing	1%	(n=3)
Employment Services	0%	(n=1)
Vital Statistics	0%	(n=1)
Boston Redevelopment Authority	0%	(n=1)
All City Departments	2%	(n=4)

EMPLOYER AND CO-WORKERS

"If my employer learned of my sexual orientation, I would either be fired or find my working environment most uncomfortable."

AGREE	28%	(n=285)
DISAGREE	72%	(n=746)

"If my co-workers learned of my sexual orientation, I would find my working environment most uncomfortable."

AGREE	28%	(n=293)
DISAGREE	72%	(n=736)

GAY AND LESBIAN BLACKS, HISPANICS AND ASIANS

"I feel gay and lesbian Blacks, Asians and Hispanics are accepted as full and equal members of the community at lesbian and gay business establishments and organizations."

AGREE	35%	(n=445)
DISAGREE	65%	(n=817)

NEIGHBORHOOD RESIDENTS

"I would be afraid to entertain an exclusive crowd of lesbians and gay men in my home for fear of what my neighbors might say or do."

AGREE	11%	(n=142)
DISAGREE	89%	(n=1182)

GENDER

"I feel that gay and lesbian organizations and business establishments are operated without discrimination with regard to gender."

AGREE	30%	(n=377)
DISAGREE	70%	(n=897)

OVERT ACTS OF DISCRIMINATION

"I have experienced overt acts of discrimination or ill-feelings because of my sexual orientation."

AGREE	53%	(n=690)
DISAGREE	47%	(n=623)

REGISTERED TO VOTE IN BOSTON

Yes	83%	(n=1101)
No	17%	(n=234)

POLITICAL AFFILIATION

Republican	7%	(n=94)
Democrat	41%	(n=546)
Independent	38%	(n=506)
Other	3%	(n=34)
No Political Affiliation	12%	(n=155)

LEVEL OF POLITICAL INVOLVEMENT

"I am not involved in the political process at all."	10% (n=132)
"I am basically non-political, though I usually do vote."	14% (n=185)
"I am interested in politics, I vote, but I am not active in any political organizations."	51% (n=678)
"I am active in political organizations and events."	25% (n=339)

ATTITUDE TOWARD CANDIDATES' POSITION ON GAY/LESBIAN RIGHTS*

"I would never vote for a candidate who did not publicly support Lesbian/Gay rights, even if I agreed with their position on every other issue."	41% (n=444)
"While a candidate's position on Gay/Lesbian rights is important to me, it is not my most important consideration when voting for a candidate."	58% (n=634)
"I rarely, if ever, concern myself with a candidate's position on Lesbian/Gay rights. It's just not that important an issue to me politically."	1% (n=7)

*(Registered voters only.)

ATTAINMENT OF EQUAL RIGHTS AND OPPORTUNITIES

"Equal rights and opportunities for lesbians and gay men can only be fully achieved when we 'come out of the closet' in greater numbers."

AGREE	84% (n=1091)
DISAGREE	16% (n=203)

AWARENESS OF SEXUAL ORIENTATION

"I have 'come out' to my immediate family and close friends."

AGREE	73% (n=960)
DISAGREE	27% (n=363)

CROSSTABULATIONS

	RELATIVELY "IN"	RELATIVELY "OUT"
EXPERIENCED VERBAL ABUSE	67%	81%
HAVE NOT EXPERIENCED VERBAL ABUSE	33%	19%
	100%	100%

	RELATIVELY "IN"	RELATIVELY "OUT"
CONCERNED WITH WHAT NEIGHBORS MIGHT SAY OR DO	21%	6%
NOT CONCERNED WITH WHAT NEIGHBORS MIGHT SAY OR DO	79%	94%
	100%	100%

	RELATIVELY "IN"	RELATIVELY "OUT"
AGREE GREATER NUMBERS MUST COME "OUT" TO ACHIEVE EQUAL RIGHTS	75%	89%
DISAGREE THAT GREATER NUMBERS MUST COME "OUT" TO ACHIEVE EQUAL RIGHTS	25%	11%
	100%	100%

RELATIVELY "IN" =

9% of sample who are not out to family and friends and who would be concerned should employer or co-workers learn of sexual orientation.

RELATIVELY "OUT" =

48% of sample who are out to family and friends and who would not be concerned should their employer or co-workers learn of their sexual orientation.

CROSSTABULATIONS

	"OUT" TO FAMILY AND FRIENDS	NOT "OUT" TO FAMILY AND FRIENDS
WOULD BE FIRED IF EMPLOYER KNEW	23%	40%
WOULD NOT BE FIRED IF EMPLOYER KNEW	77%	60%
	100%	100%

	DISCRIMINATED AGAINST IN EMPLOYMENT	NOT DISCRIMINATED AGAINST IN EMPLOYMENT
WOULD BE FIRED IF EMPLOYER KNEW	27%	17%
WOULD NOT BE FIRED IF EMPLOYER KNEW	73%	83%
	100%	100%

SEXUAL ORIENTATION

Lesbian Woman	18%	(n=240)
Bisexual Woman	1%	(n=14)
Gay Man	78%	(n=1040)
Bisexual Man	3%	(n=42)

AGE

Under 18	0%	(n=1)
18 - 24	11%	(n=144)
25 - 34	50%	(n=671)
35 - 54	36%	(n=486)
55 - 64	2%	(n=25)
65 +	1%	(n=9)

INCOME

Under \$10,000	16%	(n=213)
\$10,000 - \$20,000	36%	(n=485)
\$20,000 - \$30,000	27%	(n=354)
\$30,000 - \$40,000	11%	(n=145)
\$40,000 or more	10%	(n=135)

CURRENT RELATIONAL STATUS

Single	47%	(n=629)
Lover/Partner Living Together	36%	(n=474)
Lover/Partner NOT Living Together	17%	(n=230)

LEGAL MARITAL STATUS

Single	88%	(n=1175)
Married	2%	(n=28)
Separated	1%	(n=14)
Divorced	9%	(n=117)
Widowed	0%	(n=3)

PARENTHOOD

Children	8%	(n=110)
No Children	92%	(n=1223)

RACE

Black	5%	(n=63)
White	93%	(n=1238)
Hispanic	2%	(n=22)
Asian	0%	(n=2)
Other	1%	(n=10)

RELIGIOUS IDENTIFICATION IN CHILDHOOD

Protestant	37%	(n=499)
Catholic	47%	(n=624)
Jewish	11%	(n=148)
Other	0%	(n=4)
None	5%	(n=60)

CURRENT RELIGIOUS IDENTIFICATION

Protestant	18%	(n=243)
Catholic	23%	(n=309)
Jewish	9%	(n=116)
Other	1%	(n=13)
None	49%	(n=649)

EDUCATION

Elementary	0%	(n=3)
Some High School	1%	(n=14)
High School Graduate	7%	(n=90)
Some College	17%	(n=225)
2 Year College Grad	6%	(n=79)
4 Year College Grad	24%	(n=322)
Some Post College	15%	(n=194)
Post College Graduate	31%	(n=410)

HIGHEST POST GRADUATE DEGREE

Bachelor of Laws (LL.B.)	1%	(n=2)
Doctor of Laws (J.D.)	10%	(n=42)
Doctor of Medicine (M.D.)	9%	(n=37)
Doctor of Dental Surgery (D.D.S.)	1%	(n=3)
Doctor of Dental Medicine (D.M.D.)	1%	(n=4)
Doctor of Philosophy (Ph.D)	15%	(n=62)
Doctor of Education (Ed.D)	1%	(n=3)
Master of Science (M.S.)	6%	(n=26)
Master of Arts (M.A.)	32%	(n=131)
Master of Business Admin. (M.B.A.)	6%	(n=27)
Master of Education (Ed.M.)	6%	(n=26)
Master of Fine Arts	2%	(n=9)
Master of Social Work (M.S.W.)	6%	(n=25)
Master of Architecture	1%	(n=5)
Master of Divinity/Theology	1%	(n=4)
Master of Library Science	1%	(n=3)

SERVICE IN ARMED FORCES

Veteran	18%	(n=241)
Non-veteran	82%	(n=1088)

PHYSICAL DISABILITY

Yes	5%	(n=70)
No	95%	(n=1259)

HOUSING

Own	30%	(n=407)
Rent	69%	(n=922)
Live at Home	1%	(n=9)

TYPE OF HOUSING

Apartment Building or Complex	43%	(n=573)
Two to Four Family House	35%	(n=470)
Single Family House	8%	(n=112)
Condominium	14%	(n=182)

TOTAL NUMBER RESIDING IN HOUSEHOLD

One	43%	(n=568)
Two	41%	(n=538)
Three	9%	(n=121)
Four	4%	(n=48)
Five	2%	(n=22)
Six or more	2%	(n=28)

YEAR OF RESIDENCE IN BOSTON

Born in Boston	8%	(n=100)
Less than 1 year	6%	(n=74)
1 to 2 years	13%	(n=170)
3 to 5 years	27%	(n=353)
6 to 10 years	21%	(n=285)
10 or more years	26%	(n=350)

RESIDENCE PRIOR TO BOSTON

Boston suburb	19%	(n=226)
Outside Metropolitan Boston in Massachusetts	20%	(n=233)
New England state other than Massachusetts	14%	(n=169)
Western United States	5%	(n=56)
Southern United States	6%	(n=73)
Eastern United States	22%	(n=255)
Midwestern United States	12%	(n=140)
Country other than United States	3%	(n=35)

NEIGHBORHOOD

East Boston	1%	(n=10)
Charlestown	1%	(n=17)
North End	1%	(n=6)
Back Bay	15%	(n=204)
Beacon Hill	8%	(n=109)
Fenway	8%	(n=103)
South Boston	1%	(n=16)
South End	29%	(n=387)
Roxbury	2%	(n=26)
Mattapan/Franklin Field	0%	(n=2)
Mission Hill	2%	(n=26)
Dorchester	9%	(n=116)
Hyde Park	1%	(n=15)
Jamaica Plain	10%	(n=129)
Roslindale	1%	(n=12)
West Roxbury	1%	(n=13)
Allston	5%	(n=60)
Brighton	4%	(n=57)
Chinatown	0%	(n=0)
Downtown Central	2%	(n=23)

YEARS OF RESIDENCE IN NEIGHBORHOOD

Less than one year	15%	(n=201)
1 to 2 years	27%	(n=366)
3 to 5 years	31%	(n=409)
6 to 10 years	15%	(n=194)
10 or more years	11%	(n=143)
Born in neighborhood	2%	(n=24)

CURRENT EMPLOYMENT STATUS

Employed Full-Time	73%	(n=976)
Employed Part-Time	5%	(n=70)
Self-Employed	14%	(n=186)
Unemployed	4%	(n=47)
Student	4%	(n=48)
Retired	1%	(n=10)

CURRENT OCCUPATION

Agriculture/Forestry/Fisheries	0%	(n=2)
Construction	2%	(n=21)
Manufacturing	1%	(n=15)
Finance/Banking/Insurance/Real Estate	11%	(n=136)
Government	3%	(n=43)
Teacher Elementary/Secondary Schools	3%	(n=40)
Social Services	7%	(n=91)
Physician/Dentist and Related Practitioner	4%	(n=52)
Health Worker, Excluding Practitioner	7%	(n=88)
Technician, Except Health	1%	(n=17)
Engineer	2%	(n=30)
Laborer/Construction	1%	(n=7)
Laborer/Manufacturing	1%	(n=6)
Legal	4%	(n=48)
Clerical	5%	(n=64)
Food/Beverage Service	8%	(n=97)
Arts/Recreation/Entertainment	6%	(n=75)
Religious	1%	(n=8)
Academic	6%	(n=75)
Retail/Sales	5%	(n=67)
Communications	5%	(n=61)
Transportation	2%	(n=26)
Craft/Trade	3%	(n=32)
Architect	1%	(n=11)
Publishing/Editor	1%	(n=15)
Librarian	1%	(n=8)
Administration/Management	2%	(n=24)
Computers	2%	(n=19)
Graphic Designer/Printer	1%	(n=7)
OTHER	4%	(n=50)

DEMOGRAPHIC CROSSTABULATIONS

The Boston Project conducted the following crosstabulations to measure what impact, if any, an individual's background or neighborhood might have on incidences of discrimination or attitudes toward certain issues. Because the total number of respondents for certain values were insignificant, the values were either eliminated or regrouped into more manageable categories. In the case of the variable SEX, gay men and bisexual men were recoded as MALE and lesbian women and bisexual women were recoded as FEMALE. The variable EDUCATION was recoded to regroup Elementary (n=3), some High School (n=14) and High School Graduate (n=90) into the one value HIGH SCHOOL GRADUATE OR LESS. In cases where the number of respondents for a certain value was too small to allow for a meaningful crosstabulation, the value was deleted. The values eliminated included Under Age 18 (n=1), Age 55-64 (n=25), Age 65+ (n=9), Hispanic (n=22), Asian (n=2), Other Race (n=10), and Living at Home (n=9). The reader should also take note that column and row percentages may not always add up to 100. This is the result of rounding off percentages to the next highest 10th.

QUESTION: "Which do you consider yourself - Republican, Democrat, Independent, Other or No Political Affiliation."

	<u>REP.</u>	<u>DEM.</u>	<u>IND.</u>	<u>OTHER</u>	<u>NO AFFIL.</u>
<u>TOTAL</u>	7%	41%	38%	3%	12%
<u>SEX</u>					
Male	9%	41%	38%	2%	12%
Female	1%	42%	39%	6%	12%
<u>AGE</u>					
18-24	6%	36%	28%	6%	25%
25-34	5%	41%	38%	3%	13%
35-54	11%	41%	41%	1%	7%
<u>RACE</u>					
Black	8%	44%	33%	0%	15%
White	7%	41%	38%	3%	11%
<u>INCOME</u>					
Under \$10,000	5%	36%	36%	6%	17%
\$10,000 - \$20,000	4%	41%	37%	3%	15%
\$20,000 - \$30,000	7%	45%	40%	1%	7%
\$30,000 - \$40,000	10%	43%	37%	0%	10%
\$40,000 or more	17%	35%	42%	1%	6%
<u>EDUCATION</u>					
High School Graduate or Less	9%	39%	30%	3%	20%
Some College	8%	38%	32%	3%	19%
Two Year College Graduate	9%	27%	49%	0%	15%
Four Year College Graduate	5%	39%	39%	5%	12%
Some Post College	8%	35%	43%	3%	10%
Post College Graduate	7%	50%	37%	1%	5%
<u>HOUSING</u>					
Own	9%	42%	41%	2%	7%
Rent	6%	40%	37%	3%	14%
<u>RELATIONAL STATUS</u>					
Single	8%	41%	35%	3%	13%
Lover/Partner Living Together	6%	41%	42%	2%	9%
Lover/Partner Living Apart	7%	39%	37%	3%	14%

QUESTION: "I have experienced overt acts of discrimination or ill-feelings because of my sexual orientation."

	<u>AGREE</u>	<u>DISAGREE</u>
<u>TOTAL</u>	53%	47%
<u>SEX</u>		
Male	50%	50%
Female	64%	37%
<u>AGE</u>		
18 - 24	58%	42%
25 - 34	56%	44%
35 - 54	49%	52%
<u>RACE</u>		
Black	40%	60%
White	53%	47%
<u>INCOME</u>		
Under \$10,000	67%	33%
\$10,000 - \$20,000	54%	46%
\$20,000 - \$30,000	48%	52%
\$30,000 - \$40,000	48%	52%
\$40,000 or more	41%	59%
<u>EDUCATION</u>		
High School Graduate or Less	48%	52%
Some College	58%	42%
Two Year College Graduate	37%	63%
Four Year College Graduate	53%	47%
Some Post College	53%	47%
Post College Graduate	53%	47%
<u>HOUSING</u>		
Own	49%	51%
Rent	54%	46%
<u>RELATIONAL STATUS</u>		
Single	50%	50%
Lover/Partner Living Together	55%	45%
Lover/Partner Living Apart	53%	47%

QUESTION: "While a resident in the City of Boston, do you believe your sexual orientation has ever caused you to be a victim of PHYSICAL ATTACK?"

	<u>YES</u>	<u>NO</u>
<u>TOTAL</u>	24%	76%
<u>SEX</u>		
Male	27%	73%
Female	11%	89%
<u>AGE</u>		
18 - 24	14%	86%
25 - 34	24%	77%
35 - 54	29%	71%
<u>RACE</u>		
Black	16%	85%
White	24%	76%
<u>INCOME</u>		
Under \$10,000	22%	79%
\$10,000 - \$20,000	26%	74%
\$20,000 - \$30,000	26%	74%
\$30,000 - \$40,000	19%	81%
\$40,000 or more	25%	75%
<u>EDUCATION</u>		
High School Graduate or Less	35%	65%
Some College	33%	67%
Two Year College Graduate	21%	79%
Four Year College Graduate	21%	79%
Some Post College	23%	77%
Post College Graduate	21%	79%
<u>HOUSING</u>		
Own	23%	77%
Rent	25%	75%
<u>RELATIONAL STATUS</u>		
Single	25%	75%
Lover/Partner Living Together	26%	74%
Lover/Partner Living Apart	19%	81%

QUESTION: "While a resident in the City of Boston, do you believe your sexual orientation has ever caused you to be a victim of VERBAL ABUSE?"

	<u>YES</u>	<u>NO</u>
<u>TOTAL</u>	76%	24%
<u>SEX</u>		
Male	75%	25%
Female	79%	21%
<u>AGE</u>		
18 - 24	78%	22%
25 - 34	80%	20%
35 - 54	72%	29%
<u>RACE</u>		
Black	62%	38%
White	76%	24%
<u>INCOME</u>		
Under \$10,000	78%	22%
\$10,000 - \$20,000	79%	21%
\$20,000 - \$30,000	75%	25%
\$30,000 - \$40,000	71%	29%
\$40,000 or more	64%	36%
<u>EDUCATION</u>		
High School Graduate or Less	70%	30%
Some College	80%	20%
Two Year College Graduate	69%	31%
Four Year College Graduate	78%	22%
Some Post College	73%	27%
Post College Graduate	75%	25%
<u>HOUSING</u>		
Own	71%	29%
Rent	78%	22%
<u>RELATIONAL STATUS</u>		
Single	75%	26%
Lover/Partner Living Together	76%	24%
Lover/Partner Living Apart	77%	23%

QUESTION: "While a resident in the City of Boston, do you believe your sexual orientation has ever caused you to be a victim of SEXUAL ASSAULT?"

	<u>YES</u>	<u>NO</u>
<u>TOTAL</u>	3%	97%
<u>SEX</u>		
Male	3%	97%
Female	4%	96%
<u>AGE</u>		
18 - 24	4%	96%
25 - 34	4%	96%
35 - 54	3%	97%
<u>RACE</u>		
Black	2%	98%
White	3%	97%
<u>INCOME</u>		
Under \$10,000	6%	94%
\$10,000 - \$20,000	4%	96%
\$20,000 - \$30,000	2%	98%
\$30,000 - \$40,000	1%	99%
\$40,000 or more	2%	98%
<u>EDUCATION</u>		
High School Graduate or Less	8%	92%
Some College	7%	93%
Two Year College Graduate	0%	100%
Four Year College Graduate	3%	97%
Some Post College	2%	98%
Post College Graduate	2%	98%
<u>HOUSING</u>		
Own	2%	98%
Rent	4%	96%
<u>RELATIONAL STATUS</u>		
Single	2%	98%
Lover/Partner Living Together	6%	95%
Lover/Partner Living Apart	2%	98%

QUESTION: "While a resident in the City of Boston, do you believe your sexual orientation has ever caused you to be a victim of VANDALISM/ROBBERY/ARSON?"

	<u>YES</u>	<u>NO</u>
<u>TOTAL</u>	21%	80%
<u>SEX</u>		
Male	21%	79%
Female	18%	82%
<u>AGE</u>		
18 - 24	15%	85%
25 - 34	18%	82%
35 - 54	24%	76%
<u>RACE</u>		
Black	20%	80%
White	20%	80%
<u>INCOME</u>		
Under \$10,000	20%	80%
\$10,000 - \$20,000	21%	79%
\$20,000 - \$30,000	22%	78%
\$30,000 - \$40,000	22%	78%
\$40,000 or more	14%	86%
<u>EDUCATION</u>		
High School Graduate or Less	31%	69%
Some College	24%	76%
Two Year College Graduate	21%	79%
Four Year College Graduate	20%	81%
Some Post College	20%	80%
Post College Graduate	18%	82%
<u>HOUSING</u>		
Own	19%	81%
Rent	21%	79%
<u>RELATIONAL STATUS</u>		
Single	20%	81%
Lover/Partner Living Together	21%	79%
Lover/Partner Living Apart	22%	78%

QUESTION: "While a resident in the City of Boston, do you believe your sexual orientation has ever caused you to be discriminated against in some form in EMPLOYMENT?"

	<u>YES</u>	<u>NO</u>
<u>TOTAL</u>	20%	80%
<u>SEX</u>		
Male	20%	80%
Female	22%	79%
<u>AGE</u>		
18 - 24	20%	80%
25 - 34	22%	78%
35 - 54	19%	81%
<u>RACE</u>		
Black	16%	84%
White	20%	80%
<u>INCOME</u>		
Under \$10,000	28%	72%
\$10,000 - \$20,000	21%	79%
\$20,000 - \$30,000	19%	81%
\$30,000 - \$40,000	13%	87%
\$40,000 or more	16%	84%
<u>EDUCATION</u>		
High School Graduate or Less	29%	71%
Some College	20%	80%
Two Year College Graduate	20%	80%
Four Year College Graduate	17%	84%
Some Post College	23%	77%
Post College Graduate	20%	80%
<u>HOUSING</u>		
Own	18%	82%
Rent	21%	79%
<u>RELATIONAL STATUS</u>		
Single	18%	82%
Lover/Partner Living Together	22%	78%
Lover/Partner Living Apart	22%	78%

QUESTION: "If my employer learned of my sexual orientation, I would either be fired or find my working environment most uncomfortable."

	<u>AGREE</u>	<u>DISAGREE</u>
<u>TOTAL</u>	28%	72%
<u>SEX</u>		
Male	25%	75%
Female	39%	61%
<u>AGE</u>		
18 - 24	31%	69%
25 - 34	25%	75%
35 - 54	30%	70%
<u>RACE</u>		
Black	31%	69%
White	27%	73%
<u>INCOME</u>		
Under \$10,000	26%	74%
\$10,000 - \$20,000	24%	77%
\$20,000 - \$30,000	29%	71%
\$30,000 - \$40,000	33%	67%
\$40,000 or more	37%	64%
<u>EDUCATION</u>		
High School Graduate or Less	36%	64%
Some College	27%	73%
Two Year College Graduate	26%	74%
Four Year College Graduate	25%	75%
Some Post College	25%	75%
Post College Graduate	29%	71%
<u>HOUSING</u>		
Own	33%	68%
Rent	26%	75%
<u>RELATIONAL STATUS</u>		
Single	25%	75%
Lover/Partner Living Together	30%	70%
Lover/Partner Living Apart	30%	70%

QUESTION: "If my co-workers learned of my sexual orientation, I would find my working environment most uncomfortable."

	<u>AGREE</u>	<u>DISAGREE</u>
<u>TOTAL</u>	28%	72%
<u>SEX</u>		
Male	26%	74%
Female	39%	61%
<u>AGE</u>		
18 - 24	34%	66%
25 - 34	26%	74%
35 - 54	31%	69%
<u>RACE</u>		
Black	32%	68%
White	28%	72%
<u>INCOME</u>		
Under \$10,000	29%	71%
\$10,000 - \$20,000	26%	74%
\$20,000 - \$30,000	29%	71%
\$30,000 - \$40,000	34%	66%
\$40,000 or more	32%	68%
<u>EDUCATION</u>		
High School Graduate or Less	40%	60%
Some College	30%	70%
Two Year College Graduate	26%	74%
Four Year College Graduate	26%	74%
Some Post College	28%	72%
Post College Graduate	27%	73%
<u>HOUSING</u>		
Own	32%	68%
Rent	27%	73%
<u>RELATIONAL STATUS</u>		
Single	27%	73%
Lover/Partner Living Together	31%	69%
Lover/Partner Living Apart	27%	74%

QUESTION: "While a resident in the City of Boston, do you believe your sexual orientation has ever caused you to be discriminated against in some form in HOUSING?"

	<u>YES</u>	<u>NO</u>
<u>TOTAL</u>	13%	87%
<u>SEX</u>		
Male	12%	88%
Female	19%	81%
<u>AGE</u>		
18 - 24	11%	89%
25 - 34	17%	83%
35 - 54	10%	90%
<u>RACE</u>		
Black	18%	82%
White	13%	87%
<u>INCOME</u>		
Under \$10,000	17%	83%
\$10,000 - \$20,000	15%	85%
\$20,000 - \$30,000	12%	88%
\$30,000 - \$40,000	11%	89%
\$40,000 or more	8%	92%
<u>EDUCATION</u>		
High School Graduate or Less	19%	81%
Some College	14%	86%
Two Year College Graduate	15%	85%
Four Year College Graduate	15%	85%
Some Post College	14%	86%
Post College Graduate	10%	90%
<u>HOUSING</u>		
Own	10%	90%
Rent	15%	85%
<u>RELATIONAL STATUS</u>		
Single	8%	92%
Lover/Partner Living Together	19%	81%
Lover/Partner Living Apart	15%	86%

QUESTION: "I would be afraid to entertain an exclusive crowd of lesbians and gay men in my home for fear of what my neighbors might say or do."

	<u>YES</u>	<u>NO</u>
<u>TOTAL</u>	11%	89%
<u>SEX</u>		
Male	10%	90%
Female	15%	85%
<u>AGE</u>		
18 - 24	13%	87%
25 - 34	9%	91%
35 - 54	12%	88%
<u>RACE</u>		
Black	13%	87%
White	11%	90%
<u>INCOME</u>		
Under \$10,000	14%	86%
\$10,000 - \$20,000	11%	89%
\$20,000 - \$30,000	12%	88%
\$30,000 - \$40,000	4%	96%
\$40,000 or more	9%	91%
<u>EDUCATION</u>		
High School Graduate or Less	13%	87%
Some College	15%	85%
Two Year College Graduate	18%	82%
Four Year College Graduate	9%	91%
Some Post College	10%	90%
Post College Graduate	8%	92%
<u>HOUSING</u>		
Own	11%	89%
Rent	11%	90%
<u>RELATIONAL STATUS</u>		
Single	10%	90%
Lover/Partner Living Together	12%	88%
Lover/Partner Living Apart	10%	90%

QUESTION: "While a resident in the City of Boston, do you believe your sexual orientation has ever caused you to be discriminated against in some form in the PROVISION OF HEALTH CARE?"

	<u>YES</u>	<u>NO</u>
<u>TOTAL</u>	10%	90%
<u>SEX</u>		
Male	10%	91%
Female	13%	87%
<u>AGE</u>		
18 - 24	4%	96%
25 - 34	12%	88%
35 - 54	10%	90%
<u>RACE</u>		
Black	10%	91%
White	10%	90%
<u>INCOME</u>		
Under \$10,000	8%	92%
\$10,000 - \$20,000	11%	89%
\$20,000 - \$30,000	12%	88%
\$30,000 - \$40,000	9%	92%
\$40,000 or more	7%	93%
<u>EDUCATION</u>		
High School Graduate or Less	7%	93%
Some College	7%	93%
Two Year College Graduate	12%	88%
Four Year College Graduate	10%	90%
Some Post College	12%	88%
Post College Graduate	12%	89%
<u>HOUSING</u>		
Own	10%	90%
Rent	10%	90%
<u>RELATIONAL STATUS</u>		
Single	9%	91%
Lover/Partner Living Together	12%	88%
Lover/Partner Living Apart	9%	91%

QUESTION: "While a resident in the City of Boston, do you believe your sexual orientation has ever caused you to be discriminated against in some form in the PROVISION OF SOCIAL SERVICES?"

	<u>YES</u>	<u>NO</u>
<u>TOTAL</u>	5%	95%
<u>SEX</u>		
Male	5%	95%
Female	7%	93%
<u>AGE</u>		
18 - 24	2%	98%
25 - 34	6%	94%
35 - 54	5%	95%
<u>RACE</u>		
Black	7%	94%
White	5%	95%
<u>INCOME</u>		
Under \$10,000	5%	95%
\$10,000 - \$20,000	6%	94%
\$20,000 - \$30,000	5%	95%
\$30,000 - \$40,000	3%	97%
\$40,000 or more	6%	94%
<u>EDUCATION</u>		
High School Graduate or Less	6%	94%
Some College	5%	95%
Two Year College Graduate	1%	99%
Four Year College Graduate	7%	94%
Some Post College	5%	95%
Post College Graduate	6%	95%
<u>HOUSING</u>		
Own	5%	95%
Rent	5%	95%
<u>RELATIONAL STATUS</u>		
Single	4%	97%
Lover/Partner Living Together	8%	92%
Lover/Partner Living Apart	6%	94%

QUESTION: "While a resident of Boston, have you ever experienced any form of discrimination by a city department which you felt was motivated by your sexual orientation?"

	<u>YES</u>	<u>NO</u>
<u>TOTAL</u>	17%	83%
<u>SEX</u>		
Male	18%	83%
Female	14%	86%
<u>AGE</u>		
18 - 24	16%	84%
25 - 34	17%	83%
35 - 54	17%	83%
<u>RACE</u>		
Black	10%	90%
White	17%	83%
<u>INCOME</u>		
Under \$10,000	18%	82%
\$10,000 - \$20,000	15%	85%
\$20,000 - \$30,000	20%	80%
\$30,000 - \$40,000	16%	84%
\$40,000 or more	14%	86%
<u>EDUCATION</u>		
High School Graduate or Less	25%	75%
Some College	21%	79%
Two Year College Graduate	21%	80%
Four Year College Graduate	13%	87%
Some Post College	16%	84%
Post College Graduate	16%	84%
<u>HOUSING</u>		
Own	17%	83%
Rent	17%	83%
<u>RELATIONAL STATUS</u>		
Single	15%	86%
Lover/Partner Living Together	19%	81%
Lover/Partner Living Apart	19%	81%

QUESTION: "I have 'come out' to my immediate family and close friends."

	<u>AGREE</u>	<u>DISAGREE</u>
<u>TOTAL</u>	73%	27%
<u>SEX</u>		
Male	71%	29%
Female	78%	23%
<u>AGE</u>		
18 - 24	77%	23%
25 - 34	77%	23%
35 - 54	66%	34%
<u>RACE</u>		
Black	62%	38%
White	73%	27%
<u>INCOME</u>		
Under \$10,000	74%	26%
\$10,000 - \$20,000	77%	23%
\$20,000 - \$30,000	72%	28%
\$30,000 - \$40,000	63%	37%
\$40,000 or more	67%	33%
<u>EDUCATION</u>		
High School Graduate or Less	70%	30%
Some College	73%	27%
Two Year College Graduate	74%	26%
Four Year College Graduate	71%	29%
Some Post College	73%	27%
Post College Graduate	74%	26%
<u>HOUSING</u>		
Own	69%	31%
Rent	74%	26%
<u>RELATIONAL STATUS</u>		
Single	71%	29%
Lover/Partner Living Together	76%	24%
Lover/Partner Living Apart	70%	30%

QUESTION: "I feel gay and lesbian Blacks, Asians and Hispanics are accepted as full and equal members of the community at lesbian and gay business establishments and organizations."

	<u>AGREE</u>	<u>DISAGREE</u>
<u>TOTAL</u>	35%	65%
<u>SEX</u>		
Male	38%	62%
Female	23%	77%
<u>AGE</u>		
18 - 24	43%	58%
25 - 34	31%	69%
35 - 54	38%	62%
<u>RACE</u>		
Black	17%	83%
White	37%	63%
<u>INCOME</u>		
Under \$10,000	28%	72%
\$10,000 - \$20,000	36%	64%
\$20,000 - \$30,000	35%	66%
\$30,000 - \$40,000	36%	64%
\$40,000 or more	43%	56%
<u>EDUCATION</u>		
High School Graduate or Less	53%	47%
Some College	39%	61%
Two Year College Graduate	49%	51%
Four Year College Graduate	36%	65%
Some Post College	34%	67%
Post College Graduate	27%	73%
<u>HOUSING</u>		
Own	39%	62%
Rent	34%	66%
<u>RELATIONAL STATUS</u>		
Single	35%	65%
Lover/Partner Living Together	37%	63%
Lover/Partner Living Apart	34%	66%

QUESTION: "I feel that gay and lesbian organizations and business establishments are operated without discrimination with regard to gender."

	<u>AGREE</u>	<u>DISAGREE</u>
<u>TOTAL</u>	30%	70%
<u>SEX</u>		
Male	32%	68%
Female	20%	80%
<u>AGE</u>		
18 - 24	33%	67%
25 - 34	26%	74%
35 - 54	33%	68%
<u>RACE</u>		
Black	16%	84%
White	30%	70%
<u>INCOME</u>		
Under \$10,000	26%	74%
\$10,000 - \$20,000	28%	72%
\$20,000 - \$30,000	31%	69%
\$30,000 - \$40,000	28%	72%
\$40,000 or more	39%	62%
<u>EDUCATION</u>		
High School Graduate or Less	44%	56%
Some College	34%	66%
Two Year College Graduate	40%	60%
Four Year College Graduate	28%	72%
Some Post College	27%	73%
Post College Graduate	24%	76%
<u>HOUSING</u>		
Own	33%	67%
Rent	28%	72%
<u>RELATIONAL STATUS</u>		
Single	29%	71%
Lover/Partner Living Together	30%	70%
Lover/Partner Living Apart	31%	69%

QUESTION: "Are you registered to vote in the City of Boston?"

	<u>YES</u>	<u>NO</u>
<u>TOTAL</u>	83%	18%
<u>SEX</u>		
Male	82%	18%
Female	86%	15%
<u>AGE</u>		
18 - 24	59%	42%
25 - 34	83%	17%
35 - 54	88%	12%
<u>RACE</u>		
Black	82%	18%
White	83%	17%
<u>INCOME</u>		
Under \$10,000	74%	26%
\$10,000 - \$20,000	80%	20%
\$20,000 - \$30,000	88%	12%
\$30,000 - \$40,000	88%	12%
\$40,000 or more	84%	16%
<u>EDUCATION</u>		
High School Graduate or Less	70%	30%
Some College	76%	24%
Two Year College Graduate	77%	23%
Four Year College Graduate	81%	19%
Some Post College	88%	12%
Post College Graduate	89%	11%
<u>HOUSING</u>		
Own	92%	8%
Rent	78%	22%
<u>RELATIONAL STATUS</u>		
Single	81%	19%
Lover/Partner Living Together	86%	14%
Lover/Partner Living Apart	79%	21%

QUESTION: "Which of the following statements comes closest to describing your involvement in the political process?"

	<u>NOT INVOLVED AT ALL</u>	<u>NON-POLIT- ICAL BUT VOTE</u>	<u>INTERESTED BUT NOT ACTIVE</u>	<u>POLIT- ICALLY ACTIVE</u>
<u>TOTAL</u>	10%	14%	51%	25%
<u>SEX</u>				
Male	11%	15%	52%	22%
Female	7%	8%	48%	38%
<u>AGE</u>				
18 - 24	19%	14%	41%	26%
25 - 34	9%	14%	52%	25%
35 - 54	8%	13%	52%	27%
<u>RACE</u>				
Black	10%	24%	44%	22%
White	10%	13%	51%	26%
<u>INCOME</u>				
Under \$10,000	12%	14%	47%	26%
\$10,000 - \$20,000	11%	17%	48%	24%
\$20,000 - \$30,000	8%	12%	53%	28%
\$30,000 - \$40,000	8%	11%	63%	18%
\$40,000 or more	7%	13%	49%	31%
<u>EDUCATION</u>				
High School Graduate or Less	30%	23%	36%	11%
Some College	14%	17%	48%	21%
Two Year College Graduate	17%	23%	44%	17%
Four Year College Graduate	10%	10%	56%	24%
Some Post College	5%	15%	51%	29%
Post College Graduate	3%	11%	53%	32%
<u>HOUSING</u>				
Own	6%	11%	53%	31%
Rent	12%	15%	50%	23%
<u>RELATIONAL STATUS</u>				
Single	11%	15%	49%	25%
Lover/Partner Living Together	7%	12%	56%	25%
Lover/Partner Living Apart	13%	14%	45%	28%

QUESTION: "Which of the following statements comes closest to describing your attitude toward a political candidate's position on equal rights for lesbian and gay citizens?"

	<u>MOST IMPORTANT ISSUE</u>	<u>NOT MOST IMPORTANT</u>	<u>NOT IMPORTANT</u>
<u>TOTAL</u>	38%	60%	2%
<u>SEX</u>			
Male	37%	61%	2%
Female	43%	57%	0%
<u>AGE</u>			
18 - 24	37%	63%	0%
25 - 34	40%	59%	1%
35 - 54	38%	61%	2%
<u>RACE</u>			
Black	27%	70%	3%
White	39%	60%	1%
<u>INCOME</u>			
Under \$10,000	41%	58%	1%
\$10,000 - \$20,000	38%	61%	2%
\$20,000 - \$30,000	40%	60%	1%
\$30,000 - \$40,000	36%	62%	2%
\$40,000 or more	36%	61%	3%
<u>EDUCATION</u>			
High School Graduate or Less	40%	54%	6%
Some College	37%	62%	1%
Two Year College Graduate	30%	70%	0%
Four Year College Graduate	36%	62%	2%
Some Post College	38%	62%	1%
Post College Graduate	42%	56%	1%
<u>HOUSING</u>			
Own	40%	60%	1%
Rent	38%	60%	2%
<u>RELATIONAL STATUS</u>			
Single	36%	63%	2%
Lover/Partner Living Together	43%	56%	1%
Lover/Partner Living Apart	37%	62%	2%

QUESTION: "Equal rights and opportunities for lesbians and gay men can only be fully achieved when we 'come out of the closet' in greater numbers."

	<u>AGREE</u>	<u>DISAGREE</u>
<u>TOTAL</u>	84%	16%
<u>SEX</u>		
Male	84%	16%
Female	87%	13%
<u>AGE</u>		
18 - 24	84%	17%
25 - 34	86%	14%
35 - 54	83%	18%
<u>RACE</u>		
Black	72%	28%
White	85%	15%
<u>INCOME</u>		
Under \$10,000	86%	14%
\$10,000 - \$20,000	89%	11%
\$20,000 - \$30,000	82%	18%
\$30,000 - \$40,000	79%	22%
\$40,000 or more	79%	21%
<u>EDUCATION</u>		
High School Graduate or Less	79%	21%
Some College	85%	15%
Two Year College Graduate	84%	16%
Four Year College Graduate	82%	18%
Some Post College	90%	10%
Post College Graduate	84%	16%
<u>HOUSING</u>		
Own	84%	17%
Rent	85%	16%
<u>RELATIONAL STATUS</u>		
Single	83%	17%
Lover/Partner Living Together	85%	15%
Lover/Partner Living Apart	86%	14%

QUESTION: "Have you ever served in the United States Armed Forces or National Guard?"

	<u>YES</u>	<u>NO</u>
<u>TOTAL</u>	18%	82%
<u>SEX</u>		
Male	21%	79%
Female	5%	95%
<u>AGE</u>		
18 - 24	6%	94%
25 - 34	6%	94%
35 - 54	34%	66%
<u>RACE</u>		
Black	24%	76%
White	18%	82%
<u>INCOME</u>		
Under \$10,000	10%	90%
\$10,000 - \$20,000	16%	84%
\$20,000 - \$30,000	18%	82%
\$30,000 - \$40,000	27%	73%
\$40,000 or more	31%	69%
<u>EDUCATION</u>		
High School Graduate or Less	29%	71%
Some College	21%	79%
Two Year College Graduate	25%	75%
Four Year College Graduate	15%	85%
Some Post College	11%	89%
Post College Graduate	18%	82%
<u>HOUSING</u>		
Own	26%	74%
Rent	15%	85%
<u>RELATIONAL STATUS</u>		
Single	19%	81%
Lover/Partner Living Together	20%	80%
Lover/Partner Living Apart	12%	88%

DEMOGRAPHICS BY SEX

	<u>MALE</u>	<u>FEMALE</u>
<u>TOTAL</u>	81%	19%
<u>SEX</u>		
Male	100%	0%
Female	0%	100%
<u>AGE</u>		
18 - 24	10%	15%
25 - 34	48%	58%
35 - 54	39%	26%
<u>RACE</u>		
Black	5%	4%
White	93%	93%
<u>INCOME</u>		
Under \$10,000	14%	25%
\$10,000 - \$20,000	36%	39%
\$20,000 - \$30,000	27%	27%
\$30,000 - \$40,000	12%	6%
\$40,000 or more	12%	4%
<u>EDUCATION</u>		
High School Graduate or Less	8%	6%
Some College	18%	14%
Two Year College Graduate	6%	6%
Four Year College Graduate	23%	27%
Some Post College	14%	19%
Post College Graduate	31%	28%
<u>HOUSING</u>		
Own	31%	29%
Rent	69%	71%
<u>RELATIONAL STATUS</u>		
Single	52%	27%
Lover/Partner Living Together	32%	50%
Lover/Partner Living Apart	16%	23%

DEMOGRAPHICS BY RACE

	<u>BLACK</u>	<u>WHITE</u>
<u>SEX</u>		
Male	84%	81%
Female	16%	19%
<u>AGE</u>		
18 - 24	11%	11%
25 - 34	52%	50%
35 - 54	37%	37%
<u>RACE</u>		
Black	100%	0%
White	0%	100%
<u>INCOME</u>		
Under \$10,000	14%	16%
\$10,000 - \$20,000	43%	36%
\$20,000 - \$30,000	25%	27%
\$30,000 - \$40,000	10%	11%
\$40,000 or more	8%	10%
<u>EDUCATION</u>		
High School Graduate or Less	11%	8%
Some College	16%	17%
Two Year College Graduate	5%	6%
Four Year College Graduate	34%	24%
Some Post College	8%	15%
Post College Graduate	26%	31%
<u>HOUSING</u>		
Own	31%	31%
Rent	69%	69%
<u>RELATIONAL STATUS</u>		
Single	41%	47%
Lover/Partner Living Together	40%	36%
Lover/Partner Living Apart	19%	17%

DEMOGRAPHICS BY AGE

	<u>18-24</u>	<u>25-34</u>	<u>35-54</u>
<u>SEX</u>			
Male	74%	78%	86%
Female	26%	22%	14%
<u>AGE</u>			
18 - 24	100%	0%	0%
25 - 34	0%	100%	0%
35 - 54	0%	0%	100%
<u>RACE</u>			
Black	5%	5%	5%
White	95%	95%	95%
<u>INCOME</u>			
Under \$10,000	58%	13%	7%
\$10,000 - \$20,000	38%	44%	27%
20,000 - \$30,000	3%	29%	31%
\$30,000 - \$40,000	1%	9%	16%
\$40,000 or more	1%	6%	18%
<u>EDUCATION</u>			
High School Graduate or Less	17%	6%	7%
Some College	40%	15%	13%
Two Year College Graduate	7%	6%	6%
Four Year College Graduate	25%	29%	17%
Some Post College	10%	16%	14%
Post College Graduate	1%	28%	43%
<u>HOUSING</u>			
Own	6%	23%	47%
Rent	94%	77%	53%
<u>RELATIONAL STATUS</u>			
Single	48%	43%	52%
Lover/Partner Living Together	31%	38%	35%
Lover/Partner Living Apart	21%	20%	13%

C R O S S T A B U L A T I O N S

	<u>ONLY VOTE FOR PRO-GAY CANDIDATE</u>	<u>PRO-GAY NOT MOST IMPORTANT</u>	<u>NOT VERY IMPORTANT</u>
NON-POLITICAL BUT VOTE	28%	70%	2%
INTERESTED, ALWAYS VOTE BUT NOT ACTIVE	38%	61%	1%
ACTIVE IN POLITICAL ORGANIZATIONS	49%	52%	0%

QUESTION: "I would be afraid to entertain an exclusive crowd of lesbians and gay men in my home for fear of what my neighbors might say or do."

	<u>AGREE</u>	<u>DISAGREE</u>
CITY OF BOSTON	11%	89%
EAST BOSTON	40%	60%
CHARLESTOWN	31%	69%
NORTH END	67%	33%
BACK BAY	6%	94%
BEACON HILL	6%	94%
FENWAY	2%	98%
SOUTH BOSTON	53%	47%
SOUTH END	3%	97%
ROXBURY	12%	88%
MATTAPAN-FRANKLIN FIELD	0%	100%
MISSION HILL	4%	96%
DORCHESTER	29%	71%
HYDE PARK	27%	73%
JAMAICA PLAIN	15%	85%
ROSLINDALE	42%	58%
WEST ROXBURY	46%	54%
ALLSTON	10%	90%
BRIGHTON	18%	82%
DOWNTOWN CENTRAL	22%	78%

NEIGHBORHOOD BY SEX

	<u>MALE</u>	<u>FEMALE</u>
CITY OF BOSTON	100%	100%
EAST BOSTON	1%	1%
CHARLESTOWN	1%	2%
NORTH END	0%	1%
BACK BAY	18%	5%
BEACON HILL	9%	4%
FENWAY	9%	3%
SOUTH BOSTON	1%	1%
SOUTH END	33%	11%
ROXBURY	2%	2%
MATTAPAN-FRANKLIN FIELD	0%	0%
MISSION HILL	2%	2%
DORCHESTER	8%	13%
HYDE PARK	1%	0%
JAMAICA PLAIN	5%	28%
ROSLINDALE	1%	2%
WEST ROXBURY	1%	2%
ALLSTON	3%	11%
BRIGHTON	3%	9%
DOWNTOWN CENTRAL	2%	1%

NEIGHBORHOOD BY AGE

	18-24	25-34	35-54
CITY OF BOSTON	100%	100%	100%
EAST BOSTON	2%	1%	1%
CHARLESTOWN	1%	1%	1%
NORTH END	1%	0%	1%
BACK BAY	8%	14%	19%
BEACON HILL	4%	7%	11%
FENWAY	17%	7%	6%
SOUTH BOSTON	2%	0%	2%
SOUTH END	21%	30%	31%
ROXBURY	1%	2%	3%
MATTAPAN-FRANKLIN FIELD	0%	0%	0%
MISSION HILL	2%	2%	1%
DORCHESTER	5%	9%	10%
HYDE PARK	0%	1%	2%
JAMAICA PLAIN	11%	13%	5%
ROSLINDALE	1%	1%	1%
WEST ROXBURY	0%	1%	1%
ALLSTON	13%	5%	2%
BRIGHTON	10%	5%	2%
DOWNTOWN CENTRAL	1%	1%	2%

APPENDICES TO THE SPECIAL
INQUIRY PANEL PROCEEDINGS

A REPORT FROM WATCHLINE TO THE BOSTON PROJECT'S PANEL ON POLICE AND GAY/LESBIAN COMMUNITY RELATIONS

I. INTRODUCTION

WATCHLINE was established about one year ago through the joint efforts of the Peace and Justice Committee of Dignity/Boston and Gay and Lesbian Advocates and Defenders. The purpose of WATCHLINE is to provide support and referrals to victims of homophobic violence, and to monitor the occurrence of violence against gays and lesbians.

To date, Dignity has been the only organization which has provided financial funding (\$1,500). Our office space is provided by Dignity, also. Since we are limited financially to using this space, our staff recruitment efforts are also limited to Dignity members. Currently our staff consists of 10 persons, supervised by a 4-person Steering Committee. All of the staff undergoes a 3-hour in-service training consisting of a half hour of reviewing history and rules and regulations of WATCHLINE, and a 2½ hour seminar on crisis phone techniques led by a psychiatric nurse and former director of the hotline staff of what was then the Homophile Community Health Service.

Our advertising efforts have been limited to 100 posters distributed to bars last June in Boston and the North and South Shores, 2,000 flyers distributed at last year's Pride Parade, occasional stories in "Gay Community News" and "Tommy's", 1,500 business cards included in a recent Buddies' mailing, inclusion in an anti-gay violence article in "Bay Windows", and most recently, a mailing of 100 posters to local bars and organizations.

Additionally, we are in contact with Crisisline, the National Gay Task Force's national equivalent of WATCHLINE, the Chelsea (New York) Gay Action Group, United in Madison, Wisconsin, and San Francisco's Community United Against Violence, all similar projects.

Our phone is staffed Friday through Monday from 7 to 10 p.m., and an answering machine covers the rest of the time.

II. STATISTICS

To date, we have received 20 reports. Of these,:

- a. 65% involved assault or physical confrontation
- b. 25% involved robbery
- c. 1 incident involved a bomb threat
- d. of the incidents involving violence against gays and lesbians, the victim was injured in 61% of the cases
- e. 33% occurred in Boston, 22% in Dorchester, 6% in East Boston, 6% in Charlestown, 6% in Malden, 6% in Medford, 6% in Brookline, and 11% in Cambridge.

- f. 44% of the time, the perpetrator was a single person; 50% of the time the perpetrator was 2 to 5 persons; and 6% of the time, more than 5 persons
- g. 50% of the perpetrators were in their late teens and 50% were in their early twenties
- h. the victims and perpetrators were overwhelmingly white males
- i. of the incidents where the police were called or notified in person:
 - 1. if the police were called, there was a 100% response rate, ranging in time from 5 to 25 minutes
 - 2. in only one incident was the officer not polite and reported to have used anti-gay language
 - 3. in 3 cases the victim did not think the police were helpful: these involved a lost police report, non-satisfaction with an investigation, and not arresting a perpetrator

A more specific, detailed analysis will be provided to this Committee in the next few weeks.

III. OVERVIEW

One of the reasons for the relatively low incident report rate is simply the limited human resources we have to recruit from being tied so closely to Dignity. This, for instance, has curbed our ability to appear at student groups, gay and lesbian organizations, or special events. We are currently looking into non-profit status and incorporation.

Another reason, according to the Archdiocese of San Francisco's Commission on Social Justice is that "It is believed by the Community United Against Violence and other specialists in the criminal justice system that only one in four assaults is ever reported." This is especially appropriate in our community in that people who experience themselves as oppressed eventually self-oppress themselves to avoid attack. If violence does then occur negative self concepts and especially guilt appear and the victim believes he or she was in the wrong place at the wrong time, and never should have been there in the first place, when in fact it may have been a place like Copley Square coming home from work.

Additionally, as touched on in the Boston Project Outline, unless gay and lesbian civil rights are assured, acts of violence will continue to be unreported. WATCHLINE hopes to be able to reach these people by assuring confidentiality.

We have noticed an increase rate of reporting following any advertising campaign, but our limited budget will not allow anything more extensive. We would like to advertise through the straight media, believing that the vast majority of lesbians and gays do not go to bars or read our newspapers (most of which can only be found in bars).

IV. RECOMMENDATIONS

1. In the same manner that racial incidents are coded on police reports so that they can be retrieved from the computer, that homophobic incidents be given their own coding, and that it be used provided that:
 - a. the victim volunteers such information, or
 - b. if the officer suspects such is the case, informs the victim that this designation exists, and the victim consents to using it.
2. That the Police Department continue to become more sensitized to the concerns and lifestyles of the gay and lesbian community and that they inform victims of homophobic violence of the support, counseling, referral, and monitoring services provided by WATCHLINE.
3. That anti-gay and -lesbian violence be treated with the same priority as racially motivated violence.

Finally, WATCHLINE expects to be submitting more recommendations along with the statistical analysis in the next few weeks.

Thank you.

May 5, 1983
Steven J. Vaiciulis
Director of WATCHLINE

ATTACHMENT A.

BREAKDOWN OF NON-SUPPORT/REFERRAL CALLS

	<u>Type of Incident</u>	<u>City/Town</u>	<u>Location/Area</u>
1.	Assault	Dorchester	Savin Hill Avenue
2.	Assault/harassment	East Boston	Bremen Street
3.	Assault/physical confrontation	Dorchester	Park Street
4.	Assault	Charlestown	Community College "T" Station
5.	Robbery	Malden	Davis Street
6.	Assault/robbery	Boston	Outside "The Loft"
7.	Assault/robbery	Allston	
8.	Assault	Cambridge	MDC Park
9.	Verbal abuse/ harassment	Boston	Jordan Marsh
10.	Verbal abuse/physical confrontation	Cambridge	Jefferson Park
11.	Assault/verbal abuse/ physical confrontation	Dorchester	Park Street
12.	Robbery	Medford	Sheepfold off Fellsway West
13.	Assault	Boston	Copley Square
14.	Verbal abuse/harassment/ physical confrontation	Brookline	Soldier's Field Road
15.	Assault/physical confrontation	Dorchester	Vinson/Park Street
16.	Assault/verbal harassment	Boston	Savin Hill Avenue
17.	Robbery	Boston	Union Park
18.	Bomb Threat	Boston	Arlington Street Church/ Dignity

ANALYSIS OF POLICE RESPONSE IN INCIDENTS WHERE THEY WERE CALLED

<u>Type of Incident</u>	<u>Did They Respond?</u>	<u>Time</u>	<u>Polite?</u>	<u>Anti-language?</u>	<u>Help?</u>	<u>How?</u>
1. Assault	yes	25 min.	-	no	no	lost report
2. Assault/Harassment	yes	-	yes	no	no	not satisfied w/ investigation
3. Assault/Physical confrontation	yes	5 min.	-	-	yes	file complaint
4. Assault	N/A	N/A	yes	no	yes	detective followed up
5. Robbery	N/A	N/A	yes	no	yes	file report
6. Assault/Robbery	N/A	N/A	yes	no	yes	file report
7. Assault/Robbery	yes	-	yes	no	yes/no	took victim to hospital/did not arrest perpetrator
8. Verbal abuse/physical confrontation	yes	-	apathetic	yes	-	-
9. Assault/verbal abuse/physical confrontation	yes	20 min.	yes	no	yes	drove to hospital took report
10. Assault	N/A	N/A	yes	no	yes	supportive
11. Verbal abuse/physical confrontation	yes	"on the scene"	yes	no	yes	arrested perp.
12. Assault/physical confrontation	yes	15 min.	yes	no	yes	took victim to hospital/cooperated
13. Robbery	yes	10 min.	yes	no	yes	file report
14. Bomb Threat	yes	10 min.	yes	no	yes	advice/support

Incident Number _____ Date _____ Time of Call _____ Staff _____

VICTIM

SEX: M F

SEXUAL ORIENTATION: G L Bi Heter ?

RACE: W B SP OR AS Other _____

NUMBER of VICTIMS: _____

AGE: _____

CALLER IS: Victim Witness Friend
Other _____

NAME (1st only, optional): _____

Victim's MENTAL STATE at time of incident:
Sober; Stoned/Drunk

Victim ACCOMPANIED BY: _____ Self;
_____ 1 Same Sex; _____ 1+ Same Sex
_____ 1 Opp. Sex; _____ 1+ Opp. Sex
Other _____

Victim's MARITAL STATUS: Single Married

INCIDENT

WHAT HAPPENED?:

_____ Physical Assault
_____ Verbal Harassment
_____ Verbal Harassment Leading to
_____ Assault
_____ Spit At
_____ Chased/Followed
_____ Throwing Things/Menacing
_____ Lesbian Rape by Non-Gay
_____ Other: _____

_____ Gay Rape by Non-Gay
_____ Gay Rape by Gay
_____ Drugging
_____ Arson
_____ Shooting
_____ Stabbing
_____ Vandalism
_____ Robbery

WHEN did the incident occur?: Date: _____ Day: _____ Time: _____

WHERE did the incident occur?: City or Town: _____
Street/Section: _____ Type of Location: _____

WEAPON?: None; Other (knife, bat, bottle, fists, etc.): _____

Was Anti-Gay/Lesbian LANGUAGE used?: Y N ?

If Victim was PHYSICALLY ATTACKED, how did he/she respond?: _____ fought back;
_____ tried to dissuade perpetrator; _____ made loud noises; _____ ran;
_____ called police; _____ no response; other _____

Was Victim INJURED?: Y N Specifics: _____

Did Victim get HELP? Y N Where?: _____
What kind of help?: _____

Is Victim O.K. NOW?: Y N Comments: _____

Was Victim's PROPERTY damaged, destroyed, or stolen?: Y N ?
If Yes, explain: _____

Was SEX SOLICITED by Victim?: Y N ? By Perpetrator?: Y N ?

Did SEX OCCUR between Victim and Perpetrator?: Y N ?

III. PERPETRATOR

WHO did it?: Number: 1 1-5 5+ Actual Number _____

Approximate AGE(S): _____ RACE(S): W B SP OR AS Other _____

SEX(S): _____ Male; _____ Female

Apparent SEXUAL ORIENTATION: G L Bi Heter ?

Perpetrator's MENTAL STATE: _____ Sober; _____ Stoned/Drunk; _____ Don't Know

Perpetrator was: _____ On Foot; _____ In a Vehicle
If Vehicle: Make _____, Year _____, Color _____, License & St. _____

Did Victim KNOW PERPETRATOR? Y N ?
If Yes, Explain: _____

Was MONEY EXCHANGED? Y N ?

Did Incident involve DOMESTIC VIOLENCE? If Yes, Between Whom?: _____

IV. POLICE

POLICE REPORT NUMBER _____

Were Police CALLED?: Y N ?

PRECINCT NUMBER: _____

Did Police RESPOND?: Y N HOW SOON?: _____ minutes

Were the Police POLITE? Y N Did they utter ANTI-GAY/LESBIAN REMARKS? Y N ?

Did the Police HELP? Y N HOW?: _____

Did you get the OFFICERS' NAMES? Y N They Refused
If Yes, Names: (or Badge Numbers): _____

Did Victim identify him/herself as Gay/Lesbian?: Y N ?

If Victim did not or does not intend to report crime to police/press charges,
what reasons were given? _____

Was SUSPECT APPREHENDED? Y N ?

Was ANYONE ARRESTED? Y N ? WHO?: Suspect Victim CHARGED WITH: _____

IS THERE ANYTHING ELSE YOU WANT TO TELL US?: Y N (use front page)

YOUR INCIDENT
REPORT # IS _____

IS THERE ANYTHING ELSE WE CAN DO FOR YOU?: Y N (use front page)

WE WOULD LIKE TO HEAR FROM YOU CONCERNING NEW INFORMATION SUCH AS DIFFICULTIES, OR
COURT PROGRESS OR POLICE FOLLOW-UP. CAN WE CONTACT YOU IF NECESSARY? Y N Discreetly

If Yes, Name: _____ Phone (work or home?) _____

THANK YOU FOR CALLING WATCHLINE. I HOPE THAT WE HAVE BEEN HELPFUL PLEASE TELL YOUR

LEGAL

THIS SECTION IS DEPENDENT ON ARREST OF SUSPECT, UNLESS VICTIM WAS HIM/HERSELF ARRESTED.

If suspect was apprehended, was victim willing to press charges?: Y N No Suspects

Original charges against perpetrator(s): List: _____

What were the charges at outcome of court appearance?: List: _____

Is court case now pending?: Y N ?

Was there a plea bargain?: Y N ?

Anticipated court date?: _____

Outcome of court case: conviction acquittal

If conviction, was sentence: fine restitution probation jail term (under one year)
prison term (over one year)

If conviction, was conviction on original charges? Y N ?

If No, was charge reduced?: Y N ?

REFERRALS MADE: _____

RESULTS OF PROJECT AWARE SURVEY

Printed below are the results of the survey conducted by MCCY's Project Aware Advisory Board on services for gay and lesbian youth. The survey was sent to 200 agencies, community centers and schools in the Greater Boston area.

RATE OF RETURN

Of the 200 sites tht were sent the survey, 40 responded. Comparing this rate of return (20%) to other surveys prepared by members of our board, as well as to studies of rates of return of questionnaires, we are very pleased with the strong rate of return. Of the 40 responses, 16 came from hospitals or health centers, 8 from counseling centers, 8 from youth agencies, 3 from recreational centers, 3 from schools, and 3 from religious organizations. All sites were in the Greater Boston area and ranged from inner-city communities to the suburbs.

PERCENTAGE OF ADOLESCENT POPULATION LESBIAN/GAY IDENTIFIED OR CONCERNED ABOUT SEXUAL ORIENTATION

In response to the question " What percentage of the adolescent population you serve is lesbian/gay identified " we learned that 16 agencies reported 0-5 %, 3 reported 5-10 %, 5 reported that over 15 % have lesbian/gay identified, and 16 did not know.

In response to the question " What percentage of the adolescent population you serve presents concerns about their sexual orientation " we learned that 4 agencies indicated 0-10 %, 30 agencies indicated over 15 % had these concerns , and 6 agencies did not know.

PROVISION OF SERVICES

In response to the question " Does your agency/school provide services for youth who are questioning their sexual orientation ? " we found that 60 % of the sites surveyed provided general services and 40 % provided no services at all for young people questioning their sexual orientation. Only one agency responded affirmatively to our next question which asked " Does your agency/school provide services specifically for lesbian/gay youth ? ".

25 % of the agencies surveyed identified themselves as potentially able to provide services specifically for lesbian/gay youth but are not providing such services at the present time. Agencies not providing services at the present time were asked: " To whom would you refer lesbian/gay youths seeking assistance ? " 65 % of the agencies surveyed would refer them to other youth agencies, 30 % did not know where to refer them, and 5 % did not answer the question.

In a related question, agencies were asked " If you know of any agencies/ schools which provide services to lesbian/gay youth, please list them and the services they provide " . 60 % of the sites surveyed did not know of other agencies, 20 % identified known agencies which provide services to this population, and 20 % identified agencies which actually could not provide the needed services (including agencies which, in answering our questionnaire, stated that they provided no services to lesbian/gay youth, as well as agencies no longer in operation).

SERVICES NEEDED

The most common services needed that were cited by the agencies surveyed were a forum for expression and supportive space for socializing with other gay youth. Also cited was the need for available information on these issues from professionals.

FACTORS IMPEDING PROVISION OF SERVICES

Sites surveyed were asked to list and rank factors contributing to the inability to provide services for lesbian/gay youth. The factors ranked according to priority were:

1. there is no need
2. financial resources
3. finding trained staff
4. reaction to community
5. Board of Directors
6. legal ramifications

Other factors cited were lack of available staff, homophobia, and insufficient demand.

STAFF

In answer to the question concerning whether the agency had staff members who were lesbian or gay, we found the following results: 90 % did not distinguish their staff in this manner, 10 % cited that lesbians/gay men were on their staff. 100 % of the staffs of the agencies surveyed, however, had not received training on the special needs of the lesbian/gay youth population.

HOW THE POPULATION KNEW OF THE AVAILABILITY OF SERVICES

Agencies surveyed cited the following ways that lesbian/gay youth know of services which are available to them (in order of number of times mentioned) :
1. word of mouth; 2. Boston Area Gay & Lesbian Youth; 3. newspapers (e.g. Gay Community News); 4. gay/lesbian hotline.

FURTHER VISITS/WORKSHOPS ON THIS ISSUE

62 % of the sites surveyed stated that they would welcome a visit by Project Aware Advisory Board members to discuss these issues further and that they would be open to or welcome training workshops for their staff on lesbian/gay youth issues. 38 % of the sites surveyed were unwilling to receive visits or training workshops.

SURVEY ANALYSIS

The survey indicates that there is a need for services, few services, and a paucity of adequate referral resources for the lesbian and gay youth population. Furthermore, none of the agencies had any staff that were specifically trained to deal with the special needs of this population. A strong desire for further information and training was indicated by 68 % of the agencies responding to the survey.

It is interesting to note that , of the 38 % of the agencies that were not willing to receive any further information or training, many did indicate that relatively high percentages (15-25%) of the young people they served did have concerns about sexual orientation. However, while they indicated that they had no idea of where to refer these young people for services, they were not open to receiving this information. This points to a discrepancy between need, knowledge, and willingness to provide services to this youth population.

Some examples will be helpful to illustrate this point. One child guidance clinic, while acknowledging that 20 % of its clients did raise concerns about sexual orientation, stated that they would be unwilling to receive training: " We would find it hard to justify since there is no expressed need " . When asked if Project Aware could visit their agency to discuss these issues, they responded, " Yes, but it would be your waste of time ".

One mental health center responded to the question surveying percentage of clients expressing concern about sexual orientation, replying " We have no such data available. I suspect that psychotics question their orientation, while non-psychotics do not " . This same agency indicated that the major factor preventing the provision of services to lesbian and gay youth would be the reaction of the Board of Directors.

Other discrepancies exist as well. While one suburban agency indicated that there was no need for services to this population because it was not presenting itself, a Project Aware Advisory Board Member, who is also a member of Parents & Friends of Gays indicated that, in fact, ten members in that agency's catchment area have desperately sought help. Thus far, their attempts to receive services and information from this and other local agencies have met with discomfort and avoidance.

Another Advisory Board Member who serves on the staff of an agency surveyed was startled to find that that agency had reported 0 % lesbian/gay youth in that agency's service population. He reports that the site has a sizeable population of gay male youth members of Boston area gay youth programs. It is clear that, even though the population is present at the agency, they are unable to raise gay issues with the staff. This may reflect a lack of willingness on the part of the staff to recognize and acknowledge gay adolescents.

While some agencies not providing services to lesbian and gay youth expressed a willingness to refer this population to other sites, we found that many of the sites mentioned either did not provide services themselves for this population (as discovered through their response to the survey) or had been out of existence for several years. One agency reported that it regularly referred gay youth to Project Lambda at the Charles Street Meetinghouse. This organization dissolved in 1977.

We received much positive feedback from agencies interested in doing more for this population. One inner-city mental health center stated, " Yes, we are very interested in increasing our knowledge of and sensitivity to lesbian and gay youth in order to make our services more accessible. " Another mental health center

stated that, although they refer gay youth to gay organizations because, " Gays treat gays best ", they also stated, " We should be able to provide services, though, because we can do it cheaper and a state hospital would arise-less reactivity from an adolescent's family supports " .

Finally, we also received praise for MCCY's undertaking of this project. One Boston youth recreation center stated, " I felt that the survey was an excellent tool for measuring and assessing our services to adolescents, and especially to gay youth. I look forward to receiving the final report ". An inner-city mental health center said that " I feel there is a real shortage of services to gay youth in this city. I support fully MCCY's decision to take on the task of exploring the gaps in services. Let's hope it results in an increase in the quantity and quality of services available to this population " .



